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For "The Friend."

Esquimaux Dog Teams.

From Dr. Hayes' "Open Polar Sea," we con-
pose the following account of the dog teams so
essential to the traveller in the icy regions of
Greenland—and not less so to the native hunters.
"Oct. 16. I had to-day a most exhilarating
e. Jensen was my driver, and I have a superb
n-out,—twelve dogs and a fine sledge. The
imals are in most excellent condition,—every
e of them strong and healthy; and they are
y fleet. They whirl my Greenland sledge over
ice with a celerity not calculated for weak
e. I have actually ridden behind them over
measured miles in twenty-eight minutes; and
about stopping to blow the team, have returned
the track in thirty-three. We harness the
imals each with a single trace, and these traces
of a length to suit the fancy of the driver—
longer the better, for they are then not so
ily tangled, the draft of the outside dogs is
re direct, and if the team comes upon thin
and breaks through, your chances of escape
in immersion are in proportion to their distance
ou. The traces are all of the same length,
hence the dogs run side by side, and, when
perly harnessed, their heads are in a line. My
es are so measured that the shoulders of the
imals are just twenty feet from the forward part
the runners.

The team is guided solely by the whip and
e. The strongest dogs are placed on the out-
e, and the whole team is swayed to right and
e according as the whip falls on the snow to
one side or the other, or as it touches the lead-
dogs, as it is sure to do if they do not obey
gentle hint with sufficient alacrity. The voice
e the whip, but in all emergencies the whip is
only real reliance. Your control over the
team is exactly in proportion to your skill in the
use of it. The lash is about four feet longer than
the traces, and is tipped with a 'cracker' of hard
wood, with which a skilful driver can draw blood
if inclined; and he can touch either one of his
imals on any particular spot that may suit his
purpose. Jensen had to-day a young refractory
imal in the team, and, having had his patience
completely exhausted, he resolved upon extreme mea-
sures. "You see that beast?" said he, "I take a
good deal out of his ear;" and sure enough, crack went
the whip, the hard sinew wound round the tip of
the ear and snipped it off as nicely as with a
pair of scissors.

"This long lash, which is but a thin tapering
strip of raw seal-hide, is swung with a whip-stock
only two and a half feet long. It is very light
and is consequently hard to handle. The peculiar
turn of the wrist necessary to get it rolled out to
its destination, is a most difficult undertaking. It
requires long and patient practice. It is the very
hardest kind of hard work. The dogs are quick
to detect the least weakness of the driver, and
measure him on the instant. If not thoroughly
convinced that the soundness of their skins is
quite at his mercy, they go where they please. If
they see a fox crossing the ice, or come upon a
bear track, or 'wind' a seal, or sight a bird, away
they dash over snow drifts and hummocks, prick-
ing up their ears, and curling up their long bushy
tails for a wild, wolfish race after the game. If
the whip-lash goes out with a fierce snap, the ears
and the tails drop, and they go on about their
proper business; but woe be unto you if they get
the control. I have seen my own driver only to-
day sorely put to his metal, and not until he had
brought a yell of pain from almost every dog in
the team, did he conquer their obstinacy. They
were running after a fox, and were taking us
toward what appeared to be unsafe ice. The wind
was blowing hard, and the lash was sometimes
driven back into the driver's face,—hence the
difficulty. The whip, however, finally brought
them to reason, and in full view of the game, and
within a few yards of the treacherous ice, they
came first down into a limping trot, and then
stopped, most unwillingly. I have had an adven-
ture with the same team, and know to my cost
what an unruly set they are, and how hard it is
to get the mastery of them.

"Wishing to try my hand, I set out to make a
turn round the harbor. The wind was blowing
at my back, and when I had gone far enough, and
wanted to wheel round and return, the dogs were
not so minded. There is nothing they dislike so
much as to face the wind; and, feeling very fresh,
they were evidently ready for some sport. After
much difficulty I brought them at last up to the
course, but I could keep them there only by con-
stant use of the lash; and since this was three
times out of four blown back into my face, it was
evident that I could not long hold out; besides,
my face was freezing with the wind. My arm,
not used to such violent exercise, soon felt almost
paralyzed, and the whip-lash trailed behind me
on the snow. The dogs were not slow to discover
that something was wrong. They looked back
over their shoulders inquiringly, and, discovering
that the lash was not coming, they ventured to
diverge gently to the right. Finding the effort
not re-sisted, they gained courage and increased
their speed; and at length they wheeled round
round, turned their tails to the wind, and dashed
off on their own course, as happy as a parcel of
boys freed from the restraints of the school-room,
and with the wild rush of a dozen wolves. And
how they danced along, and barked and rejoiced
in their short-lived liberty!

"If the reader has ever chanced to drive a pair
of unruly horses for a few hours, and has had oc-
casion to find rest for his aching arms on a long,

steep hill, he will understand the satisfaction
which I took in finding the power returning to
mine. I could again use the whip, and managed
to turn the intractable team among a cluster of
hummocks and snow-drifts, which somewhat im-
peded their progress. Sprigging suddenly off, I
caught the upstander and capsize the sledge.
The points of the runners were driven deeply into
the snow, and my runaways were anchored. A
vigorous application of my sinew-tipped lash soon
convinced them of the advantages of obedience,
and when I turned up the sledge and gave them
the signal to start they trotted off in the meekest
manner possible, facing the wind without rebel-
ling, and giving me no further trouble.

"My teams greatly interest me, and no pro-
prietor of a stud of horses ever took greater satis-
faction in the occupants of his stables than I do
in those of my kennels. Mine, however, are not
housed very grandly, said kennels being nothing
more than certain walls of hard snow built up
along side the vessel, into which the teams, how-
ever, rarely choose to go, preferring the open ice-
plain, where they sleep, wound up in a knot like
worms in a fish-basket, and are often almost buried
out of sight by the drifting snow. It is only
when the temperature is very low and the wind
unusually fierce that they seek the protection of
the snow-walls."

For "The Friend."

The decline now so apparent in our religious
Society, from the simplicity and spirituality of
the Gospel, which marked its earlier days, cannot
fail to be cause of sorrow to all among us who
love the Truth as it is in Jesus, and it behoves all
such to search narrowly for the cause. The sim-
plicity of love, of faith, of obedience, and of trust,
which must ever accompany true spirituality, were
strikingly exhibited in the lives of our early
Friends. Having found that within, which they
had been seeking without in the empty forms and
ceremonies of religion, they became a spiritually-
minded people; their attention was turned unto
Him who first loved them, and feeling His love
shed abroad in their hearts, they had faith in His
power to enable them to become conquerors
through Him who died for them, and in this faith
they stumbled not at His requirements, though they
involved deep suffering, but in simple obedience
to these they found peace, and knew their trust
to be centered in Him whose servants they were.
Thus they became as a city set on a hill which
cannot be hid: the light which shone through
their daily walk, shed its radiance on those around
them, and many were drawn to examine into the
truth of those principles which produced such
fruits. How is it now with us who bear their
name? Where are the evidences of our love to
the Author of all good? Are these at all com-
mensurate with the blessings received? As "faith
without works is dead," so is love also. We may
persuade ourselves we love the same Lord whom
they so faithfully served, we may acknowledge
Him as our Redeemer, but if we do not keep His
commandments, and are not willing to deny our-
selves and to suffer for Him who laid down His
precious life for our sakes, we are not of the num-

ber who truly love Him. We may have faith in His power to save us from our sins, but if we do not receive Him in the way of His coming, we frustrate His grace and virtually deny His presence. If we obey not His voice as heard in the secret of the heart, we cannot be numbered with His sheep. If we walk by sight, by the natural understanding, we are not children of the light, and though we may be able to appear fair outwardly, unto men, the Searcher of hearts cannot be deceived. How important, then, that we seek to have the eye placed singly upon Him, and in sincerity of heart and of purpose, yield child-like unquestioning obedience to His holy will. The Good Shepherd would not fail to fulfil His promise to go before His sheep, if there was a willingness to follow Him in the way of His leadings, though it be into paths these have not known, and which, unaided by Him, they could not tread. How much would this simple following of our Divine Master do for us individually and as a Society. How it would set at naught those reasonings which destroy the life of religion and mar and hinder the Lord's work in our own hearts and in the church; and it would also cast out that will and wisdom which lead either into creaturely activity or set at rest in a formal belief in and support of our christian doctrines and testimonies. What works of faith and labors of love would be manifest, and all performed in that fear which is as "a fountain of life, to depart from the snares of death." The fear of man, that potent snare to discourage and turn aside from the path of unreserved faithfulness, would lose its power, in the full recognition of the solemn truth that it is to our own Master we stand or fall, and that He alone can hold us up. Then the query which, upon the presentation of any duty, would find place in the heart would not be, How will others regard this? but, Is it the will and requiring of my heavenly Father? By this simple dedication in humility of soul to Him, a growth in grace would be experienced,—the whispers of the still, small voice would become more and more perceptible to the awakened soul, until there would be a qualification to understand experimentally the language of the Most High through the Psalmist, "I will guide thee with mine eye." As a loving devoted child needs not to have the wishes of his parent always expressed by words, but can often comprehend the slightest intimation, so the humble, watchful, faithful children of our heavenly Father will be sensible of His will and requisitions, though very gently communicated; and as these are cheerfully complied with, without reasoning with flesh and blood, the truth of the language, "God loves a cheerful giver," will be sealed upon the heart by that peace which only He can give; while the humbled, contrited soul will return unto Him all the praise. This willingness to run the way of His commandments, differs from that creaturely activity which would choose its own path; the latter proceeds from a desire to be doing, and from an unwillingness to wait for the arisings of light, while the former is the result of knowing the heart enlarged by the constraining love of Christ, joined to an unwavering belief and an abiding sense that of ourselves without Him, we can do nothing. It is very important that individuals and the church distinguish between these, that one may be watched against and the other cherished; for one brings death, the other life; a life which can only be nourished by daily waiting upon Him who declared, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." It was this entire dependence upon their Divine Master, and unreserved faith-

fulness and childlike obedience to Him which made our early Friends living members of His church, and lights in the world. If, then, we would witness a restoration to the simplicity, spirituality and dedication of former days "let us walk by the same rule, let us mind the same thing." E. A.

Eighth Month, 1867.

A Mississippi Slave Family.

N. L. Brakenau, of the Methodist Episcopal Church, preacher in charge at Handsborough, Mississippi, describes a marked character in his church, named Father Baeuchus, an intelligent freedman, over seventy-two years old, a church officer, and Secretary of the quarterly Conference. "During the war he was arrested and expected to be hung, but the tender-hearted 'Vigilance Committee' commuted the old man's punishment to stripes; and in his age and feebleness extreme, he was stripped and brutally flogged. And to this day it is not known for what he was whipped, except that it was rumored that he had expressed the belief that the war would end slavery."

He had been married in early life, he being owned by one family and his wife by another, but all living in Vicksburg. After a time his wife undertook to support herself and three children, besides paying her master \$120 a year. She rented a cabin, and beside its door kept a small fruit-stand, and made and sold pies, cakes and ice cream, and took in washing and ironing. At the end of the first year, finding that she had a snug little sum after paying all expenses, she conceived the idea of buying her freedom, and in seven years had paid \$2,500 for herself and her children. But then she could no longer remain in Mississippi. So, in 1848, parting from her husband, she removed to Cincinnati. The oldest child soon died, but the two daughters were sent to school and carefully educated. The story closes thus:

Years passed, the war came, emancipation followed, Union and liberty triumphed, and with returning peace the mother and daughters, now grown into womanhood, returned South, sought out and found the father here, where they are now living, free and happy, after twenty years' separation. The two daughters are now teaching a freedmen's school and a Sabbath school."—*N. Y. Even. Post.*

For "The Friend."

The writer of the following letter is a woman who, in addition to teaching large classes of children and adults among the freedmen of Florida, has exerted herself to promote the interests of that class in other respects, and to guard them against being imposed on in their contracts with the whites. Her courageous interference in this way has exposed her to much obloquy and even to threats of violence. To such an extent were these threats made, that the freedmen in that vicinity offered to detail six of their number as a guard to protect herself and premises. But believing that she was in the line of duty, and preferring to rely upon Divine Providence for protection, she declined the offer.

Palatka, Fla., July 11th, 1867.

I write to inform you of the disposition of the articles sent me at your suggestion, by the Friends' Freedmen Aid Society of Philadelphia, and also to thank you for the kind effort in behalf of my charge, the freed people of Palatka, Fla.—about of the clothing was given to my school—about eight aged women had a liberal supply from it. The books I shall send into the interior toward Ocala, where is a large body of freedmen who

are trying to have a school. The "British World man" is giving great pleasure to the people here and I hope some profit; I shall send some of these papers also with the books.

The garden seeds came most timely; I had just received forty receipts for homesteads I had entered about Palatka, for the freedmen, and had the seeds to give them, together with their receipts. Nearly all the seeds will be planted in these lands the last of August—the time for making winter gardens. Quite a number will raise a crop of sweet potatoes and peas this summer on their land. Not one is able to go on his land at once and devote his whole time to it, for since their freedom the freedmen of this place have been working for bread and meal and scanty allowance of clothing, and that too, from sunrise till dark; getting nothing in advance often finding themselves in debt to their employer at the end of the term of service. It has had depressing effect upon them, but now they have become owners of land, I think they will work of this condition in another year.

Very truly yours,

CHARLOTTE L. HENRY.

For "The Friend."

Having recently met with a printed copy of one of the London Epistles of last century—a practical character of the exhortations it contains and the brevity with which they are expressed seemed to me to render it worthy of being again brought to notice.

An Epistle from our Yearly Meeting, held in London, by adjournments, from the 20th of 17th month, 1771, to the 25th of the same, inclusive.

To our friends and brethren, at their next Yearly Meeting, to be held in Philadelphia, for Pennsylvania and New Jersey.

Dear Beloved Friends, and Brethren,—this our annual solemnity, feeling a renewed engagement and travail of spirit, for the prosper of Truth in the earth, and in a more particular manner, in all the flock and family of our heavenly Father, however remotely separated from us, are remembered by us with brotherly and affectionate regard.

The epistle from your Yearly Meeting, held the Ninth month last, was received and read amongst us, and we are impressed with an affecting sense of gratitude, to the Father and Fountain of all our mercies on your behalf, that he, who gracious regard is freely extended to his dependent children throughout all the regions of earth, hath by the operation of his good Spirit raised and preserved amongst us a precious sear labouring after sanctification of heart; when being made fit objects for the reception of his gifts and graces of his good Spirit, they being rightly qualified members for service in his church and the godly care resting on their minds for supporting our christian discipline, as they are to the influence of the Holy Spirit, will be grateful to bring others forward into the like precious experience. The salutation of our affection in that precious unity which is the bond of peace, extends to all these, and all the heirs of God our Father amongst you.

An epistle from your Meeting for Suffern dated the 21st of the Second month past, to Meeting for Sufferings in London, was likewise read in this meeting to our satisfaction, and referred to the Meeting for Sufferings here to answer.

For the rising generation we are engaged in earnest travail, that they may early know the will of their fathers, that the religion of their fathers

ion, may become the religion of their judgment; and the light of Christ within, the rule of their conduct; whereunto as they are careful to take heed, they will gradually witness an increase and establishment in righteousness, be made serviceable in their generation, and continuing in faithfulness, receive what is incomparably more valuable than all the deceiving and perishing glories of this world, "the end of their faith, even the salvation of their souls."

This important point let all, of every rank, be principally concerned to press after; carefully watching against the inordinate desires after transitory enjoyments, and that the necessary concerns of employments of life, be kept in due subordination, and not suffered to obstruct the growth of the plant of renewal, of our heavenly Father's right hand planting. Let us ever bear in remembrance, that we are created not to serve ourselves, but to live to the gratification of our eternal desires; for happier, and nobler purposes, even for a purpose of God's glory, that he may be glorified us through life, and we be made happy in him through time, and in eternity.

While we contemplate this glorious end of our existence, we cannot help commiserating, and deploring the wretched mistake of such as are pre-occupied from attaining thereto, by directing their efforts, and devoting the strength of their affections to objects comparatively unworthy thereof; and which we sorrowfully observe, is too much the case of many who are connected with us in the Society, but much estranged from that eternal life, wherein our spiritual communion consists: for such our ardent desire, and breathing to the Father of Spirits, is, that through the merciful visitation of the Day-spring from on high, they may be brought timely to a sense and conviction of their mistake and danger, and be reclaimed from the pursuit of lying vanities, to flow, with ardency, after durable riches and righteousness.

In this our solemn assembly, we have been comforted together, under the renewed experience of feeling the presence of our holy Lord and highest Ruler amongst us, shedding his love abroad in our hearts, and uniting us in one joint concern for his honor, and the edification of the body in good and good works. The affairs before us have been conducted in such harmony and brotherly dissection, to our mutual consolation.

May grace, mercy, and peace, be multiplied amongst you, and in all the churches of Christ. Signed in and on behalf of the said meeting,

WILLIAM FRY,
Clerk to the meeting this year.

Queen Victoria.—I was told the other day an anecdote of the Queen, which illustrates her good sense and desire to promote the real welfare of her subjects. She had agreed to have her photograph taken, for the gratification of such of her subjects as might desire to possess the counterfeit sentiment of their ruler. She presented herself in a plain black silk, without a particle of ornament. The photographer ventured to suggest that she should sew for some jewels. "No," said the queen, "this photograph is to go amongst the poor people, and I wish to do all in my power to encourage extravagance." It is such little incidents as these that have secured the queen a high place in the regard of the people. I have every where heard her spoken of with affectionate respect.—*Correspondent of the New York Sun.*

"Honoring all men" is reaching that of God every man, for that brings to seek the honor of God.—*George Fox.*

High vs. Low Lands for Fruit-Growing.—A correspondent of the *Country Gentleman* says very truly:

"It is a common remark that our hills are cold during the winter; and they who live upon the plains and in the valleys flatter themselves that they are favored with sheltered situations and a milder atmosphere. But the mercury sinks lower on the low lands than it does on the hills; the frosts are later in spring and earlier in autumn; the season is shorter, and consequently the hills are more favorable for many varieties of fruit than the vales.

"For several years I have observed that the peach orchards on the hills and mountains have borne a full crop when every bud will be killed on the plains. It is so this year; my trees are now in bloom, while not a flower is seen on the flats half a mile below, and only a few hundred feet lower. So it has been with the cold during the last of April. Though the ground froze on the hills no fruit buds were injured, while the cold was so severe below as to destroy buds on the cherry.

"That the season is longer on the hills is evident from the fact that my Isabelas and Catawas are usually thoroughly matured as high north as the south line of Massachusetts. But the early frosts cut them on low lands all around me. In the plains in the evening one feels a damp chill in the atmosphere, which changes to a warm current upward as you ascend the hills.

Power of a Christian Life.—There is one department of christian evidence to which no skill or industry of the champion of revealed truth can do justice—one also with which the sceptic is little disposed to meddle. It is that which is spread before us in the noiseless and almost entirely unrecorded lives of thousands of the faithful followers of Christ. Ambitions of no distinction; intent only on the Master's service; pursuing the even tenor of their way in the discharge of common duties, their lives are ennobled, and sometimes become heroic, through the lofty purity of their aims, and the singleness of their devotion to life's great end. No theory of infidel philosophy can account for them. The attempt to explain them by means of enthusiasm or fanaticism is an insult to common sense.

Cowper has graphically portrayed the lot of one who may be taken as the representative of the class of which we speak:

"That, as she sweeps him with her rustling silks,
Scarce deigns to notice him; or, if she sees,
Deems him a cypher in the works of God,
Receives advantage from his noiseless hours
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring
And plentiful harvest to the prayers he makes,
When, Isaac-like, the solitary saint
Walks forth to meditate at eventide,
And thinks on her that thinks not on herself."
—*Boston Recorder.*

A Small Piece of Work.—A most curious and interesting model at the French exhibition, is that of the rock and fortress of Gibraltar, with a fleet of ships lying in the harbor. This fleet consists of a ship of the line, a frigate and a steam corvette, a brig and a schooner, every spar and rope being faithfully represented; and yet the hulls of these little vessels were constructed out of less than the tenth part of a cherry stone. The rock and fortress of Gibraltar are in the same proportions, and the noble structure can be covered over with a florin.—*American Agriculturist.*

A Mountain Railway.

When the British government determined to construct a net-work of railways throughout India, considerable discussion took place as to the best means of connecting Bombay with Calcutta and Madras, for, as there was no break in the Western Ghats, the idea of constructing a railway across them seemed utterly impossible. However surveys were made, and at length it was determined to build the railway as it now exists; that is, run from Bombay to Calicut, a distance of thirty miles inland, and there it forks into two branches, one going north-east to Agra, where it joins the East India railway leading from Agra to Calcutta, and the other going in a south-easterly direction towards Poona and Madras. The first of these crosses the Thell Ghaut—a mountain rising 1,912 feet above the level of the sea—and the latter crosses another mountain called the Bhor Ghaut, which rises to the height of 2,037 feet above the sea. The difficulties which the engineers encountered in the construction of this work were something stupendous; but as most of the ground over which the line passes is now cleared of jungle and levelled, and the all-but inaccessible mountain scarp, along which the track has been laid, have been well nigh obliterated, the obstacles in many places are scarcely apparent.

The Bhor Ghaut incline, which is the larger of the two mountain ways, is fifteen miles and sixty-eight chains long.

The level of its base is 196 feet above high water mark at Bombay, and of its summit 2,027 feet; so that the total elevation of the incline is 1,831 feet. Its average gradient is one in forty-eight; its least one in three hundred and thirty, and its steepest, one in thirty seven. Throughout its length are twenty-six tunnels, ranging from forty-nine to 437 yards long, and forming a total length of 3,985 yards, or two and a half miles. There are eight viaducts, most of which consist of arches of 50 feet span, varying in length from 52 yards to 108 yards, and from 45 feet to 139 feet high; so that the total length amounts to fully half a mile.

It is obvious that to make a train laden with freight or full of human beings, ascend a gradient of upward of eighteen hundred feet must require extraordinary locomotive power. Accordingly, when an ordinary passenger train approaches a station at the foot of the Ghats, it is divided into two sections, and generally two exceedingly powerful engines are attached to pull, and a third to push each section up the ascent. Powerful brake vans are also attached, so that in case of accidents the train may be stopped and prevented from receding down the slope. In descending the Ghats, similar precautions are taken to prevent the trains from going too fast, and fewer locomotives and more brakes are dispatched with each train. Even then it requires the utmost caution to prevent the train getting too much headway, lest it run off the rails and be dashed to pieces over some of the yawning chasms with which the mountains abound.

A terrible accident of this kind occurred in 1865. A heavy goods-train started from the top of the incline early one morning. It went on all right until it got to a steep portion of the line, where the guards and brakemen should have applied the brakes. They neglected to do so: the train acquired accelerated speed with every foot of space it traversed; the driver shut off steam and reversed his engine; the brakemen applied the brakes with all their might, and some of the men at the risk of their lives actually jumped off and tried to put plunks of wood between the spokes of the wheels. But all efforts were unavailing.

The momentum increased. The train rushed down the descent with terrific velocity. It dashed past the reversing station with a whirl and a rush, and plunged over the precipice beyond. Its motion was so swift that, enveloped in the dense cloud of dust which it raised, it was not seen by the inmates of the solitary station past which it swept; and but for the remarkable noise which it made, the accident would have remained unknown. Search was made, and the train and its freight were found smashed to pieces at the bottom of the precipice, and the poor men who had charge of it crushed to death beneath its ruins.—*Can. Com. Journal.*

TRUST IN JESUS.

JER. XXXI. 9.

"Trust in Jesus, weeping mourner!
Fear not! He is guiding thee;
By the streams of living waters
He is leading tenderly.

All thy tearful supplications
Fall upon His listening ear;
He will grant relief in anguish,
And have pity on thy prayer.

Though thy path be rough and lonely,
He will never lead thee astray;
He is guiding thee with wisdom,
By a straight, though painful way.

Every step He takes before thee,
Whispering comfort all the while;
He will brighten every spot,
And three hours of grief beguile.

By the waters so refreshing
Thou shalt never fainting be;
For the loving arms of mercy
Are around to shelter thee.

All along thy pathway flowing,
Is this stream of life divine;
Thou art passing on to glory,
And a Father's care is thine.

Trust thy Father, tried believer;
Dwell and live not on thy grief;
Thy His love appoints thy sadness,
"Thy His joy to grant relief."

SOME PLACE FOR ME.

What if a little ray of light,
Just starting from the sun,
Should linger in its downward flight,
Who'd miss the tiny one?
Perhaps the rose would be less bright
"T was sent to shine upon.

What if the rain-drop in the sky,
In listless ease should say,
I'll not be missed on earth, so I
Contented here will stay;
Would not some lily, parched and dry,
Less fragrant be to-day?

What if the acorn on the ground
Refused its shell to burst?
Where would the stately tree be found?
Or if the humble dust
Refused the germ to nurture round,
What could the sailor trust?

I am a child. It will not do
An idle life to lead,
Because I'm small—with talents few—
Of me the Lord has need,
Some work or calling to pursue,
Or do some humble deed.

I must be active every hour,
And do my Maker's will;
If but a ray can paint the flower,
A rain-drop swell the rill,
I know in me there is a power
Some humble place to fill.

—Congregationalist.

"While the pulse of life is beating,
Time is passing, time is fleeing,
Opportunities retreating."

Selected for "The Friend."

A Troublesome Sliver.

Charley came to his father one day with a pitted face, and, holding up his finger, said: "It hurts so, I wish you would see what is the matter." His father examined it carefully, noticed a small red and swollen place, and when he touched it, Charley flinched, saying, "Oh! it's sore there." "I think there must be a sliver in there," said his father, and, taking out his pen-knife, he carefully picked away the skin, and soon brought out a small, sharp bit of wood, which had caused the trouble. "Now, it will soon be well." "Thank you, sir, it feels better already; I must have got it in yesterday, when I was piling up boards." "Don't get a sliver in your conscience, my boy," said his father, and Charley started off for his play, thinking of his father's curious remark. Soon he was enjoying a lively game of base ball. Quarter to nine came, and he knew it was time to start for school, but his side had the "innings," and it would soon be his turn to strike, and he waited. Somehow, every boy before him took a long time, and after he had sent the ball flying across the field and made a good run, he waited to have another turn at it, for the game was a close one, and a few more runs would decide it in favor of his party. Boom! boom! sounded out the village clock, just as the innings were finished, and then Charley knew he must be late to school; the door would be locked, and he must wait until half-past nine before he could be admitted. He gathered up his books, and slowly sauntered off, thinking what excuse he could give for his tardiness. It seemed to him that half-past nine would never come, as he waited before the door, and heard his companions inside singing their morning song, and he could not make up his mind what to say to his teacher. At last he entered. The teacher looked at him pleasantly, saying: "An unusual thing for you to be late, Charley; you were busy, no doubt." "Yes, sir," replied the boy promptly. "I was busy," thought he, pleased that his teacher had shown him how to evade the truth. "I know it must be so, for you are a pattern for punctuality," said his teacher, and sent him to join his class in the recitation room. "I got off nicely, and I didn't tell a lie, either," was Charley's first thought; but somehow it didn't satisfy him, and he couldn't get it out of his mind, that he had done wrong. Things did not go pleasantly all day; his mind wandered from his books, he was reprimanded for want of attention, and altogether had a hard time of it. Just before school was out, while sharpening his pencil, he slightly hurt his finger, which was yet tender, and like a flash it came to his mind, "there's a sliver in your conscience." Now he knew what his father meant. "I'll have it out," bravely said he to himself. He waited until the other boys had gone, and then told his teacher the whole story about the real cause of his lateness in the morning. Then his penance returned—the "sliver" was out, and you may be sure he remembered it many times afterward, and when he had done wrong, made haste to confess it, and in this way to get rid of his trouble.—*Late Paper.*

Story of an Oriole.—The Springfield Republican says: "A juvenile oriole was caught and caged a few days ago; and every day since, its supposed father has flown through the open window into the room where its cage hangs; and fed it with insects innumerable. He flies constantly in and out, no matter how many persons are in the room, and seems determined that the little bird shall not want for food so long as he can help it."

A Lesson of Trust.—Some time ago, a boy was discovered in the street, evidently bright and intelligent, but sick. A man who had the feeling of kindness strongly developed went to ask him what he was doing there.

"Waiting for God to come for me," said he. "What do you mean?" said the gentleman touched by the pathetic tone of the answer, at the condition of the boy, in whose eye and flushed face he saw the evidence of a fever.

"God sent for mother, and father, and little brother," said he, "and took them away to home in the sky; and mother told me when she was sick that God would take care of me. I had no home, nobody to give me anything, and so I came out here, and have been looking so long at the sky for God to come and take care of me, mother said he would. He will come, won't he? Mother never told me a lie."

"Yes, my lad," said the gentleman, overcome with emotion. "He has sent me to take care of you."

You should have seen his eye flash, and the smile of triumph break over his face, as he said: "Mother never told me a lie, sir, but you have been so long on the way."

What a lesson of trust, and how this incident shows the effect of never deceiving children with tales.

Perseverance Under Difficulties Rewarded.

Early this spring a pair of blue-birds commenced a nest in one of the ventilators of a car on the South Reading (Mass.) Branch Railroad, which car arrives at South Reading at half-past five P. M., and is set on a side track until eight A. M. when it is used for the day between South Reading and Salem. The birds finished their nest, laid five eggs, from which they hatched their young ones. When they were a few days old, the car was taken to Salem and kept over night, as the exposure proved fatal to the young brood, the parents cleared the nest, and in forty-eight hours commenced laying again. This time they laid four eggs, and hatched but one, which is some ten days old. Conductor Charles Skinner feels confident that this one will live. The car has run over one thousand miles since the eggs were laid. The old bird sits on an apple tree near the track, with its mouth full of insects patiently waiting for its family to get to its customary place before it attempts to feed charge. The usual time required by those birds to hatch their eggs is about fourteen days, but this case twenty were required, owing to the exposure uncovered from eight A. M. till half-past five P. M. The young hero is fat and healthy although he eats but two meals per day.

For "The Friend."

The Power of Goodness.

The following narrative, in substance, is taken from the *British Workman*:—John Kant, (the German philosopher of that name) was Professor and Doctor of Divinity at Cracow. He a pious, holy man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than to exert it. His head was covered with the snows of when he was seized with an ardent desire to visit the scenes of his youth in his native country of Silesia. The journey appeared fraught with peril to one of his advanced age; but he set his feet in order, and started on the way, trusting in protection of Him who cares for his children. One evening as he thus journeyed along through the gloomy woods of Poland, holding communion with God, and taking no heed of objects be-

him, on reaching an opening in the dark forest, a trampling noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Fearfully conscious of what passed, he alighted from his horse, and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the gold chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all," cried the robber chief threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them *every coin* in his possession; and on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward rejoicing at his escape, when suddenly his hand felt something cold in the hem of his robe. It was his gold, which having been stitched within the lining of a dress, had thus escaped discovery. The good man, in his alarm, had forgotten this secret store. In heart, therefore, again best with joy, for the money would bear him home to his friends and kindred, and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he stopped to tell to his voice. "It cried in disturbing tones, 'Tell not a lie! Tell not a lie!'" These words lived in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with scruples on this occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly: "I have told you what is true, but it was not intentionally; fear and anxiety confused me; therefore pardon me."

With these words he held forth the glittering gold; but to his surprise, not one of the robbers would take it. A strange feeling was at work in their hearts. All were deeply moved. Then, as seized by a sudden impulse, one went and bought him back his purse; another restored the book of prayer, while still another led his horse towards him and helped him to remount it. They then unitedly entreated his blessing; and finally giving it, the good old man continued to walk, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.

Female Influence and Energy.—I have noticed that a married man falling into misfortune is more likely to retrieve his situation in the world than a single one, chiefly because his spirit is soothed and relieved by domestic endearments, and self-respect kept alive by finding, that although abroad darkness and humiliation, yet there is still a world of love at home of which he is part. Whereas, a single man is apt to run to waste and self-neglect; to fall to ruins like the deserted mansion, for want of inhabitants. We often have occasion to mark the fortitude with which women sustain the most overwhelming reverse of fortune. Those disasters which break upon the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the weaker sex, and give such intrepidity and elevation

to their character, that at times it approaches sublimity. Nothing can be more touching than to behold a soft and tender woman, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortunes, abiding with unshrinking firmness the bitterest blasts of adversity. As the vine which has long twined its graceful foliage about the oak, and has been lifted by it into sunshine, will, when the hardy plant is rified by the thunderbolt, cling around with its caressing tendrils, and bind up its shattered brow, so too, it is beautifully ordained by Providence that woman, who is the ornament and dependent of man in his happier hours, should be his stay and solace when smitten with dire and sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting his drooping head, and binding up the broken heart.—*Washington Irving.*

For "The Friend."

On the settlement of Pennsylvania, Friends were early impressed with a religious care to walk wisely before the natives of the land, giving them no occasion of offence or cause of reproach, which might bring a blemish on the Truth they professed; and as the supplying those people with spirituous liquors was observed to have a pernicious effect, they not using moderation therein, the following advices of our Yearly Meeting on that subject, are extracted in order to set forth the concern of Friends to caution their members against supplying them with such liquors, also against settling on lands which had not been first purchased of them by those properly authorized for that purpose.

"1685. This Meeting doth unanimously agree and give as their judgment, that it is not consistent with the honor of Truth, for any that make profession thereof, to sell rum or other strong liquors to the Indians, because they use them not to moderation, but to excess and drunkenness.

1686. The above advice repeated.

1687. We give forth this our sense, that the practice of selling rum or other strong liquors to the Indians, directly or indirectly; or exchanging rum or other strong liquors for any goods or merchandise with them, considering the abuse they make of it, is a thing contrary to the mind of the Lord, and great grief and burden to his people, and a great reflection and dishonor to the Truth, so far as any professing it are concerned.

1719. Advised, that such be dealt with as sell, barter, or exchange directly or indirectly to the Indians, rum, brandy, or any other strong liquors, it being contrary to the care Friends have always had since the settlement of these countries, that they might not contribute to the abuse and hurt those poor people receive by drinking thereof.

1722. When way was made for our worthy friends, the proprietors and owners of lands in those Provinces, to make their first settlements, it pleased Almighty God, by his over-ruling Providence, to influence the native Indians, so as to make them very helpful and serviceable to those early settlers, before they could raise stocks or provisions to sustain themselves and families. And it being soon observed that those people, when they get rum or other strong liquors, set no bounds to themselves, but were apt to be abusive and sometimes destroyed one another; there came a religious care and concern upon Friends, both in their meetings and legislature, to prevent those abuses; nevertheless, some people preferring their filthy lucre before the common good, continued

in this evil practice, so that our Yearly Meeting, held in Philadelphia in the year 1687, testified that the practice of selling rum or other strong liquors to the Indian, directly or indirectly, or exchanging the same for any goods or merchandise with them (considering the abuse they make of it) is a thing displeasing to the Lord, a dishonor to Truth, and a grief to all good people." And though this testimony has been since renewed by several Yearly Meetings, it is yet too notorious, that the same hath not been duly observed by some persons; and therefore it is become the weighty concern of this meeting, earnestly to recommend the said testimony to the strict observance of all Friends; and where any under our profession shall act contrary thereto, let them be speedily dealt with and censured for such their evil practice."

1759. Near the close of the printed epistle this year, is as follows, viz: "The empires and kingdoms of the earth are subject to his Almighty power; he is the God of the spirits of all flesh, and deals with his people agreeable to that wisdom, the depth whereof is to us unsearchable. We in these Provinces may say, He hath, as a gracious and tender parent, dealt bountifully with us, even from the days of our fathers; it was He who strengthened them to labour through the difficulties attending the improvement of a wilderness, and made way for them in the hearts of the natives, so that by them they were comforted in times of want and distress. It was by the gracious influence of his Holy Spirit, that they were disposed to work righteousness, and walk uprightly one towards another and towards the natives, and in life and conversation to manifest the excellency of the principles and doctrines of the christian religion, and thereby they retained their esteem and friendship. Whilst they were laboring for the necessities of life, many of them were fervently engaged to promote piety and virtue in the earth, and educate their children in the fear of the Lord.

1763. It is the solid sense and judgment of this Meeting, that Friends should not purchase or remove to settle on such lands as have not been fairly and openly first purchased of the Indians, by these persons who are or may be fully authorized by the government to make such purchases; and that Monthly Meetings should be careful to excite their members to the strict observance of this advice. And where any remove so contrary to the advice of their brethren, that they should not give certificates to such persons, but use their endeavours to persuade them to avoid the danger to which they expose themselves, and to convince them of the inconsistency of their conduct with our christian profession."

Scripture Illustrated.—Not long since a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their respective claims, so that it was not easy for the judge to decide to which the sheep belonged.

Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see if it would come to him. But the poor animal, not knowing the voice of a stranger, would not go to him. In the meantime the other man, who was in an adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "cluck," upon which the sheep bounded away towards him at once. This "cluck" was the

way in which he had been used to call the sheep, and it was at once decided that he was the real owner.

Thus we have a beautiful illustration of John x. 4, 5: "And the sheep follow him, for they know his voice: and a stranger will they not follow, but will flee from him; for they know not the voice of strangers."—*British Workman*.

For "The Friend."

Colored Orphanage at Richmond, Va.

Some Friends seeing the great necessity there is for a colored orphanage in the city of Richmond, have for more than a year past been making an effort to raise funds for that purpose; and in order that an official record might be made, to which all who contributed should have access, they requested the Monthly Meeting of Cedar Creek to appoint "a committee to solicit subscriptions for building a Colored Orphanage in Richmond;" the reports of which committee are recorded on the minutes of said meeting.

That committee recently applied to the Common Council of the city of Richmond for the donation of a lot in a suitable location, which was promptly granted. Encouraged by this grant, and by the interest manifested by those of our citizens to whom the subject has been mentioned, we now confidently appeal to Friends and others interested in the cause to aid us in this good work. If one Friend in each Monthly Meeting will solicit aid, we are confident the work will soon be accomplished. The orphan's cry is always touching, but it comes with peculiar force at this time from the little colored orphans of the South. Owing to the unsettled and perfectly destitute state of the country, many who hear their cry feel an answering pang of sympathy, but are compelled to turn a deaf ear, lest on the morrow they have not enough for their own hungry household.

Open, then, your hearts to the orphan's cry, your purses to his necessities, remembering "He that giveth to the poor lendeth to the Lord," and will be sure to receive back his own with usury. We have received donations from England per J. B. Braithwaite and Jos. Crossfield, \$182.78

Per J. J. Neave, 342.50

"Samuel Boyce, from some little girls in Boston, 20.00

From Virginia Half Yearly Meeting, the balance of a fund held by that meeting for defending the rights of colored persons illegally held in bondage (now no longer needed) with interest on above amounts, 454.72

Cash on hand, \$1000.00
We want \$4000: making in all the cost of such a building as seems to be needed at present \$5000.

Contributions may be forwarded to Jeremiah Willits or John B. Crenshaw, Box 1037 Richmond, Va.

Snake-Poison.—Professor Halford, of Melbourne, has published a paper in the *British Medical Journal* upon the subject of poison of the cobra-di-capello, and indicates some important points in regard to the action of the poison. He has found that the immediate result of the poison is to develop in the blood a number of corpuscles of living "germinal matter," which increase in great numbers, till at length they constitute the bulk of the blood. These cells appear to be of a vegetable growth, and by their number they so completely absorb the oxygen of the blood that the person poisoned may be said to die of asphyxia.

Hygienic.—If the physicians who make their weekly returns to our Board of Health are consulted, it will be found that deaths sometimes are occasioned in this, as in other cities, by persons sleeping together, one of them being in a morbid condition. At night there is considerable exhalation from the human body, and at the same time we absorb a large quantity of the vapors of the surrounding air. Two healthy young children sleeping together will give and receive healthy exhalations; but an old, weak person near a child will, in exchange for health, only return weakness. A sick mother near her daughter, communicates sickly emanations to her; if the mother has a cough of long duration, the daughter will at some time also cough and suffer by it; if the mother has pulmonary consumption, it will be ultimately communicated to her child. It is known that the bed of a consumptive is a powerful and sure source of contagion, as well for men as for women, and the more for young persons. Parents and friends ought to oppose as much as is in their power the sleeping together of old and young persons, of the sick and the healthy.

"Among late items of news from England is the announcement that the Prince of Wales has taken the temperance pledge. The fact of a young man foregoing, of his own free will, the pleasures of the bottle, and breaking up the seductive associations which poetry, song and false sentiment have thrown around them, is worthy, at any time, of commemoration and praise. Every case of this kind is good in itself; it is good also as serving for an example and encouragement to others to do the like, and thus the process of imitation is going on, a pure and salutary is gradually substituted for a polluted and noxious moral atmosphere.

"But when a prince royal and heir apparent to the throne takes such a bold and decided step in favor of temperance, he will soon be followed by large numbers of the aristocracy, the fashionable and wealthy, who would have held back or ridiculed a similar proceeding by a less distinguished personage. Even though they may not at once banish alcoholic liquors from their entertainments, they will no longer think it necessary to procure the most delicately flavored or costly wines to offer to the prince or press them on others in his presence.

"It is not for us to say, though we may conjecture what has been the directly inciting cause of the present pledge taken by the Prince of Wales. In the rounds of revelry and song which he has run of late, both in Paris and his own capital, he may have found himself going too fast, and that both health and temper were beginning to suffer. He is a husband and a father, and cannot be insensible to the new and positive duties which these new relations impose on him as head of his household and an exemplar to his children.

"Another view of the subject may have presented itself to the mind of the prince. His thoughts quite probably ran on the history of his great uncle, George IV, the greatest debauchee, and in all respects the most profligate man of the age in which he lived. A sensualist without any redeeming trait of refined epicureanism! A drunkard without a single gleam of wit, humor or sentiment! The generous heart and noble traits in the character of Fox were obscured and perverted by the contaminating and corrupting association of George IV, when Prince of Wales. The genius and eloquence and wit of Sheridan could not protect him from the degradation, and final beggary, effected by the carousals and midnight orgies, in which he found ready companion.

ship in the person of his royal friend. With such a dark picture in his memory, and contrasted with the purity of life of his father, Prince Albert, it must have occurred to the Prince of Wales, that one of the surest means of avoiding the gross vices of his great uncle, and imitating the virtues of his father, and of securing for himself an honorable name in the line of British sovereigns, would be to follow the advice Solomon, "It is not for kings, O Lemuel! to drink wine."—*Public Ledger*.

"It is a nice matter, in this day, to be a eleventh sighted elder, one who is united to the true self in himself, and in the exercised minister able to judge of fitness of communication to the company ministered unto, in short, to live in the life, that the life in public communications may answer to the life in us. I do believe it is quick as a touch, and I would advise thee to be for thyself, and to be quite satisfied; then I say easy thou should encourage or discourage, but not to go at the instigation of another; that is a poor way of doing, and will hurt thyself and the other may be sent to. Faithful hand-elder clear-sighted Friends, may be a great blessing to another. They who feared the Lord, speak often one to another. Beside faithful 'watchers' concerned to give the alarm at the approach of the enemy; we have watchers through jealousy and they are listeners and whisperers; I mean with them, but it is best to be wise and harmless. Do let us try to do nothing against the Truth while we be very much concerned to keep our places and act upright. A word to the wise is sufficient." H. W.

Among the many new applications of electro-magnetism to the arts and manufactures is that making it instrumental in the smelting of iron. A fixed electro-magnet is placed opposite an opening in the side of a furnace containing the metal to be melted, and a current of magnetism directed into the molten metal. The effect the iron is said to be very remarkable, rendering it extremely tough and hard. The process carried on with great success at one of the most important works in Sheffield.

THE FRIEND.

EIGHTH MONTH 31, 1867.

With this number, "The Friend" enters its forty-first year of its existence. There are 1 periodicals, whether daily, weekly or monthly that attain such an age without any failure in their issue or change in their character. Generally, when those who were induced to undertake the establishment of such a serial and have succeeded, have passed from the stage of action, and circumstances which appeared to call for it have been succeeded by different and perhaps dissimilar events, the original interest excited by it subsided fresh concerns absorb the attention, new claims for favor start forth, and after a longer or shorter struggle for the elements of life, it ceases to exist.

"The Friend," at its outset, entered upon a new and untried field of labor. The circumstances which seemed to demand that such a periodical should be attempted were peculiar arising from the convulsion that rent from religious Society of Friends a large portion members who were endeavoring to fasten upon it the anti-christian views of their leaders. It was felt to be a duty resting on some of the most

ers in Philadelphia, to establish and conduct a journal, which beside furnishing "an agreeable and instructive Miscellany" to the families of friends, should aid in promulgating and defending the religious principles and church government of the Society, in bidding up and healing wounds inflicted on its widely separated constituents, and to raise a warning voice at the approach or presence of that which might again divide and scatter. Such was the origin, and such the design of "The Friend."

But although that condition of our religious society in this country which gave birth to this journal, changed in the course of a few years, experience proved that as the primary object for which it had been projected and carried on was to promote the well-being of the members, to maintain and commend the benign principles of the gospel as held by Friends from the beginning, and to illustrate the oneness of interest and feeling that should pervade the several parts of our widely scattered brotherhood, whatever novel circumstances presented or different relations occurred, they only required the adaptation of the paper published, to the new state of things, and that the original object be pursued with the same determination and temper.

Thus our Journal has passed along from year to year, unaltered in spirit or in its efforts to fulfil its promise, and attain the end which it announced at its birth, though a generation of men has nearly passed from this stage of being since it first ventured to try its vitality and force. Nearly all of those who in the beginning volunteered to conduct it, and supply the varied matter for its columns, have been called from works to wards; new hands and minds have again and again enlisted in its service, and still it pursues the tenor of its way, and enters its forty-first year with the same aims, the same desire to benefit fellow professors, the same disposition to cultivate those things and feelings which make for the charity and enduring peace, as characterized in 1827.

Whatever else may be said of the present time, must admit that it is an age of free inquiry. The human intellect developed to its full power, and that trained to the most efficient use, sharpened and stimulated by the wonderful discoveries achieved in the various branches of science and literature, is intensely occupied, not only in pushing research into the phenomena of all material things and the laws which govern them, but in going within the scope of its investigations, striving to subject to the analysis and test of reason, the truths of religion which it has received Divine Goodness to reveal for the salvation of man, and through "enlightened criticism," lift the claims to inspiration of the holy men and women who wrote the Scriptures. The cry of revolt has become familiar, not only as a watchword to enlist men and means for the overthrow of social evils, but as a pretext for subjecting Christianity itself to the law of change, so as to sweep away that which is unpalatable in its final simplicity and its superhuman requisites.

We believe there is no contrariety of opinion as to this spirit of inquiry and desire for progress, and that entered and being at work within our own religious Society, though there is a wide difference of estimate by different members, of the value of its manifested effects on our principles and practices as Friends. In the sharp transition from what was undoubtedly a too inactive condition, with very many resting in a traditional belief, we have started up a new school of thought and feeling, giving rise, in the extreme oscillation, to

an unprecedented course of speech and action among very many, unsettling the long received faith of the Society, overturning many of its well known and characteristic testimonies, and spreading disunity, distrust and disputation. Hence we are a divided people: manifested not merely by organic separations in two or three Yearly Meetings, or by suspended epistolary correspondence between two Yearly Meetings and all the others, but, as sadly, by there being in all parts of the Society two distinct classes, one of which rejoices in and urges on the so-called revival and reform as the dawn of a more enlightened and liberal day, while the other believes it sees in them—and therefore grieves over them—a spirit inconsistent with Quakerism, which would rob it of nearly all that makes it worth while to support the Society as a distinct body of professors.

We refer to this unhappy state of things, on the present occasion, not to enter into argument as to its origin or its probable result, nor yet to set forth the sentiments entertained in relation thereto by "The Contributors to The Friend;" they are already known to our readers; but to remind them of some analogous points between the present condition of the Society, and that in which our Journal was first published. There is, however, this wide difference, that the cardinal doctrines of the christian religion,—the divinity, atonement and offices of Christ, as held by all orthodox professors,—are freely acknowledged by us all. The divergence, as we believe, is in the acceptance and application of the doctrine of universal, saving Light, and of the immediate perceptible guidance and government of the Holy Spirit, not only as convicting of sin, and administering the necessary baptisms to prepare the soul for the purchased gift of forgiveness and salvation, but as being indispensable to qualify for and call into every spiritual service in the church. It was this that led the founders of the Society into unity of principles and practices, and has kept their successors, who have walked by the same rule and minded the same thing, in harmony with them and with one another. "Duth a fountain send forth at the same place sweet water and bitter?"

But while we are opposed to innovations destructive of the characteristic traits of Quakerism, and feel it a duty to point out such and strive to prevent their spread, we also feel the obligation of christian charity, and the desirableness of laboring for the restoration of unity in the Society, on the basis of its original and unchangeable faith. We believe there has been too much party spirit, too much mis-judging, and not a little misunderstanding of each other. These we apprehend have separated many who are really one in belief and one in desire to sustain the testimonies given us as a people practically to exhibit before the world.

In all parts of the Society there are those who understand the departures from our holy religion that are devouring its strength and usefulness, and who long to see a day of settlement and stability in "the old paths" and "the good way." We shall rejoice, if in continuing "The Friend" our earnest wish may be gratified to make it conduce towards bringing all such to see eye to eye, and assist in removing those obstacles that now prevent the applicability of the language once deserved and appropriate, "See how the Quakers love one another."

In conclusion, "The Contributors" while asking the continued support of their friends, and the extension of subscriptions to their Journal, can adopt the language that terminates the prospectus issued in 1827, "We enter upon the duties of editors

with feelings chastened by a sense of the responsibilities we have assumed, and of the arduousness of the undertaking; yet animated by the prospect of an honorable and useful career.

It is seldom that we introduce into our columns the name of any one connected with the political movements of the day, but seeing it announced that Edwin M. Stanton is no longer Secretary of War, has revived the recollection of the uniform respect and consideration he manifested towards Friends, whenever it was found necessary to apply to him in consequence of the difficulties many of our members were brought into during the late war. Having had an opportunity of becoming acquainted with their principles in relation to all war and fighting, though he did not coincide with them therein, he knew those principles sprung from conscientious convictions, and were maintained as a christian duty. Together with our late lamented President, Abraham Lincoln, he was ever ready to listen patiently to the representations made to him of cases of suffering on account of those religious principles, and to afford such relief as was within the scope of the law and consonant with the duty of his office.

Having had frequent intercourse with him in relation to such cases, we think it proper thus to record the grateful sense retained of his kindness and urbanity.

SUMMARY OF EVENTS.

FOREIGN.—The conference of the Emperors of France and Austria, at Salzburg, has naturally excited much interest. The conference, it is believed, will tend to preserve the peace of Europe. It is rumored that an explicit understanding was arrived at between the two emperors, not only in regard to the formation of a South German Confederation, but also to resist any intervention in the Eastern question. It was also alleged that the States forming South Germany should remain in the Zollverein as long as Prussia abides by the treaty of Prague. In regard to the Schleswig question, it was proposed that the Austrian Emperor should interpose his good offices, and that on the other hand, Denmark should make considerable concessions in her demands. The semi-official journals at Berlin fiercely attack the policy of France, and denounce the action of the Emperor Napoleon at the conference. They assert that definitive arrangements for a South German band have actually been made between Austria and the States of Southern Germany.

The English competitors in the recent trials of safes at Paris, deny the superiority of the Herring safe, and charge that the decision to that effect was obtained by unfair means.

The Italian Parliament was prorogued on the 21st inst. Garibaldi has again been obliged to defer the movement in Rome, and the preparations which were being made by the party of action throughout Italy have been suspended by his orders.

The British Parliament was prorogued on the 21st. The Queen's speech, before the Houses, was read by a royal commission. The speech declares that there is no longer any ground of apprehension in Europe of war. The Fenian revolt in Ireland has been suppressed almost without bloodshed. The speech refers with satisfaction to the passage of the Reform bill, the completion of the Canadian Union, and the new postal treaty with the United States.

A dispatch from Constantinople states that the Sultan has resolved to form a new Council, composed in equal numbers of Greek and Turkish members.

A St. Petersburg dispatch of the 23d states, that the Czar was then in the Crimea and was reported to be quite ill. The Emperor, accompanied by his wife, accompanied the Sultan throughout his western tour, has gone to the Crimea to meet the Emperor of Russia.

The King of Portugal has signed bills passed by both Houses of the Portuguese Parliament, providing for the abolition of slavery, and of capital punishments.

Official cholera reports in Italy show that in the first six months of the present year, there have been 63,376 cases of the disease, with 32,074 deaths. The Pope proposes to re-establish the Roman Catholic hierarchy in Scotland by giving territorial jurisdiction to the vicars

apostolic and by the appointment of other bishops. There will be an Archbishop of Glasgow, with six suffragans, who will take their respective titles from Edinburgh, Aberdeen, Perth, Inverness, Stirling and Kilmarnock.

A Berlin dispatch of the 26th states, that the preliminaries for a meeting between the King of Prussia and the sovereigns of the South German States, have been arranged. The conference will be held at Baden at an early day. The Russian government has sent an order to the United States for one hundred thousand Russian rubles.

Affairs in Spain appear to be unsettled, and disturbances continue in various parts of the country, but the accounts respecting them are conflicting. The official dispatches from Madrid say all the risings have been put down, while those from the insurgents assert that the insurrection is going on successfully.

An Abolition Congress, composed of leading anti-slavery men from various parts of the world, commenced its session in Paris on the 26th inst.

The following were the quotations on the 26th inst. *London*.—Consols, 94½. U. S. 5-20's, 73½. *Liverpool*.—Wheat, 13s. 6d., middling uplands 10½d.; Orleans, 10½d.; Wheat, 13s. 6d., per 100 lbs. for southern, and 13s. 6d. for California.

UNITED STATES.—The Indians.—The Indian Commissioners have gone up the Missouri river to obtain information from persons familiar with the country north of them, in order to select the most suitable territory for a general northern Indian reservation. Agents have been sent out to notify both the hostile and peaceful Indians of the desire of the Commissioners to meet them in council at Laramie, between the 13th and 16th of the Ninth month, with a view to reconcile and harmonize all differences, and establish a proper understanding of the rights and interests of all parties.

The South.—General Sheridan has issued an order removing the City Surveyor, City Attorney and Assistant City Attorney of New Orleans, for reasons similar to those for which the Common Council was readjusted.

An order declaring that no person who has been convicted of a crime shall be considered as a duly qualified voter of Louisiana, and that no other persons are eligible to serve as jurors in any of the courts, has been issued by Gen. Sheridan.

The President, on the recommendation of General Grant, has suspended the execution of the order assigning General Thomas to the command of the Fifth Military District in lieu of General Sheridan. The reason for this action on the part of the President is the ill health of General Thomas.

The Washington city Councils have repealed all ordinances which formerly made discriminations on account of color in that city.

North Carolina, as well as other localities, the heavy rains of this month have done great damage. The Roanoke river rose to a great height, submerging the lowlands and destroying the crops of corn, &c.

The New Orleans Times says that in the southern States east of the Mississippi the cereal crops are not doing enough for home consumption, and that the freed-men in all this section are continuing to work well.

General Schofield has decided that the Virginia poor laws shall be enforced in reference to the paupers with whom the Freedmen's Bureau has ceased to issue returns.

Telegraph to Cuba.—The submarine cable between Key West and Havana, was completed on the 18th inst., and is working well. The cable broke on the first attempt to lay it, and it was not recovered and spliced without considerable difficulty and delay.

Union Pacific Railroad.—The Omaha branch is now completed for 546 miles.

Wheatman.—The wine crop of California this year is estimated at 5,000,000 gallons, and of brandy 500,000 gallons.

The offer of the United States for the purchase of the Bay and port of Samana, in the island of Hayti, for \$5,000,000, has been rejected.

Professor J. C. Watson, of Ann Arbor, Michigan, announces the discovery of a planet hitherto unknown, which was first seen by him on the night of the 24th inst.

The number of immigrants that arrived at New York from European ports from 1st mo. 1st to 8th mo. 1867, were 154,299. During the same period of 1866, the number of arrivals was 155,799. The immigrants from Ireland and Germany came this year in about equal numbers.

It appears from statistics kept in France, that during the last thirty years more than ten thousand people were struck by lightning, of whom two thousand two hundred and thirty-two were killed outright. Eight hun-

dred and eighty were killed during the last ten years, and of these only two hundred and forty-three were females.

In the case of a colored Canadian, who applied for redress in Richmond because of the want of a steamer refused him a first-class passage, the U. S. Commissioner decided that the Civil Rights bill applied to American citizens only.

An official statement of the export of cotton for the fiscal year ending 6th mo. 30th last, shows that the total exports were 656,572,829 pounds, valued at \$281,385,223.

The yellow fever prevails in New Orleans and at Galveston, Texas. In the latter city there were 123 deaths of the disease in the week ending on the 26th inst.

Philadelphia.—Mortality last week, 341.

The Market.—The following are the market quotations on the 26th inst. *New York.*—American gold 141. U. S. sixes, 1841, 111½; ditto, 5-20, new, 108½; ditto, 5 per cent, 10-40, 102½. *Superfine* State flour, \$7.10 a \$8. *Shipping* Ohio, \$6.00 a \$10. *Baltimore* flour, fair to good, \$9.00 a \$11.30; trade and family, \$12 a \$13.80. *Ambur* State wheat, \$2.30 a \$2.31; white Michigan, \$2.30 a \$2.63. *New Ohio* oats, 78 cts. southern, 68 a 72 cts.; Jersey, 50 a 65. *Western* mixed corn, \$1.10 a \$1.12. *Middlings* cotton, 27½ a 28 cts. The market for beef cattle was dull, about 700 head sold at 16 a 16½ for extra, 15 a 16 for prime, and 10 a 15 cts. for common to fair. *Philadelphia.*—*Superfine* flour, \$7.30 a \$7.37; finer grades from \$8 to \$14.50. *New red* wheat, \$2.35 a \$2.45, for good to choice. *Rye*, \$1.67 a \$1.72. *Yellow corn*, \$1.25. *Oats*, 50 a 70 cts. *Clovered seed*, \$8.75 a \$9. The arrivals and sales of beef cattle reached about 2200 head. Extra sold at 16 a 16½ cts.; fair to good, 13 a 15 cts., and common, 10 a 12 cts. Sheep were dull and lower, 12,000 arrived and partly sold at from 4½ a 5½ cts. per lb. gross. Hogs, \$10 a \$10.50 per 100 lbs. net. *Baltimore.*—Prime red wheat, \$2.50. *Yellow corn*, \$1.15 a \$1.16. *Oats*, 58 a 60 cts. *Chicago.*—No. 1 spring wheat, \$1.70 a \$1.71. No. 1 corn, 95 cts. *Oats*, 40 a 42 cts. *Cincinnati.*—No. 1 red wheat, \$2.18 a 2½. *Yellow corn*, 50 a 55 cts. *Red* *Louis.*—Prime and choice wheat, \$2.18 a \$2.28. *Yellow corn*, 60 a 65 cts. *Louisville.*—No. 1 wheat, \$2.05 a \$2.10. *Corn*, \$1.05, 55 cts.

RECEIPTS.

Received from M. M. Morlan, Agt., O., for Elizabeth Fawcett, R. B. Fawcett, S. Cook, Sen., J. Taylor, and David S. each, \$2 each, vol. 41; from A. Allen and Lynch, \$2 each, vols. 40 and 41; from Achsah Hall, \$2, vol. 40; from L. B. Walker, \$2, vol. 39, and from M. Morlan, 48 cents, to No. 52, vol. 41; from G. Macomber, Mass., \$10, to No. 52, vol. 41; from Sarah Greene, R. I., \$2, vol. 41; from J. Tyler, N. J., per Anna M. Roberts, \$4, vols. 40 and 41; from Elizabeth Lewis, Pa., \$2, vol. 40; from W. Baxter, Ind., \$4.50, vols. 40 and 41; from J. A. Potter, Agt., N. Y., \$2, vol. 41, and for R. W. Wright, \$4, vols. 40 and 41, and for G. Weaver, T. Bowerman, F. Owen, and A. Mekeel, \$2 each, vol. 41; from S. Hobson, Agt., O., for D. M. Mott, \$4, vols. 40 and 41, for Edwin Hollingsworth, \$2, vol. 41, and for C. Angle, \$2, vol. 32, vol. 40 and 41; from W. Woodcock, \$2, vol. 21, 40, and 41; from J. Cope, Pa., \$2, vol. 41, and for Elizabeth Bundy, \$2, vol. 41; from Ann Kaighn, N. J., per Rebecca Kaighn, \$4, vols. 40 and 41; from Parker Hall, Agt., O., \$2, vol. 41, and for W. Hall, Sen., I. Mitchell, and L. Teber, \$2 each, vol. 41, and for N. Hall, \$1, to No. 52, vol. 41; from J. Hall, Pa., \$2, vol. 41; from S. Lincoln, Mass., \$2, vol. 41; from A. King, Agt., N. Y., \$2, vol. 41, and for W. Battey, S. Simkin, F. Armistead, and Susan King, \$2 each, vol. 41; from J. Waring, C. W., \$2.20, vol. 41, and for J. Pollard, \$2.80, vol. 41; from Phoebe McBride, Ind., \$2, vol. 41; from M. Cope, Pa., \$2, vol. 41; from Josiah P. Pusey, \$2, vol. 41; from J. H. Parker, Palmer Good, and Joel B. Pusey, \$2 each, vol. 41; from E. Hollingsworth, Agt., O., for W. Pickett, \$2, vol. 41, and for J. S. Masters, \$2, vol. 41; from Lydia A. Hendrickson, N. J., \$2, vol. 41; from R. P. Gibbons, Del., \$2, vol. 41; from J. Ballard, O., \$2, vol. 41; from Est. of John Leeks, N. J., \$2, vol. 41; from Margaret C. Webb, Pa., \$2, vol. 41; from J. Foster, R. I., per E. J. Foster, \$3, vol. 41; from I. Buffinton, Mass., \$2, vol. 41; from Jane Fagan, Del., per R. M. T., \$2, vol. 41; from M. Atwater, Agt., N. Y., for H. Fuller, W. Breckon, J. Haight, D. Haight, L. H. Atwater, and A. Deuel, \$2 each, vol. 41, and for W. Brownell, \$2, vol. 40.

A State Meeting of the Women's Aid Association will be held at No. 113 North Seventh St., on Seventh-day the 31st inst., at 5 P. M.

SARAH LEWIS, Secretary.

WANTED, A PERMANENT TENANT

For a nice country home, at Friends' South-wester Burial Ground, 3½ miles west of Market St. permanent bridge; it has a fine large garden and superior outbuildings, with pasture and hay sufficient for a horse and cow. Apply to S. F. Troth, 1019 Cherry St., Philadelphia.

JUST PUBLISHED,

An edition of Memorials of Deceased Friends, Members of Philadelphia Yearly Meeting, concerning our friends Stephen Grellert, Hannah Rhoads and Elizabeth Pitfield. Price 15 cents.

For sale at Friends' Book Store, 304 Arch street.

AN APPEAL.

The Home for Aged and Infirm Colored Persons located at 340 South Front street, has now an exhausted treasury. Friends are solicited to come forward with contributions in aid of this worthy charity. Friends! the country can materially assist by donations of produce from their farms, which should be sent to the Home.

Contributions in money may be sent to the President Dillwyn Parrish, 1017 Cherry St., or to the Treasurer Samuel R. Shipley, 111 South Fourth street.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to open about the first of Tenth month. Application may be made to Isaac Morgan, Jr., 622 Noble St. Elton B. Gifford, 457 Marshall St. Geo. J. Scattergood, 143 Spruce St.

TO TEACHERS OF FREEDMEN APPOINTED BY FRIENDS' ASSOCIATION OF PHILADELPHIA.

The time for opening Freedmen's Schools, under a direction, at Danville, Va., and in the State of North Carolina, is changed from the 2d of Ninth month to 10th.

Teachers appointed for this circuit are requested by at their respective posts on, or before, the 25th Ninth month.

(Signed) YARDLEY WARNER, On behalf of Committee on Appointment of Teachers, Philadelphia, 8th mo. 10th, 1867.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Month Meetings of Philadelphia, will be re-opened after summer vacation, on the first Sunday in Tenth month next; the Boys' School, on Cherry street, under the charge of Jesse S. Cheyne as Principal, and the Girls' School, on Seventh street, under that Margaret Lightfoot.

There are also Primary Schools in the rooms attached to Friends' meeting-houses in the Northern and Western Districts, in which provision is made for the careful elementary instruction of children who are too young to attend the principal schools.

The attention of Friends residing in this city and neighborhood is respectfully invited to these seminar in the principal schools their children may enjoy advantages of a liberal education, embracing a variety of the more useful branches of study at a very moderate cost, while in the primary schools the pupils are grounded in those of a more elementary character.

It is desirable that application for the admission of pupils should be made early in the session.

HAYFORD COLLEGE.

The Winter Term will begin on Fourth-day, 11th Ninth month, 1867.

Application for the admission of students must be accompanied by certificates of character, the studies pursued, signed by the last teacher; who may be addressed to John M. Whittall, or James Whit, 104 Race St.; or to Thomas P. Cope, No. 1 Walnut street.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) PHYSICIAN AND SUPERINTENDENT, — JOSHUA H. WORTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 2.

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Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

Testimony of Burlington Monthly Meeting, New Jersey, held the 7th of Second month, 1856, concerning our beloved friend Stephen Grellet, deceased.

"The grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying godliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This meeting is concerned to bear testimony to the blessed efficacy and all-sufficiency of this grace, evinced in the experiences of our beloved friend Stephen Grellet, who thereby, without man instrumentality, was called with a high and holy calling, when he was in the darkness of belief, and living as it were without God in the world.

He was born at Limoges in France, 2nd of Seventh month, 1773, and was subjected to the cares attendant upon wealth, rank and luxury. He was trained in the observance of the Romish Church, and received a liberal education at a literary college.

At the early age of seventeen he was chosen one of the king's body guard, but although a soldier in times of extraordinary excitement, he was preserved from ever taking human life, which exemption from blood-guiltiness was through many years, a cause of gratitude to Him who had preserved him for warfare in the army of the Lamb. On the breaking out of the French revolution he was a whole family of Stephen Grellet were exposed danger of their lives, and their estate was confiscated. His parents being sentenced to death were actually taken out for execution, but were pardoned to prison. Stephen Grellet and his father being taken prisoners of war, were ordered to be shot, the completion of which sentence was at that moment expected, when some sudden commotion gave them an opportunity to escape, and they eventually found their way on board a ship and sailed to the West Indies, after a series of Providential deliverances, at one time actually brushing past soldiers, who, with fierce profanity, were declaring their bloody intentions respecting them. After being engaged in business for two years in Demarara, the brothers embarked for New York, where they landed in the spring of 1795,

and proceeded to Newtown, on Long Island, Stephen Grellet being then twenty-two years of age. His experiences about this time furnish a signal illustration of the blessed reality of the doctrine of the immediate and perceptible influences of the Holy Spirit: a doctrine to which he was ever after concerned to bear witness. It was alone by this powerful influence that he was awakened to a sense of his alienation from his Almighty Father and gracious Creator. Whilst walking alone in the evening twilight, he heard a voice sounding in his ears, "Eternity—Eternity—Eternity!" Struck with the awfulness of this voice, which was accompanied with a light that reached his soul and manifested to him his depravity, he cried out: "Surely if there is no God, there is a hell, and it is my just portion!" Retiring to his sleepless bed, he lay during the night, hoping that the Lord might again visit and bring consolation to his distressed mind. Secluding himself from society, he continued for many days and nights in this waiting state.

About this time, those dedicated disciples, Deborah Darby and Rebecca Young, having appointed a meeting at Newtown, a young woman who spoke French, and who was of a seeking mind, invited Stephen Grellet and his brother to attend it and afterwards to accompany these Friends to her father's house. During the silence of this meeting his mind was introduced into a state of awful reverence, and he found that for which he had been seeking, revealed within him, the inward illumination and the inspeaking voice [of the Holy Spirit,] ministering the consolation for which his soul yearned. Thus the work was wholly the Lord's, to whom we ascribe the glory. After they had dined, a religious opportunity occurred. Stephen Grellet comprehended little that was communicated, till Deborah Darby was led to address herself particularly to him and his brother, when his spiritual understanding was so opened as to enable him to feel and to know what was said. She spoke as one acquainted with the whole course of his past life.

Continuing to attend the small and silent meetings held at that town, he was at one of them brought to feel the weight of his past sins and transgressions in such a manner as to be introduced into the deepest distress. Earnest were his supplications that He whom he had pierced would speak peace to his soul; when in the riches of His everlasting compassion and marvellous condescension, He was pleased to grant the request. His heart glowed with love and gratitude, and he thought that he must then proclaim to others what great things the Lord had done for him. He continued in this state of solemn prostration before the Most High, until on raising his head he saw no one in the house but his brother, who was also bathed in tears.

Our dear friend was made a witness of the operations of the Spirit as a Reformer, Teacher, Comforter and unerring Guide. Marvellous were the Lord's dealings with him from time to time, and though in silent brokenness of spirit he could magnify His gracious providence, yet his allegiance was closely proved; for when a clear evidence

was afforded that he would be called to the work of the gospel ministry, he sought to be excused, pleading his unworthiness, his inability, and his want of a knowledge of the English language. Very great were his distress and conflict before he yielded obedience to this awful requisition, but he was brought to feel that it was only in entire dedication of body, soul and spirit that he could be accepted, and fervent were his aspirations that he might be influenced by the Spirit of his Redeemer, humbly to draw near to the throne of Grace.

Having removed to Philadelphia, his first appearance in the public ministry was at the Northern District Meeting in the First month, 1796. He continued in lowliness of mind, fearful of exceeding in expression, the more so as he was not yet a member of our religious Society; yet, in seasons of weakness and poverty he was thankful in finding the Lord to be a God near at hand, and he notes at this time that; "upon serious inquiries in my mind, I find that truly I love Him, and am ready to forsake all in obedience to His divine requirements; and I have prayed earnestly that I may be favored with a true discernment of His will and an understanding of His still small voice." On the 5th of the Eighth month, he wrote: "I have had this morning my mind tenderly turned towards the Lord, and have participated early in the breaking of spiritual bread, the heavenly manna. Oh, what sweetness to be in the presence of the Lord—to be in an awful and solemn silence before Him. What an instructive school is His! there is no teacher like Him. In His presence we see our faults, past and present, and the means to avoid them. He opens to us His mysteries, and brings joy, peace and quietness into our minds, and goodwill for all our fellow creatures. O Lord, let me more often approach the throne of Thy Grace. Let me become Thy true disciple. Let me grow in godliness and charity. Oh, clothe me with the white garment, and let me experience that my name is written in the Lamb's book."

In the Ninth month of this year he was received into membership, and notwithstanding the tenderness and sympathy of Friends, his sense of unworthiness was great, of which the accuser of the brethren taking advantage, endeavored to persuade him that in speaking in the name of his Divine Master, he had sinned against the Holy Ghost. This brought him very low. But as he was returning in anguish of spirit from an evening meeting in which he had been disobedient, he was made to believe that the judgments of an offended God would stand in array against him if he did not wholly resign himself to the work whereunto he had been called. Being by the Lord's strength enabled to resign his own will, the divine command when again given, was attended with such evidence, that he dared not resist.

In reliance upon his inward Teacher he was required to rise, without knowing what would be given him to express, and having uttered a sentence, to wait in reverent humility for further opening.

In the Seventh month of 1797 he went with Joseph Clark into New Jersey, to distribute Testaments and religious books among the poorer classes of the inhabitants about the sea shore, and he was careful to obtain the unity of his friends at home (ministers and elders,) before engaging therein. "I proceeded in it," he notes, "with much lowliness of spirit, keeping close to my Heavenly Guide. He so condescended that on my coming into a family, it seemed as if I could read at once their state, and a feeling of Divine love clothing me, enabled me to communicate my concern for them, so as in many instances to reach the witness for Truth in them. Many of these opportunities were favored seasons, and proved visitations of Divine love and mercy to the people."

He was acknowledged as a minister in the Third month, 1798, about which time he notes: "I felt led to a renewal of covenant on this solemn occasion, that I may increase in watchfulness, humility, obedience and dedication of heart, so that, at all times, I may by my conduct evince whose servant I am. Oh, may I never lose sight of the pit from whence I have been dug, or the rock from whence I have been hewn! May I ever look at my steps lest I fall and bring a wound upon the Truth. May my heart be more and more single and low before the Lord! I have often to experience that I am nothing of myself. May I never presume to move without feeling the Spirit of Truth going before me."

In this and the following three years he travelled with certificates of the unity of Friends in the service of his Divine Master, being, through the Lord's continued mercy, preserved in humility before Him.

During the prevalence of yellow fever in Philadelphia in 1798, Stephen Grellet was unwearied in his attentions to the sick, ministering to their emergencies. He became ill with the prevailing malady, all prospect of his recovery was relinquished, and he turned him to the wall to die, with the peace of God in his soul, and desiring to depart and to be with Jesus. At this moment it was distinctly revealed to him that he would yet have to proclaim the Gospel of the dear Son of God in the North, the South, the East and the West. Although distressed at the thought of returning to the world, a willingness was wrought in him to go whithersoever his Divine Leader should require, and the prayer of faith was raised that when again brought to the near prospect of death he might experience the same peace and the same glorious prospects.

Soon after this, he engaged in mercantile business in New York, but lived so loose from the world as to be ready for the services into which he was called; and in the few years immediately succeeding, he travelled as a minister over most parts of this nation and in Canada.

In the year 1804 he was married to our beloved friend, Rebecca, daughter of Isaac Collins. He four times visited Europe, and was enabled to preach the unsearchable riches of Christ in the various European nations. The first of these voyages was undertaken in the Sixth month, 1807, when he encountered a storm of great violence, in which he was "brought in humble resignation to bow before Him who holds the winds in his fists, who maketh the clouds His chariot, and rideth on the wings of the wind, who can rebuke the winds and the sea, and make a great calm."

At this time he wrote as follows: "My soul can never enough praise and magnify His holy name for His divine help, fulfilling His most gracious promise to be a shield, a rock, a strength, a sure

hiding place. The promise has been renewed to my poor drooping soul, that if I keep near Him in humility and dependence, He will be near me in the midst of the many storms that I may expect to encounter in the course of succeeding exercises, as He has been pleased to keep me in a great degree of calmness and resignation above the raging elements, so as to sing His song of 'great and marvellous are Thy works.' Sweet, safe retreat is the Lord's sanctuary—the holy enclosure. Therein, as with Noah in the Ark, storms cannot prevail."

The aggregate time occupied in his European journeys was nearly ten years, and his labors were extensive and his experiences remarkable. Being led to plead as an ambassador for Christ, with kings and rulers, the labor was blessed to some of these and their families, as well as to many in more obscure stations. His way was wonderfully made through dangers and difficulties, and in commemoration of the faithful dealings of the Most High with those who forsake all things at His requiring, we feel bound to record a few instances. At one time, when, unknown to himself, he was regarded as a political spy, and his track watched by the emissaries of a jealous monarchy, he felt a stop in his mind, and by close attention to the Hand which alone could lead him in safety, his feet, without apparent motive, were turned into an unexpected path, and thus was avoided a pursuit full of danger, but of which he was then and for many years ignorant. On another occasion, when embarking on ship-board under feelings of discouragement, the language of the inspeaking Word to him was: "Now I am going to magnify my Name before thee." The sea becoming very tempestuous, the waves on one side mountain high, on the other a deep abyss, our friend, whilst others were in terror, felt the assurance to be realized. During the wars of Napoleon, our friend was often brought into perilous proximity with the soldiery, but being never ashamed of the garb and manner of a Quaker, and never using any subterfuge, he was respected and allowed to pass unmolested. It being his lot to travel in the rear of the allied army, which quartered by night in the towns and villages, our friend for many weeks pursued his journey in the night, holding meetings by day in the towns just evacuated by the soldiery. The people in their distressed circumstances were glad to seek for consolation by going in throngs to these religious assemblies. A fearful pestilence attended the course of the army, and many persons to whom he was led to proclaim the way of life and salvation, were found dead on the following day. Thus a faithful Creator, in the midst of his judgments remembering mercy, extended to the people in their extremity, the messages of saving love and grace, and carried His messenger in safety through scenes of varied danger.

It was his practice to take his meals at the hotels, where he frequently met with the military officers, and he found it required of him at such times to keep on his hat. This singularity gave rise to questions and opened his way to explain to them the objects of his peaceable mission, and the views of the Christian Society of which he was a member.

In various parts of Europe he visited the convicts in prison, and was frequently exercised in great love for the souls of those who were condemned to die. To the Jews, in different cities and in settlements of their own, he preached the outward advent and the spiritual appearance of Him of whom Moses in the law, and the prophets did write. In many parts he found seeking people, whom the Lord had favored with a perception

of spiritual worship, and who had adopted view in some respects analogous to those of Friends in Norway he was instrumental in the establishment of Meetings for Discipline, and in Russia he and his fellow-laborer William Allen, introduced a book of selections from the Holy Scriptures, which being, by imperial law, adopted in their schools, was still retained in use in after years when the Bible was interdicted. In 1811 he made a religious visit to the Island of Hayti. In 1823 he became a member of this Monthly Meeting.

Subsequent to his last return from Europe which was in 1834, he labored within the limits of the different Yearly Meetings on this continent. In these extensive and arduous journeys he was careful not to go forth except as his steps were ordered of the Lord.

In conducting his temporal affairs he was scrupulously just and exemplary, desiring to give offence in anything, that the ministry be not blamed; and having received freely the heavenly gift, he was careful to make the Gospel of Christ without charge. He was diligent in the daily perusal of the Holy Scriptures, in which he had never read until he was awakened by the Spirit which gave them forth, and as he progressed in his perusal of them, their spiritual meaning was opened to his understanding, which was enlightened to perceive that liberty wherewith Christ hath made his people free from the necessity of dependence upon forms and ceremonial observances. And in his public labors these precious writings were opened, passages both from the Old and New Testament being brought into view with freshness of life, in elucidation of the glorious plan of Redemption, and of the blessedness of the unspeakable gift of Him, who, having finished his work in the prepared body, would not leave his faithful followers comfortless.

His ministry was weighty, and characterized by great simplicity. He was led to dwell on the sinfulness of sin, the uncertainty of life, the awfulness of eternity and the marvellous love and mercy of Him who tasted death for all men, that all might live, and whose light hath shined in every heart; exhorting the people, frequently with tears, that they should not neglect so great salvation. He was a minister of consolation to the sincere in heart, and a nursing father to the babes in Christ.

In his relations as husband, parent and friend his tenderness and fidelity were instructive. Seeming to forget his own sufferings in the grief of others, he went so long as health permitted from house to house, and with humility imparted consolation and counsel. Even at his home he was careful to wait on his ministry, and to be tender to the touches of the heavenly Monitor so that persons who visited him were sensible of the weightiness of his spirit, and often made partakers of the precious overshadowing which the human will cannot command.

In the last fourteen years of his life he was subject to frequent attacks of illness, accompanied with excruciating physical anguish, which he was enabled to bear with patience and resignation, often saying that it was his desire to glorify God and give him the opportunity to do it in suffering. During spasms of agony affecting to behold and which sometimes for many hours together baffled medical skill, he was not known to utter a word of complaint, and the utterance which of extremity of anguish elicited took the form of prayer or praise: "Dearest Father, be with Thy servant!" "Though He slay me, yet will I trust in Him!" "Good is the Lord!" Patient "looking unto Jesus" he referred touchingly

Redeemer's greater sufferings. No ejaculations for ease escaped him, but only for ability to signify the name of his gracious Lord and Saviour, chieflly desiring the completion in himself his blessed Master's will, often expressing it in his sanctification, and repeatedly appealing to those about him whether they could not unite with him in the ascription of gratitude and praise. Him who was with him in the furnace and whose everlasting arms were underneath, "I do not complain," he said on such an occasion when his friends were weeping beside him, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If we had not chastening we should be bastards and not sons." Although his sickness repeatedly appeared likely to be unto death, he was again and again seized up to testify of the Divine goodness, and the tenderness of religious meetings, allowing neither clemency of weather nor physical pain to induce him to seek his own ease in preference to the service of Him who had redeemed his life from destruction and to whom, with full purpose of heart, he had dedicated his days. We believe it may be recorded that whilst his outward man failed, the ward was renewed day by day.

Within the last few months, although his strength was evidently yielding, he was rarely sent from our meetings either for worship or discipline, his last attendance being at our Monthly Meeting eight days before his decease. On one occasion he spoke on "the joy of believing," and participated in the business, but was obliged to withdraw before the adjournment. He was in this time confined to the house in extreme physical anguish, in the midst of which he requested that his friends might be informed that though tribulation abounded, consolation did not lie more abundant. Remarking upon his remaining strength of pulse, and that he might yet live much to suffer, he added: "I desire not to go to do so submissively but cheerfully. These sufferings are indeed agonizing, but in this my hour of extremity, my Heavenly Father has not forsaken me but is comforting me. I have had to advocate his cause, and now I am called to live by patiently suffering, and to glorify Him in the fires." His humility and love of the use of Truth were at this deeply afflictive period of his experience remarkably evidenced, his fear of lest, during these paroxysms, any thing might escape from him or should occur to bring reproach upon it or to weaken his testimony to the power and efficacy of Divine Grace to strengthen the recipient thereof to bear and to suffer in a manner becoming a christian. In child-like simplicity he requested some who were with him, to intercede as ability might be afforded, for his preservation from any thing calculated to hurt the cause. Being asked how he felt, he simply answered: "My dear Master is very good to me." Again: "I cannot think that I shall be forsaken. That careth for the sparrows will surely remember me." "My heart and my strength remain, but,"—and an expressive smile told his opinion of the remainder of the text which he had recited a short time previous. In a severe manner, he said: "Do not be discouraged—it is my flesh." The 12th and 13th of Eleventh month were days of almost constant agony, but a groan was turned into a prayer ending with "not my will but thine be done." Towards evening on the 14th he petitioned for a mitigation of suffering, if consistent with his Heavenly Father's will, very soon after which the painfulness ceased, and whilst he took no notice of external things, his reverent countenance indicated

a peaceful communion in the spiritual life. He slept sweetly much of the following day, and a little before noon on Sixth day the 16th of Eleventh month, 1855, without any struggle, with his family around him, in the prevalence of a peaceful and profound solemnity, his mortal life ceased.

Ventilation.

Look at an asthmatic sitting before an open window, regardless of the cold, though it be winter, with his chest heaving laboriously, and his countenance expressive of exquisite anguish. What is the matter? Is he in pain? No. What, then, is the distress? It is simply from want of a due supply of fresh air. The spasm in his lungs not only prevents the free admission of air from without, but the free egress of that which is within, so that the air which is in the lungs is a mixture of foul and good air.

When so many died in the famous Black Hole at Calcutta, it was because the pure air was so shut out, that they could not even get as much as the asthmatic does.

Here we have palpable results, and they startle us; and yet we may be suffering from day to day; in so small a way as to be imperceptible, the evil results of deficiency of air, which may so accumulate as to impair the health, and even perhaps ultimately destroy life. It is only a few that occasionally lose their lives suddenly from want of air, but a comparatively slight but continuous deficiency in its supply is constantly destroying vast multitudes by a slow poisoning.

A good supply of fresh air is an imperative necessity. Such a supply it is easy to get when we are out of doors; but we do not get it when we are in doors unless we make special provision for it; or, in other words, unless we take measures to secure ventilation.

A proper supply of pure air in our habitations and places of public meeting costs something, at least in cold weather. That is the chief difficulty. Economy is in the way. Less fuel is required with defective than with proper ventilation.

A small room closely shut up is warmed at less expense than a large room with suitable inlets for fresh air and outlets for foul.

The necessity for freshness in ventilation may be seen if we look at the amount of fresh air required for consumption. Each person requires a gallon every minute, that is, fourteen hundred and forty gallons in twenty-four hours. It is easy to see that small and closely shut-up apartments, and large gatherings of people in public buildings, as they are ordinarily constructed, are incompatible with any such supply as this.

That you may see clearly what the necessity for ventilation is, observe what the lungs actually do with the air which they receive. Pure air is composed of three gases in certain proportions: oxygen, nitrogen, and carbonic acid; this latter being in very small quantity. These proportions are altered in the lungs, so that the air which is breathed out is different from that which is breathed in. It has less of oxygen and more of carbonic acid. It is less vivifying by the loss of oxygen—that is, it thus negatively injured—and it has also acquired a positively bad character by the increase of the carbonic acid. Much increase of this renders the air palpably poisonous.

If, therefore, there be great lack of ventilation, as there often is in small rooms in dwellings, or in crowded public assemblies, much injury is done to the health by the diminution of vigor from the loss of oxygen, and by the direct poisonous influence of the added carbonic acid. And if the exposure of these deleterious influences be frequent,

there will inevitably be an accumulation of evil results, seen in a broken-down system, in positive disease, and at length in death.

Observe what provision is made in nature for the constant purification of the air, and how this is often more or less defeated by the arrangements of man. As oxygen is taken up in the lungs of all animals, and carbonic acid gas is sent forth from them, breathing is continually deteriorating the air. But this is remedied by a counter operation.

Every leaf that you see is doing just the opposite of what lungs do—it takes in carbonic acid and emits oxygen—so that there is an exchange going on between leaves and lungs. In this way the due proportion of the ingredients of the air is everywhere maintained, so that if the chemist examines air taken from various quarters of the earth he always finds precisely the same proportions.

But this is true only of air that is free, and not of that which is shut up where there are sources of contamination. Wherever there is breathing going on, if ventilation be not properly attended to there is a want of these natural proportions, and the deterioration is increased by fires and lights, for they, like lungs, use up oxygen, and return carbonic acid to the air.

There is still another important provision for the purification of air. The three ingredients of the air are not of the same specific gravity. The carbonic acid gas is decidedly heavier than the oxygen and nitrogen, and therefore has a tendency to lie below them, as water lies below oil. Now if this tendency were not obviated in some way, the carbonic acid, generated from lungs and fires and various decompositions, would accumulate all over the surface of the earth, pushing up the oxygen and nitrogen above it, as water does oil, and would destroy life, and put out fires everywhere.

But this tendency is obviated by another—the tendency of gases to mingle together. It is just as the heavier water does not remain below the lighter alcohol poured upon it, but mixes with it. Agitation promotes this mingling, and therefore, in ventilation, the communication of motion to the air is an important measure, and should be accomplished so far as it can be done without inconvenience.—*London Herald.*

In Carbondale, Pa., in 1849, I was one day walking along the street with my little son, then about three or four years old. Looking before us a few rods, I saw the sidewalk broken by a deep ditch which had been cut through it for the purpose of laying pipe or something of the sort. Two planks had been laid across the chasm for the convenience of passers-by. On seeing it I instantly thought, now I will see what Willie will do when he comes to see it. So we walked on and talked on, and when we were within a few feet of the place, I knew by his sudden start that my boy had then first seen the dangerous place to which we were coming. He was grasping the middle finger of my left hand. Instantly he let go his grasp of me and reached his hand up that I might grasp him, as if he had said, "I dare not trust my own strength to hold on to father now, I want father to hold on to me." It was an appeal from his power to mine, a new abandonment of himself to my control, in view of a new danger. I said at the time, thank God for this lesson of faith taught me by the child, and I know by experience how blessed it is to yield up the soul to God by deeper consecrations when sorrows are multiplied and dangers threaten.—*Methodist Home Journal.*

For "The Friend."

A Blackberry Story.

Edmund Morris, of Burlington, N. J., writes to *Tilton's Journal of Horticulture*:

"The blackberry having lately taken its place in horticultural staples, is attracting the attention of hundreds of acute and persevering seekers after fresh novelties. Its commercial value has been satisfactorily determined. It fully equals the raspberry in productiveness, and as a general rule, far outstrips the strawberry. In this section, where the two great city markets are within a few hours of us, the profit from a well-managed acre will pay the fee of the land annually. A gentleman within two miles of me, by way of interesting his son (a young lad) in agricultural pursuits, gave him the free use of an acre to cultivate as he pleased. The shrewd boy located a half-acre on one side of his father's barn-yard, and the other on the opposite side. He could thus trundle out a dozen barrow-loads of manure upon his ground whenever so disposed. He planted his acre in Lawton blackberries; cultivated them himself; and last year his gross sales of fruit amounted to \$600.

The year preceding, his clear profit from the same acre was four hundred and fifty dollars. I have walked through this magnificent creation of juvenile acre and shrewdness, and must confess that no engineering of my own in the same line has been able to equal it. The contents of the convenient barn-yard told powerfully on the canes, but more powerfully on the quality and quantity of the fruit. The fee of the land, though in the best location, was much less valuable than the annual crop.

Within gun-shot of this field are ten acres of the same berry, which last year yielded a net profit of four thousand two hundred dollars—more than the land would sell for.

The father of the lad referred to was engaged in mercantile business in Philadelphia; but he never realized such profits as he thus saw his enterprising son to be annually securing. The example set before him by the lad, inflamed his ambition to drop some one or two branches of agriculture, and take to raising briars also. He began his plantings several years ago,—for the son has long been harvesting very paying crops—and has been planting annually from the increase of his own fields, until he now has thirty acres of Lawtons. Last winter he cut down an apple orchard of large bearing trees, to make room for more briars. The profit from the latter far outstripped the best orchard in the county.

It is thus manifest that the commercial value of the blackberry has been satisfactorily ascertained, in Burlington at least, and doubtless in a thousand other localities."

Let this little incident stimulate other parents who have landed property, to do likewise, not for the pecuniary profit alone to their sons, but that it may be the means of inculcating a fondness for country pursuits, and keep them from much evil, by giving them employment for leisure moments whereby they can feel they are reaping a reward.

Selected.

First-day 25th of 3d mo. 1804, Richard Jordan says in his journal, "At our meeting I was favored with rather uncommon peace and tranquility of mind, and towards the latter part of it, I had considerable communication, I thought with a good degree of clearness; but very soon after meeting a fear possessed my mind, that it had been too much my own, or at least that notwithstanding the vision seemed to be clear, I had taken my own time in opening it to others, and for a

considerable time after I felt miserable. Lord, if it be thine hand it is thus chastening me, go on, spare not, nor let thine eye pity until thou hast made a full end, and brought me into unreserved conformity to thy own blessed mind and will concerning me, as thou art pleased clearly to manifest it to me on all occasions; that so, O Lord, I may be preserved watchful and attentive, not only to the opening of thy holy visions of light, but also to the times and seasons, as thou art pleased to make them known in thy own blessed power. So, O Lord, take unto thee thy own power, and rule and reign both inwardly and outwardly over all, who art God over all, blessed forevermore. Amen."

ONE THING IS NEEDFUL.

Selected.

"But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

Ah! the heart that has forsaken
All things to secure the one,
In the secret of its chambers
Finds the joy of heaven begun.

Ah! the heart that is contented
Nought to know save God alone,
In the fulness of His blessing
Finds a peace before unknown.

Ah! the heart that once has bathed
In salvation's boundless sea,
In its waters drops the burden
Of a lifetime's misery.

Ah! the heart that lives disordered
From the vain delights of time,
By a peaceful path is treading
Through this vale of tears and crime.

O that thus we could surrender
Worldly pomp, and pride, and show,
Seeking Him in whom is centred
All of good that man can know!

O that thus His blessed presence
In our hearts we here enjoyed!
For without Him all is dreary,—
Earth is dark, and vain, and void.

O that thus our eyes were resting
Evermore on Christ our King,
Until conscience lose its burden,
Life its load, and death its sting!

Oh! Thou fount of every blessing,
Why draw us by the cross, till we,
Heart and soul, and will and spirit,
Are forever one with Thee.

Hymns from the Land of Luther.

THEY SAY.

Selected.

They say—ah, well! I suppose they do?
But can they prove the story true?
Suspicion may arise from naught;
But malice, envy, want of thought;
Why count thyself among the "they"
Who whisper what they dare not say?

They say—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue to
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

They say—well if it should be so,
Why need you tell the tale of woe?
Will it the better wrong redress?
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more?"

They say—oh pause and look within!
See how thy heart inclines to sin!
Watch, lest in dark temptation's hour
Thou, too, shouldst sink beneath its power!
Pity the frail—weep o'er their fall,
But speak of good, or not at all!

A Balloon Survey of a Coming Storm.—The English aeronaut Coxwell writes the following account of a remarkable series of storm observations in his balloon:

"I ascended from the Crystal Palace at Sydenham, and witnessed, during a tour into Berkshire, the peculiar formation of vapor and clouds which ended in one of the most disastrous storms on record. When we rose over the centre transept the country southward was clear for many a mile distant. Towards London, however, and down the mouth of the Thames, heavy vapor rose from the river, and continued westward until mixed with the London fog. It ceased to follow the river's course at Chelsea, and so clear was the water at Richmond round to Chertsey, that we discerned patches of weeds at the bottom of the Thames, as numerous boats rowed over its transparent surface. From the metropolis this long line of leaden vapor made a continuous course towards Windsor Castle, so that it was impossible to discern the Castle. As Captain Woodgate wished to visit the barracks, I descended near the Great Park, and, taking in sand equal to his weight, Mr. Woodgate and I resuscitated with the intention of going on further.

"We had not long entered upon our second voyage when the clouds gathered overhead in tempestuous form; the deep line of mist resting on the earth had effected a reunion with the Thames. On passing over it the temperature was less by six degrees at four thousand feet than was at a similar altitude when we moved in a clearer atmosphere. I observed that twice previously I had seen that kind of cloudscape, and that each time it was followed by stormy weather. At 8.30 heavy clouds gathered up from the south and west. We were then passing Reading, which was lighted up with gas. The clouds were fast closing in around us, and fine rain began to fall. At last these huge clouds, the land mist and northerly masses of vapor all met, and so dark and dreary was the landscape that we descended to Englefield Farm, and had not long packed up before the rain commenced.

"This was not an ascent for meteorological observations, and I only had with me a barometer and thermometer; but the cloud modifications were most striking, and have, without doubt, an interesting connection with the law storms."

The Christian's Gloomy Death; or The Warning to His Three Profligate Sons.—A pious parent had three sons, who, notwithstanding all his admonitions and instructions, mingled with many prayers and tears, grew up to manhood in scepticism and profligacy. The father lay dying; and conceiving that it might perhaps produce a good impression on the minds of his abandoned children, to let them see how a christian died, his friends of the family introduced them to the bedside of their expiring parent. But to their unspeakable grief, the good man died without an expression of christian confidence, and appeared destitute of those strong consolations which believers in Jesus often experience in the closing scene. It was now apprehended that the effect of this melancholy circumstance on the young man would be, to confirm them in their prejudice against religion, and afford them, in their opinion, a sufficient evidence that it was a cunningly devised fable. However, it was not so: the ways of God are not as our ways, neither are His thoughts as our thoughts. A few days after the funeral the younger brother entered the room in which the two others were; and, observing that he had been weeping, they inquired the cause of his grief.

have been thinking," said he, "of the death of our father." "Ah," said they, "a dismal thought it was; what truth or reality can there be religion, when such a man as he died in such state of mind?" "It has not affected me in any way," replied the younger brother; "we all know what a holy life our father led, and what a pious death he died; now I have been thinking of the dreadful our death must be, who lead such a wicked life." The observation was like an arrow to their consciences; they began to be alarmed, and ultimately became as eminent for godliness as their exemplary parent had been.

Use of Distilled Water.—In M. Quin's report in the Paris Exhibition, reference is made to the use of distilled water at the Wallaroo Copperworks in South Australia, stating that until tanks collecting rain water had been constructed, sulphur for the first time in the history of the world, there was a population of some thousands, and all their horses, cattle, sheep, &c., drinking "acid distilled water." As many readers may not be aware of the fact, it may be interesting here to mention that in the rainless region of the Pacific off the coast of South America, the entire population of a country between about the 18th and 28th parallels of south latitude, or some 600 miles from the north to the south, including the important towns of Lima, Callao, Iquique, Pisco, and several other ports, have for many years derived their supply of potable water from the sea water of the Pacific, distilled in greater part by coal imported from England, and costing above £3 per ton. It is only in a population of many thousands, inhabitants, principally engaged in the mines of the district, as well as a still larger number of slaves of burden and other animals, supplied from sources, but even the locomotives on the Callao and Caldera railway, and some steam engines for other purposes, are actually driven with distilled water. For a distance of some thirty miles inland from the coast, very few natural springs are met with in this rainless desert, and to meet with them is seldom sufficiently free of saline matter to be potable.—*Chem. News.*

Come unto Me and I will give you Rest.—"Come unto Me and I will give you Rest," is a well known invitation of our Lord, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," knows no exclusion. It speaks of a description which is common to all; its boast and glory is that it is intended for all who need it, all who labor and are heavy laden. It does not even pry into the cause of our distress; it does not ask what occasions our distress; it only enquires whether or not we are subjects of disquietude. In uttering it, our Lord undoubtedly selected language which would reach the condition, and fall soothingly on the ear of every man. His eye travelled over scenes and faces of human woe, in which he saw the struggles of poverty; the disappointments of ambition; the misgivings of the self-righteous; and the excited efforts of the sinner lashed by the reaches of a guilty conscience, and aiming to be free from a load of guilt. His omniscience penetrated every heart, and saw the tooth of care gnawing the peace, not merely of the poor and afflicted, but praying alike on the learned, the rich, and the mighty of the earth. He beheld a man in which every one was seeking for shelter without knowing where to obtain it; and he publicly exposing himself to all its horrors, he led forth into the midst of it and exclaimed, "Come unto Me, and I will give you rest."—*Dr. Loring.*

From "The British Friend."

No one, I think, who has looked with a thoughtful eye upon the state of our religious Society, but must be aware that a painful difference of sentiment exists amongst us. It is seen in various forms, and on many occasions; and in the observations I am about to make I wish to approach the subject with the solemnity befitting a question which so intimately concerns our well-being as a religious body, and our reputation and influence in the world at large. There was a paragraph lately in the *Nonconformist* relative to the Yearly Meeting, and the decline in our numbers as a religious Society. This was attributed to two causes—birth membership, and the want of a missionary spirit. Of the first I have nothing further to say than that I consider it to be a considerable source of weakness, and out of harmony with our general principles. Of the second, the need of greater missionary zeal—a view shared in by many of our members—I regard it as putting the effect for the cause. The early Friends, largely endowed with the spirit of their Divine Master, were devoted and self-denying men, fitted and prepared for the work given them to do, full of zeal and the true missionary spirit; being converted men, it was their mission to convert others, but until a great and radical change had been wrought in themselves, often in secret and solitary places, and under much privation and suffering, they went not forth to convert others.

Of the Son of man himself, as Erasmus has well said, "It was not until after he had been tried and proved by forty days' fast, and the temptation of Satan, that he commenced the work of preaching." Why then should his followers be exempt from the operation of the same law? And this, whether we look at the highest example—the primitive Christians, or our predecessors in religious profession—is the true gospel method. But to engage in such labors without the necessary preparation and training in the school of Christ, is but to "compass ourselves about with sparks of our own kindling," to result only in disappointment. A revival of true Quakerism must precede the growth of a missionary spirit; the latter is the direct and necessary fruit of the former. Missionary zeal will not create a revival, but the restoration of our ancient faith and practice will give birth to the true missionary spirit. An advocate of foreign missionary enterprise quotes a paragraph from the address of Daniel Wheeler to York Quarterly Meeting, as an authority on his side the question; and if the sentiments of one whose orthodoxy and devotion to the principles of our Society cannot be gainsaid, were in harmony with this writer's views, he has good reason for maintaining his position, but I do not see how this inference can fairly be drawn from the premises. Daniel Wheeler declares his belief that if the world, and the things of the world, had not alienated our hearts from heavenly things, many would have been raised up amongst us, ere this, to proclaim the gospel, which is the power of God unto salvation, to distant and heathen lands. He traces our inaction and lukewarmness to its right cause, and implies that if the cause were removed, the effect would cease, and we should again shine forth "as lights in the world, as a city set upon a hill, that cannot be hid." He deplores our shortcomings and unfaithfulness, and solemnly warns us to beware lest the kingdom of God be taken from us, and given to a nation bringing forth the fruits thereof. There is nothing in all this that can be fairly construed into an approval or encouragement of missionary effort upon any other ground than the direct leading and guidance of the Holy Spirit; a clear and

imperative call upon the servant of Christ as to the prophet of old, "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."

While some of our members look upon the present state of things amongst us with feelings of hope and encouragement, others can by no means take this cheering view of it. If there is a revival, where are the signs? I see little in the present aspect and action of the body. "Revolutions," as they are popularly termed, are usually accompanied by much religious excitement and activity, but they seem to be temporary and short-lived, leaving few solid results. Some years ago there was a "revival" among the civilians and military employed in the Woolwich arsenal, but we do not hear that it resulted in that warlike establishment beating its swords into ploughshares. Nor did a subsequent "revival" in the United States prevent the outbreak of a sanguinary and desolating war, wherein thousands of the youth and flower of the population were consigned to a violent and premature death, leaving widows and orphans to mourn over their bitter loss. But a revival in our religious Society, to be genuine, would appear to me to exhibit a very different appearance. If "the kingdom of God cometh not with observation," surely something consistent with this should be regarded as more in accordance with the spirit of our profession. Still water is the deepest, and the cloud no bigger than a man's hand may be the herald of important events. A searching at the root, a working beneath the surface to find the spiritual depths of the true foundation, and make our anchorage there, may be so little demonstrated by any external signs, that the humble disciple working patiently and hopefully in his allotment, may, like the prophet of old, be unaware of the existence of the seven thousand who have not bowed the knee to the image of Baal, but whom the great Head of the church may be secretly preparing to take part in the restoration of his church to her primitive glory.

The "church of the future," says a late writer, "if it ever comes into being, must rise, like the temple of Solomon, without sound of axe or hammer. It must be planted like the gospel itself, as a grain of mustard seed, the smallest of all seeds, but capable, under the divine blessing, of becoming in time a great tree."

"Doth a fountain send forth at the same place sweet water and bitter?" yet something analogous to this is transpiring amongst us. While some under our name are proposing such alterations in our religious usages as amount to a reconstruction and formation upon a different basis, destructive of the characteristic and distinctive traits of our religious system, and eventually of Quakerism itself, others, with evidently the best intentions, are actively engaged in the promotion of the various philanthropic enterprises—the Bible readings, prayer or devotional meetings, and other movements of a similar character, which are to be found in this city in full operation, within the walls of the Bedford Institute; and a third class take no part in these matters, as not being in their line of service, or having no true fellowship therewith.

"For the divisions of Reuben there were great searchings of hearts." I believe the root of all our difficulties—unconscious as some of us may be of it—is to be found in a departure from, or distrust in, the motions of the Holy Spirit as our guide, instructor, and deliver, in every possible contingency that may arise in the church and the world, whereby we have lost the true spiritual discernment, and become more or less conformed

to the world, its maxims, fashions, and allurements. To this spirit of unbelief, this despising the day of small things, must be attributed the Bibliolatory and doctrinal superficiality which have sprung up in our midst, the weeds that grow apace where the true seed is neglected. In the unity of the spirit is the bond of peace, and there can be no true peace out of it. "The wisdom that is from above is first pure, then peaceable." If, by way of distinction, we speak of the active and the passive amongst us, we see two sections of the Society taking different views, and different paths; both cannot be right, neither can a half-way compromise between the two be of any avail; there is but one and only way, and it is our duty to ourselves and to the religious body of which we form a part, and whose prosperity we profess to desire, to "stand in the ways and see, and ask for the old paths, where is the good way, and walk therein." Simple and all-comprehensive as this is, its very simplicity causes it to be overlooked and neglected, to our irreparable loss. And yet, if each one for himself were to follow implicitly the course pointed out to him by the unerring finger of Omnipotence, we should become collectively all that the great Head of the church would have us to be. There is no originality in this counsel, we have had it again and again, "line upon line, and precept upon precept," but it needs to be often repeated.

It is a day of unusual excitement and inquiry in every region of religious thought. In quietness and confidence, in humility and watchfulness, will be our safety and our strength. And while it is our duty to uphold unflinchingly the doctrines and testimonies given us as a church to bear, may we strive to possess our souls in patience, that whether our controversy with what we believe to be error be oral or epistolary, we may conduct it towards those of our brethren from whom we are compelled to differ, in a spirit of christian love and forbearance to the furtherance of the great interests of truth and righteousness, remembering that if we are in possession of the truth, the best evidence we can give of our faith in its omnipotent power is a calm confidence in the assertion of it. And now, to conclude, what is the remedy? I have already indicated my views in this direction, and I cannot do better than to revive in our remembrance, and commend to our serious reflection, the words of one who, "being dead yet speaketh" in the deep, practical, and instructive counsel left on record for our edification, and particularly appropriate to our present condition as a church. Having defined what spiritual unity is, and how it may be preserved, how interrupted, and how recovered when at any time decaying, Isaac Penington proceeds to the true solution of the latter question: "In the Lord alone is the recovery of loss in any kind at any time, who alone can teach each to retire into, and to be found in that wherein the unity is and stands, and into which division cannot enter. This is the way of restoring unity to Israel; upon the sense of any want thereof; even every one through the Lord's help returning in his own particular, and furthering the returnings of others to the principle of life, that every one may feel the washing from what hath in any measure corrupted, and the new begetting into the power of life. From this the true and lasting unity will spring again to the gladdening of all hearts that know the sweetness of it, and who cannot but naturally and most earnestly desire it."

7th month, 1867.

A CITIZEN.

"Blessed are the pure in heart for they shall see God."

For "The Friend."

Report of the Freedmen's Aid Society of West Chester, for fourteen months ending 6th mo. 1st, 1867.

By the Treasurer's account it appears that the following sums have been received:

\$567.76	from West Chester.
164.00	" Bradford.
140.00	" Concord.
135.00	" Bucks county.
82.06	" Different localities.
5.43	" Rags sold.
128.00	" Monthly subscriptions.
95.77	Balance 4th mo. 1st, 1866.

\$1,313.02

1,313.02 Expended.

At the last report, the Society had on hand 280 garments and some material, and have since made 1854; 626 garments were made by women of this place who needed employment; the principal part of them were paid for out of a fund contributed for that purpose.

160	were sent to M. Parker, Alexandria.
340	" R. W. Smith, Yorktown.
179	" I. H. Remington, Winchester.
182	" W. F. Mitchell, Nashville.
167	" M. Jennings, Suffolk.
205	" A. Gibbons, Richmond.
490	" E. Yarnall, Charleston.
71	" E. Kelly, for Charleston.

1,794

We have 340 on hand. We have also sent to the same places 571 yards of material, 13 lbs. of stocking yarn, knitting needles and a variety of trimmings.

To all who have aided us by contributing money or materials, we return grateful acknowledgments, and to those in this place and in the vicinity, who rendered assistance in making up the clothing.

To the Directors of the National Bank of Chester county we are indebted for the use of their room. To the West Chester and Philadelphia Railroad Co. for free transportation on their road, and to the Friends' Association of Philadelphia, and Pennsylvania Freedmen's Relief Association for forwarding most of our goods without expense.

Our report shows that our funds are exhausted. If the necessities of the freedmen require the continuance of our efforts, we will have to appeal to those friends who have so generously aided us heretofore, for means to assist us in carrying on our work.

NAOMI GIBBONS,

T. S. SMITH, Sec'y.

President.

For "The Friend."

The promise of the Saviour to his disciples of the gift of the Holy Ghost, to be their guide and director, has rested upon my mind, accompanied by a fear that many professing to be Friends, are not sufficiently attending thereto, in the present mixed and low state of things among us. It is my earnest desire that all of us may be brought to act more and more in accordance therewith.

It was to this divine gift that the members of our religious Society were turned at the beginning; and it was a practical belief in it, that constituted the Society, not a sect, but a church, gathered, and gathering from the various sects, formed too much in the will and wisdom of man, derived from school learning, and mixed with carnal ordinances, ceremonies and the rudiments of the world. But it was denied by George Fox and other Friends eminent in their day, that a people gathered by and acting under the immediate influence of the Spirit of Christ was a sect, or sectarian.

It appears by the writings of not a few in membership with us in the present day—actuated many of them may be by a desire to be liberal that they wish to inculcate the idea that the Church of Christ is composed of all the different sects, each one being a section thereof. This, however, is contrary to the recorded belief of Friends, as to the composition of the true Church the mystical body of Christ. But I trust that none among us are prepared to deny the truth of the declaration of the late Sarah L. G. Grul "This people [Friends] were first formed upon the Divine hand." If this be so, apostates Judases cannot destroy the foundation. There have been and still are those amongst us who, on this foundation, as there were the seven thousand of Israel who had not bowed the knee to Baal. These "walk by the same rule and mind the same thing," and constitute a part of the Church, which Barclay speaks of as sanctified a gathered home to Christ, alive unto God, and dwelt unto the world.

That the Lord has in all ages preserved so must be apparent to all, and that the enemy will be permitted to prevail against such now, let us be willing to believe. But O! may all be slow to move, unless under the Divine anointing and the bidding of their Lord; and on the other hand may none give way to fear and act the coward when the Word burns within them, but be valiant for the cause and honor of the ever blessed Jesus. S. O.

Orleans Co., N. Y., 8th mo., 1867.

Now Paris is Fed.

Some hours before daybreak the market gardens of the suburbs of Paris begin to throng into the town, and converge, with the great drays which bring in the provisions, sent up railway from the provinces, to the great market of the Halles Centrales.

The twelve pavilions of this magnificent bazaar of buildings are entirely constructed of brick and iron, and each one is devoted to some special branch of the business. Thus one is set apart for the sale of meat by auction; another for the sale of fish, or by private contract; a third for meat by retail, or by butter and eggs; a fourth for fish, and a fourth for butter and eggs.

There are several other markets in Paris. Most of them are built on the same model as the Halles Centrales, and they are nearly all supplied with there with provisions.

Some notion of the amount of animal food consumed in Paris may be obtained from the following figures: In the year 1866, besides 19,000, kilograms of meat sold by auction at Halles Centrales, 110,000 oxen, 46,000, 169,000 calves and 840,000 sheep were sold at the cattle markets. It is to be remarked, although more than 46,000 cows are consumed in Paris in a year, yet no one will own to buying, selling the meat.

The official returns show a sale of ten mill and a half kilograms of butter and 232 lions eggs passed through the hands of the sort who, at work all day in the cellars of the market, gain from three to four thousand francs a year their occupation, which is, briefly, to pick out good eggs from the bad ones. The consumption of this enormous number of eggs may be understood when the vast quantities bought by the confectioners are taken into account. Guillot, for instance, the manufacturer of Biscuits, uses 23,000 a day.

Everybody has heard the complaint of gourmand that there is no more of the celebrated "Frouge de Brie." Last year four hundred and forty thousand of these cheeses were

in the Halles Centrales, which, with about a million and a half cheeses of other kinds, and an equal number of Neufchâtel cheeses, make a total of nearly three and a half millions.

Three hundred and fifty-three thousand cartons of vegetables came into Paris last year, fourteen millions kilograms of fresh fish, which one-fourth was imported from abroad: land sending salmon, trout and lobsters; land sending salmon, shrimps, eels, pike and cod; Switzerland, trout from Lake Geneva; Russia, salmon and trout; and the rest of Germany enormous quantities of prawns.

Last year two hundred and sixty millions of fish were eaten in Paris, and there was a great about the increase in their price. Their resale price had, however, only increased twelve times a dozen on that of the previous year, the public may imagine what the retailers have pocketed out of the exorbitant charges paid at the restaurants. Add to this enormous quantities of eatables twelve and a half millions of which Paris eats annually at dessert.

The poultry and game market, called *Le marché de la Vallée*, must certainly not be omitted. Poultry is so much care taken about the raising and trussing of poultry for the market in France, and here you will find rabbits and ducks packed with the utmost neatness in clean barrels, and ready for the spit. Game is carefully packed up, and no pains are spared to keep it sufficiently fresh for the French taste.

Pigeons are brought in alive generally from the country, and being shut up in baskets, are very soon exhausted when they arrive at their destination. Food, too, they are greatly in want of, and there is usually great difficulty in supplying them with it on their way. They are given over to the so-called *gaveurs*, who fill their mouths with bread, and allow the pigeons to take it from between their lips.—*Late Paper*.

Stop, for Your Soul's Sake.—A bold boy, rambling among the Alps, saw some flowers on the side of a fearful precipice. The guide saw him standing on the dizzy edge, and shouted: "Come back!"

"Not yet; I see some flowers just below, which I want to get," replied the boy.

"Stop," responded the guide, "you will be killed."

"I must have the flowers," replied the boy. The guide, with the boy's friends, hurried to the infuriated boy, as he leaned over the edge of the dreadful gulf. They heard him say, "I must have them;" and then, "I have them;" and his words were scarcely uttered before he lost his footing, and fell a thousand feet upon the pitiless rocks below. He had given his life for a flower which he had never seen.

"Shocking!" exclaims my young reader. I had to see it so, because it may help you to your own danger. Are you not seeking a dangerous risk, to pluck a flower? What is that you cherish for a place in that circle of youth to which you are invited? What is that habit which brings a blush to your cheeks when it is hinted at? What is that resolution to enter the charmed ring of forbidden amusement? Are not these things your flowers?

Are not your desires the reachings of your soul to the edge of innocence? Dear youth, take heed. The gulf below your flowers is bottomless. You pluck your flowers, you may fall, and with them in that fearful realm of darkness and death. Seek them no longer, therefore, but stop. For your soul's sake, stop!—*Late Paper*.

Napoleon Buonaparte and Novel-Reading.—By common consent, says Abbott, all novels were banished from the circle, as Napoleon inveterately abominated every thing of that kind. If he happened to find a novel in the hands of any of the attendants at the palace, he unhesitatingly tossed it into the fire, and soundly lectured the reader upon her waste of time.

For every sacrifice, which was offered up to God, was to be seasoned with salt; so every sacrifice now that is to be offered up to God, must be seasoned and made savoury with this heavenly salt of his heavenly spirit, so that all may give a good savor to him, and be as a sweet smelling sacrifice to the pure, holy God, that made all to his glory.—*George Fox*.

THE FRIEND.

NINTH MONTH 7, 1867.

Among the events chronicled by the European press, as indicative of the unsettled condition of political relations and existing nationalities, are the frequent visits and interviews between the more conspicuous crowned heads on that continent. These visits, whatever the ostensible reason or object assigned for their taking place, are generally understood to embrace consultation and arrangements relative to matters of State, bearing with more or less weight on the stability of the governments represented, or on the political attachments and rights of the people.

The facility with which these meetings appear to be brought about, and the unostentatious manner in which they are conducted, are certainly significant of a change having taken place, and still going on in the minds of both rulers and people, as to the supposed sacredness of royalty and the mystery attending the exercise of kingly power. The idea of divine right attaching to those who are born to, or occupy a throne, has been exploded or is passing away, and the people are becoming more and more generally recognized as the source of legitimate power, which they have the ultimate right to depute to whomsoever they may elect, to be exercised according to such form of law as they may approve.

The whole course of circumstances attending the great changes that have been effected in different governments of Europe within the last ten years—as those in Italy, in Prussia, Denmark and Germany—shows that the will of the people is making itself actively felt in both the form of government, and the selection of those who shall administer it. The potency of the Emperor of France, who makes a boast that his right to the imperial crown is based on the election by the people, is a most striking commentary on the progress of the age in the recognition of popular rights; while the obsequious deference paid him—plebeian as he is, and the representative of a man who once bumbled them in the dust—by the crowned heads of the oldest dynasties in Europe, together with their avowed desire to consult the wishes of their subjects, show that these once dreaded potentates are sensible the formerly despised and down-trodden people have now acquired too much knowledge of their rights and power to be much longer repressed, and that their own assumed prerogatives are liable to be lost in the revolution of a day. Hence they are beginning to move about very much like other men; to look upon the people at home and abroad; to inquire into their views and temper, and to consult together as to what changes they may attempt and

what schemes they must forego. However much of this may be attributed to the disturbance recently given to the "balance of power" and the desire of each sovereign to fortify himself in his tenure of authority, it is none the less indicative of the revolution going on in relation to human rights, the source of political power, and the felt though unexpressed necessity for those who wear a crown to take heed to the lessons of the hour.

No one of the visits abroad, by King, Emperor or Czar, more strikingly illustrates the inauguration of a new era, than that of the reigning Sultan of Turkey, to France and England. When we reflect for how many centuries the Sublime Porte has deemed it beneath it, except through diplomatic ceremonials, to hold intercourse with infidels, as it termed all who did not bow at the shrine of the Mussulman, and that its meanest subjects thought it disgraceful to eat bread with "a christian dog," we must be convinced that a marvellous change has, by some means, been wrought, when we see the reigning Prince of the Orient and sovereign Pontiff of Islamism, laying aside his hereditary prejudices and voluntarily accepting the proffered hospitalities of christian courts, with the open avowal that he came to see wherein he could promote the improvement of his people. Such a circumstance never occurred before, nor indeed can we recall any historical account of the reigning Turkish sovereign having travelled, for any other purpose than conquest, outside his own dominions.

But the elements of modern civilization have overleaped the barriers raised by the fanatical creed and determined exclusiveness of the haughty Turk, and with the mighty upheaval of the oppressed and almost frenzied masses of his subjects which is threatened, have forced this well-instructed occupant of the throne of the Ottoman, to throw aside the drowsy routine of his idle, luxurious life, to open his eyes to the grave defects and abuses of his system of government, and to inquire what are those sources of material wealth and comfort, and those principles of social improvement which have advanced the traditionally despised western peoples so far beyond his own.

Abdul Aziz Khan, is evidently a man of strong and cultivated mind, and has given reason to suspect that the fanatical superstition of the Moslem, has in measure lost its hold on him, otherwise, he would hardly have braved the rabid prejudices of his people, and journeyed among the hated ghouls, for the purpose of obtaining more intimate knowledge of them and their institutions. That he fully appreciates the historical significance of his visit is manifested by the emphatic declaration in his speech to Louis Napoleon, that "Islamism now makes its salutation to christianity," and from his having freely expressed himself when in England, that it was his desire to break up oriental exclusiveness, and bring his government and people within the range of a common sympathy and fraternal relations. Since his return home he has announced to his counsellors and officials that he is determined to initiate extensive and important reforms, so as to open the way for religious toleration, and the cultivation of those arts and sciences that minister to social improvement and domestic comfort.

Without allowing ourselves to anticipate any sudden great advance in those things which characterize christian civilization, we are justified in interpreting the events we have been alluding to, as speaking emphatically of the moral march of the nations of the earth, and proclaiming unmistakably the momentous character of the unfoldings of the future, as truth shall triumph more

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Memorial of Chester Monthly Meeting, Pennsylvania, concerning Hannah Rhoads, deceased.

From the lively remembrance we have of the pious services and exemplary christian walk our late beloved friend Hannah Rhoads, we engaged to give forth a Memorial concerning her in order to show the blessed effects of early mission to the transforming power of the Holy Spirit, which made her what she was, and to survivors to follow in her self-denying, watchful, as she followed Christ; that so they also become prepared to serve their generation according to the will of God, and receive the life of everlasting life.

She was the daughter of Jonathan and Hannah Rhoads, late of the City of Philadelphia, and was born there the 7th of the Ninth month, 1793.

Possessing much vivacity of disposition, a sound intellect, and an affectionate heart, combined with attractive manners, she was a pleasing companion, and was often drawn into the levity vain conversation to which unwatchful youth are prone.

When about seventeen years of age, she was divinely favored with an effectual visitation of the Spirit of Christ, revealing her lost condition, and her sins in order before her, and opening the way of salvation by sincere repentance and amendment of life, and living faith in our Lord Jesus Christ, as the crucified and risen Saviour.

Deep were the humiliation and self-condemnation to which she was brought, and long and assiduously did she mourn, and seek for an assurance of pardon and reconciliation to her Heavenly Father; which at length she was permitted to experience, by being enabled to look in faith to the Father of God, that taketh away the sin of the world.

Having set her face heavenward, there was no turning back to "that country from whence she came out;" but taking up her cross daily, and following the path of duty as it was marked out by the Holy Spirit, she was made an example of to the faithful-servants and watchfulness. In conversation her words were few and seasoned with grace, and she felt constrained to observe plainness and simplicity in her attire, language and manner. Patiently and steadily abiding under the Lord's forming hand, she grew in religious grace and stability, and became qualified for usefulness in the Church.

In the twenty-fourth year of her age, being

entrusted with some important services in religious Society, she made the following memorandum, viz: "I feel that a narrow search into my own heart is necessary. I cannot know what offensive thing may be lurking there, unless it is made known by the light of Truth inwardly revealed. The heart of unregenerate man is deceitful above all things, and desperately wicked; who can know it? If we seek, and knock, and ask aright, it will be opened to us; and the gracious promise is, The Lord is a rewarder of all them that diligently seek Him. We may think that we are desirous of doing something for the good cause, and even willing to serve Him faithfully, but it is necessary first to be engaged diligently to seek to know and feel Him in our own hearts, and what his blessed will concerning us is."

In 1818 she was married to our late beloved friend Joseph Rhoads, and removed to his residence at Marple, Delaware county, Pennsylvania, which continued to be her home for nearly forty-four years; during all which time she was a member of this Monthly Meeting. She was a true help-meet to her husband, aiding and encouraging him in the various social and religious duties which devolved upon him. They earnestly endeavored by watching unto prayer, to seek for Divine ability to train up their offspring in the fear of the Lord, to walk worthy of their vocation as servants of Christ, to be fruitful in every good work, and "to increase in the knowledge of God." They were careful to practise a liberal hospitality, to share their outward blessings with those in less favored circumstances, and kindly to remember the poor and afflicted as children of the same gracious Father.

In conversation they were especially guarded, not only to avoid speaking in a manner derogatory to others, but to discountenance every thing of the kind in their family; and while far from extenuating evil, to cultivate towards all the spirit of christian love and forbearance.

In the attendance of religious meetings she was diligent, not allowing the pressure of outward affairs or the desire of present ease to prevent her. Her reverent deportment and the deep introversion of her spirit in humble waiting upon the Lord, were instructive and edifying; showing that her mind was gathered into holy quietude, and enabled to worship her God and Saviour in spirit and in Truth.

Having passed through many deep and humbling baptisms, and experienced the work of preparation to be carried on in her soul, until the Lord's time was fully come, she was called to the ministry of the Gospel, and put forth by him in this solemn work, in the year 1831. Having now put her hand more publicly to the Gospel plough, strong were her desires that she might not only be preserved from looking back, but that in simple dependence upon the Lord Jesus, and by a close attention to his leading, she might know a growth and establishment in her gift. In a memorandum written some months later, she says: "The present desire of my soul is, that I may faithfully follow my dear and compassionate Lord whoso-

ever he may be pleased to lead; so that neither heights nor depths, principalities nor powers, things present nor things to come, shall ever be able to separate me from the love of God in Christ Jesus."

In the year 1835 her Monthly and Quarterly Meetings acknowledged her gift, and recorded her as a minister of the Gospel. In the succeeding seventeen years, with the unity of her friends, she attended all the Yearly Meetings of Friends then on this continent, and in Great Britain and Ireland, beside other religious services in places less distant from home, including some family visits, an engagement for which her deep indwelling with the Heavenly gift, and her tenderly sympathetic mind, peculiarly fitted her.

The visit to Great Britain and Ireland was preceded by much exercise and proving of soul; but He who called for the sacrifice was graciously pleased, not only to grant satisfactory evidence that it was in his ordering, but to give her strength to resign herself, and all that was dear to her, to his disposal.

Being liberated by the church for this weighty service, she embarked in the Sixth month, 1850, and was favored to accomplish what was required of her, so as to return to her family and friends in the Sixth month, 1851. In the course of this visit, she felt herself religiously restrained from going to meetings or places where the call of duty to her Lord did not lead her, although at times it was a trial to decline the solicitations to do so; but feeling that her safety and peace were concerned, she was helped to keep to the narrow path assigned her. She was much drawn into silence, both in and out of meetings and her gathered, reverential watchfulness and waiting on the Lord, often had a leavening influence upon others, tending far more than the mere utterance of words, to bring them into true inward exercise.

After her return home she wrote respecting the visit: "I often feel humbled and thankful in remembering what I passed through during my late visit, and how remarkably we were cared for, and how way was made where there appeared to be none: mountains of difficulty were removed, and in due season, a quiet and peaceful release was mercifully granted, and I feel nothing to retract in the retrospect of my movements in that land. What cause of gratitude to that Almighty Power that sustained me through many probations and trials, known only to Him who can make a way in the wilderness, and rivers in the desert." Again, "My mind was so entirely pervaded with peace, that I thought I could say; my soul is deeply anchored on the Rock of ages!"

Endued with a sound discriminating judgment, and her mind clothed with Gospel love, she was made useful in administering the discipline; tenderly seeking to restore and gather the erring, and to build up and strengthen the church in the upright support of our christian principles and testimonies. She was often baptized into exercise and suffering for the church's sake, and led to petition that the Lord would enlarge her borders, and satisfy her poor with bread.

Prepared to love all who loved the Lord Jesus

Christ in sincerity, she yet fervently desired the prosperity of our own religious Society, that it might stand firm on its ancient foundation, growing up into Christ the holy Head, and that its members, abiding in Him, and bringing forth the fruits of his Spirit, might be livingly united to one another.

She frequently expressed a concern that where individuals gave evidence of having passed through the necessary preparation and received gifts from the Head of the Church, their youth should not prevent those gifts from being rightly brought into service for the edification of the body, and their own advancement in spiritual strength and knowledge. At one time she remarked, "I think there is a dispensation approaching, in which there will be a greater outpouring of the Spirit than there is now, comparable to that spoken of by the prophet, 'Your sons and your daughters shall prophesy'; and other gifts, not only that of prophecy, shall be dispensed. I want you not to be dismayed, or too much discouraged."

Her ministry was clear and connected, free from unnecessary repetition, and in the exercise of it she was concerned to wait for the fresh anointing from on high. She was often led to unfold the doctrines of redeeming love and mercy; to exalt the Deity of Christ Jesus, as the Lord from heaven, the quickening Spirit, the only safe guide in the work of salvation; and his propitiatory sacrifice for the sins of the whole world, and as being our holy High Priest; pressing upon her hearers the acceptance of him in all his offices. This was particularly observable at funerals, where many were often present who seldom attended any place of worship, and whose views of christian doctrine were very imperfect.

For the riches of Divine love and grace freely bestowed upon man, and for our manifold temporal blessings, she was often constrained to invite others to gratitude and obedience, and to pour out with fervor, her own tribute of thanksgiving and praise. Being herself a witness of the unspeakable benefit of an interest in Christ, and a hope of eternal salvation through Him, her heart was much drawn toward the careless, with desire to improve every right opening for directing their attention to Him from whom they might receive the same blessed privileges.

In the first month, 1861, her faith and resignation were closely tested, in the removal by death after a short illness, of her beloved husband; but she was enabled to bow in reverent submission to the Lord's will. In a memorandum made some time after, respecting this afflictive dispensation, she says, "The loss we have sustained, my pen can never set forth. He was an example of uprightness and integrity in his intercourse among men, and of meekness and forbearance under the various provocations and trials incident to one actively engaged in business." * * *

"Having been in early life, brought under the sanctifying influences of Divine Grace in his own heart, and yielding obedience thereto, he advanced from stature to stature, until he became a strong man in Christ, and a pillar in his house, faithfully maintaining his allegiance to Him, the holy Head and High Priest, Jesus Christ, the same yesterday, to day and forever, both in relation to his outward appearance among men as the one great propitiatory Sacrifice for all mankind, and in his inward spiritual manifestations. Although the final summons was sudden, his mind appeared to be preserved in much sweetness, and in calm resignation to the will of His Lord; and as his redeemed spirit passed from its earthly tenement, the consoling language saluted my inward ear; The Lamb that is in the midst of the

throne has led him to living fountains of water, and God has wiped away all tears from his eyes."

From this time her health steadily declined, and it was instructive to observe with what patience and cheerful resignation her active, energetic spirit submitted to the privations and restraints of physical weakness and disease.

In reference to a proposed change of residence, she writes about this time: "I hope all things will work together for good, and that through the kindness and condescension of Him, who is the Judge of the widow, we shall be rightly directed and provided for, when the time arrives to leave this pleasant home, so long the scene of cherished hopes and affections. I have great cause to speak well of his excellent name, and to magnify the mercy vouchsafed through every portion of my life. May gratitude and praise for his unmerited favors, become more and more the clothing of my spirit, wherever my lot may be cast. If his presence is only with us, all will be well; without it, nothing in this world can give comfort."

Early in the autumn of 1862 she removed to Germantown, and although she felt keenly the separation from the home she had so long enjoyed, and from beloved friends to whom she was closely united in christian fellowship, yet she entered on her new abode with interest, and warmly reciprocated the kind welcome extended to her by Friends among whom she had come to cast her lot, in the evening of her day. With occasional exceptions she was mostly confined to the house during her residence there, but she enjoyed having her friends around her, both those of mature age, and those in younger life, in whose welfare she felt a lively interest.

She was subject to frequent and sudden attacks of hemorrhage from the lungs, by which she was brought face to face with death, and on such occasions the meek and quiet composure of her spirit instructively illustrated the reality of her religion, and the truth of the declaration: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

During a severe attack of this kind in Eighth month, 1864, under great physical distress, she said, "Pray for me that I may be ready." A beloved relative present remarked that he felt an assurance she was ready, and would be accepted if taken. Shortly after, with her usual calmness she said, "I love the Lord because He hath heard the voice of my supplications. The Lord loveth them that fear him, those that hope in his mercy. I have nothing to boast of, but I trust in the mercy of God in Christ Jesus, our dear Redeemer." Then addressing some of her children who were present, she added: "That is what I want for you, humble faith in Christ; we have nothing to trust to but the mercy of God in Christ Jesus."

At a time of singular suffering in Seventh month, 1865, she raised her voice in a clear triumphant manner, and repeated these words, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Dear children, trust in the Lord." Thus, in humble trust, and unflinching faith in God her Saviour, she sweetly passed on from day to day, leaning upon her Beloved; redeeming love and mercy her theme of praise and thanksgiving; and the hopeful serenity of her spirit flowing forth to all around her. A few mornings before her close she said to a friend, "I have much peaceful quiet as I lie here—not that fullness of joy I experienced some months ago—but peace and quiet." It was remarked that what all we could ask. She rejoined, "It is written, 'if a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.'"

Her mind was preserved clear, and the exercise of her faculties unimpaired, to the last. With her loins girded, and her light burning, she stood as a servant in waiting, ready to meet her Lord at his coming; and in a few minutes after awaking from a peaceful slumber, she quietly put on mortality, the 21st of Eighth month, 1865; and we doubt not received the gracious welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

To her we believe the language is applicable, "Blessed are the dead that die in the Lord: ye saith the Spirit, that they may rest from their labors; and their works do follow them."

A Part of the "Great Desert."—But a few years ago even intelligent Americans used to imagine the vast region between the Missouri and the Rocky Mountains an utter desert, irreclaimable for agricultural purposes. It was to this purpose that Benton used to bring before the Senate the significant fact that untold millions of buffaloes managed to get a hearty subsistence from this arid plain. The "desert" theory had been of the popular imagination, and has only been surrendered gradually. The opening of two three lines of railway across the Plains will, however, effectually dispel remaining illusions.

When travellers from the eastern States along the Platte, from Denver for sixty miles down the stream, a succession of fertile and productive estates, they will begin to believe in the possibility of reclaiming to agricultural purpose the whole length of the wide valley of that stream. Going down from Denver toward New Mexico along the base of the mountains, they will pass many charming valleys which are even now profitably cultivated for their outlets up to a height at which, in almost any other region, agriculture would be impossible.

About sixty miles south from Denver the traveler strikes the upper Arkansas, whose valleys, those of its tributaries are extremely fertile on the system of irrigation. A correspondent of *St. Louis Republican* has lately visited this region and describes some of the farms there. One has a thousand acres of corn under cultivation. Another has nearly as much, and immense herds of cattle besides, while he has all the comfort and many of the elegancies of civilized life around him.

All along this part of the Arkansas valley crop of forty bushels of shelled corn to the acre is considered an average yield. The Huerafano, of the most important tributaries, has some of the finest farms in Colorado, while another tributary the Purgatoire, is no less suited to agriculture grazing. In all of these valleys cattle and stock only require herding, for the grass is sufficient for their support the year round. All country is a part of the great "desert."—*E.*

A Fearful Fall.—The following incident recorded in a late English paper. Two young men, James Braund and John his brother, bled forth together on the mighty cliffs of Lundy, an island rearing its craggy side the centre of the Bristol Channel. They searching for gulls eggs, which abound on sides and summit of the rocks. Straying from each other for a few minutes, John perceived a voice indistinctly calling. He went the edge, and looking over saw his brother yards down the side of the cliff hanging by hands to a little jutting piece of rock, and sitting with his feet for the smallest foothold.

It was in vain; the rock was hard and per-

poth, and there he hung, a chasm full three hundred feet yawning below him. Help from above was impossible, a foothold below there was none, and certain death stared him in the face. With the iron grip of despair the young man hung on for a few minutes,—minutes that seemed like hours to his helpless brother watching him from above—and at last nature gave way, and with a wild scream James Braund released his hold, and plunged headlong down, his head being severed to fragments against the projecting crags in the descent. The mournful tale was told by the surviving brother at the coroner's inquest held recently on the remains of the unhappy path.

Selected for "The Friend."

At Paris we met with Abraham Barker, a friend from New Bedford in North America, and was opening for any religious meeting at this place, when First-day came, we sat down together on a hired room in silence, and a sweet time it was to me. It may not perhaps be amiss to mention how we were treated at the municipality, when we attended to present our passports. We were stopped by the guards, who had strict orders, seems, not to suffer any man to pass, unless he had what is called a cockade in his hat, but on our desiring our guide to step forward and inform the officers, that we were of the people called Quakers, and that our not observing those signs of the times was not in contempt of authority, or respect to any in office, but from a religious principle in our own minds, it being the same with us in our own country, they readily accepted our reasons, and one of the officers came and took us to the guards and so up into the chamber, where we were suffered to remain quietly with our hats until our passports were examined by two officers, and again endorsed under the seal of the public, permitting us to go to Calvisson, in Anguedoc. Thus it often appears to me that we make our way better in the minds of the people, when we keep strictly to our religious profession, in all countries and amongst all sorts of persons. From the Journal of Richard Jordan.

For "The Friend."

St. Paul and the Cataracts of the Northwest. The following is extracted from the correspondence of the New York Evening Post:

The city of St. Paul is first seen by the traveler ascending the river, over a low bit of marshy prairie, and with its bluffs, its spires and its distant suburbs, makes a goodly show. The curious effect, which forms an inclined plane from the bluff on which the city stands, to the low marshy prairie on the opposite side of the river, at once attracts attention by its unique appearance. There is a small levee, not worthy of the place, nor is the short street leading therefrom into the town calculated to give a very favorable impression of the city. Altogether, St. Paul does not put his foot forward to welcome the traveller.

The town occupies a very large space, but there are many vacant lots, and whole blocks of ground are unimproved. The main street presents some superb mercantile buildings, chiefly of a handsome blue stone, of which the bluff on which the city stands is composed. One such building was noted out as realizing almost the miracle of the wicker baskets of fragments, for the owner of the property in digging his cellar obtained enough of the stone not only to build the entire house but sold enough to erect three similar buildings, thus defraying all the expenses of excavation.

St. Paul has two daily papers: the *Press* and the *Pioneer*. A feature in each paper is the local

department, in which the river news forms a leading item, the Mississippi being to these river towns far more than the Hudson is to New York. The *Press* office is built on the edge of the bluff, and pressmen, compositors and editors all have windows looking up the river and over a scene of unusual beauty—quite different from the experience of their brethren in larger cities.

The general route for tourists who would visit Minnehaha Falls is by the railway up the river shore, past the noble cliff and fine fortifications of Fort Snelling—so well known from engravings, and a spot of celebrity before St. Paul was ever a village—to the Minnehaha station. The cars set visitors down within a few rods of the falls, and at a rural refreshment house near by, home-made dinners can be had at seventy-five cents a head. There is no charge of any kind for seeing the falls, and the place is much frequented by picnic parties.

The Minnehaha river is the outlet of some of the small lakes in this vicinity, and is a shallow, sparkling stream, dashing over its pebbly bed and around its little islands in the most gleeful manner. Without a warning, without even any preliminary rapids, it makes the leap which is called the Falls of Minnehaha. A graceful leap it is. The stream springs over in one sheet of sparkling foam, landing in a basin which for centuries it has been busily hollowing out for itself—a basin much like that into which the Kaaterskill Fall leaps, and like that, too, in presenting behind the sheet of water a smooth concave recess, around which it is possible for a man to pass, coming out at the opposite side of the cataract. The foliage in the vicinity is as gracefully disposed by nature as the artist could wish, and in itself and all its surroundings Minnehaha is a type of perfection of its class.

The region around about the Upper Mississippi is a land of plashing waterfalls. There is, by contrast to the Laughing Water, a Minne — something else, or Shady Water. There is a crystal cascade, also; but they are all modest, retired waterfalls, quite unlike the great St. Anthony's falls, which dash over the rocks at Minneapolis in a manner suggestive of strength rather than of beauty.

There has been, of late, a good deal of interest felt and expressed in regard to retrogression of Niagara Falls, and a change of a foot's space in a year is something unusual there. But in this spring, within the space of ten weeks, St. Anthony's Falls have receded no less than seventy-five feet; and this is something more than a point of mere geological interest, for if it continues it will impair or destroy this great water power and involve the material ruin of two flourishing towns. Few persons comprehend the extent of this water force. It is roughly estimated at one hundred thousand horse power, and its loss would deprive this country of its greatest available strength in this line.

The falls, to look at, are not so striking as one might expect from these facts. There is no prodigious height for the water to leap from, as at Niagara, but the rapids are grander and quite as extensive, while their power is shown by the large slabs of stone which lie in distorted piles along the shore, some standing up on end like giant tomb stones, others piled irregularly, as if trying to crowd away from the fearful force of the water. The retrogression of the falls has been very slow until this spring, when the great freshet, which proved so disastrous to log-owners and lumber merchants, told to an unprecedented extent on the cataract itself.

The reason of this clearly understood. For

a quarter of a mile above the main fall the bed of the river is composed of a thin stratum of limestone, supported by sandstone. This latter, being soft and crumbly, is worn away under the constant action of the water, thus forming a sort of cave, with the slab of limestone, from which the water falls, overhanging it. Of course, as this excavation grows deeper, the limestone having nothing to support it, and unable to bear the heavy mass of water, breaks away, and thus St. Anthony's falls recede. At the next low water efforts are to be made to prevent this retrocession, by means of 'aprons,' or platforms of wood in the nature of dams.

As a mere spectacle, St. Anthony's Fall is grander by moonlight than at any other time, for then the unpeopled and unsightly buildings around it do not obtrude themselves, while the noise and dash of the rapids are heard and seen to perfection. At such a time St. Anthony's waters present an overpowering idea of furious strength, and one worthy to be remembered along with the recollections of Niagara itself. A greater contrast to the gentle beauty of Minnehaha it would be impossible to find; and yet these two cataracts are within a short walking distance of each other, and to tourists both will be, for ages to come, among the greatest attractions of the Northwest."

A Good Physician.—A nobleman of the French Court, an infidel, had for some time exhibited great depression of spirits, and the emperor sent him to an English physician, well known for his treatment of mental disorders. The physician questioned him as to the cause of his depression. Had he lost reputation, or position, or fortune? No, he possessed all these, but for two years past one thought had taken possession of his mind, the thought of *eternity*, and he could not get rid of it. The doctor opened his Bible and read Isaiah liii., explaining to his patient who it was who "was wounded for our transgressions and bruised for our iniquities." Light broke into the mind of this poor rich man, and he said, "I have no need of your prescription now." He went away, and has since corresponded with the physician as a believer in Christ.

The Boor and Bushman.—There is a Boor in this neighborhood, between whom and his Bushman servant a mutual attachment subsists, which has been elicited and strengthened by peculiar circumstances. The Bushman was in the service of another Boor, and having received some provocation from his master, in a fit of desperation shot one of his horses and decamped. Being pursued by the Boor, he threw himself on the protection of his present employer, who hid him on his premises, and when the exasperated Boor insisted on the Bushman being brought out that he might be shot, he refused to give him up. Thus the Bushman escaped, and he eventually became a shepherd in the employ of his deliverer. Not long afterwards, his new master was out in the field, and was attacked by a lion which had got him down, when his perilous situation was observed by the Bushman, who, having no arms at hand, took off his kaross in an instant, and boldly going up to the lion, flapped it in his face, and so intimidated the creature by this unexpected salute, that it retreated, and the master's life was saved. Subsequently the Bushman was himself nearly being destroyed by a lion, when the sudden appearance of his master with a gun, who shot the lion, proved the means of rescuing the faithful servant in turn from the jaws of the devourer. The Bushman has been nearly thirty years in the farmer's

employ, and has been allowed to rear a flock of sheep on his own account, which have so increased that they are supposed to be worth £1000.—*G. W. Walker, when at Cotesburg, South Africa, in 1839.*

Real religion is a living principle. Any one may make a show, and be called a christian, and unite himself to a sect, and be admired; but for a man to enter into the sanctuary to hold secret communion with God; to retire into his closet, and transact all his affairs with an unseen Saviour; to walk with God, like Enoch, yet to smite upon his heart in the language of the publican, having no confidence in the flesh, and triumphing only in Christ Jesus; these are the life and acts of a new creature.—*Cecil.*

Selected for "The Friend"

THE GARDENER.

"Art thou working in my garden?"

Said my Master unto me

"And cherishing those nurslings

Which I committed thee?

Those precious priceless flowrets,

Bear thy witness of thy toil?

Or do they droop neglected

Upon the thirsty soil?"

"O Master I have labored—

I have wearied—I have wept—

And through the livelong hours

My lonely vigils kept.

I wish to be found faithful,—

Unto thy service true.

Yet will my flowrets wither

For all that I can do.

Sometimes one rears in beauty

It's blooming, blushing head,

But ere I triumph o'er it

It's loveliness hath fled;

Sometimes one grows too wildly

Or turns perchance awry,

And if I prune or trim it

It seems to droop and die.

Close clinging to earth's bosom

Some sweet exotic lies;

With anxious care I nurse it

And every petal prize;

But when its buds fresh bursting,

Give promise of much fruit,

A killing frost destroys them,

I stand in anguish mute.

Sometimes the fruit abundant

Is scattered on the ground;

In haste I go to gather

And find it all unsound;

I turn away and wonder

With disappointment sore,

How fruit so ripe and golden

Should rot within the core.

I have guarded well thy nurslings

I've watched them day and night,

That change of time or season

Their beauty should not blight;

I've plucked with care unceasing,

Each hurtful thing away,

And from my purest fountain

Have watered them each day.

My Master tell me wherefore

I ever thus complain,

O knowest thou the reason

My labor is in vain;

Why though I sow in sorrow,

And water with my tears,

And toil till I am weary,

No living fruit appears.

Far better had I never

Assumed the gardener's place,

If thus upon my labors

No blessing I can trace—

Far better should some other

This honored station fill,

And with a hand more skillful

Fulfill thy righteous will."

While thus I spoke, lamenting,

With heavy heart and sad,

In tones of loving kindness,

My Master made me glad.

Yet gently did He chide me—

Then bled the heart He broke,

Long, long will I remember

The gracious words He spoke.

Thou hast not labored vainly,

Nor wearied all for naught:

Some of those palest flowrets

Shall yet to me be brought,

Thou unbelieving servant

Hear what thy Master saith—

Thy work were more successful,

Hadst thou a livelier faith.

Again, thou should'st remember

What tools thy hand doth use,

Say, gardener dost thou always

From my collection choose?

And is my name engraven

Upon each piercing blade?

If so the plants thou prizest

Would never droop and fade.

Perhaps thou prun'st with rashness

Without the Spirit—sword—

Forgetting thy commission

Is in thy Master's word;

And when a storm is rising,

Thou prophesiest a calm,

Or plect untempered mortar

For Gilead's healing balm.

Thou sayest thou daily waterest

From out thy purest well;

Mine eye within that fountain

Each scanty drop can tell,

O, seek thou living waters

From my eternal spring,

And all thy drooping flowrets

Unto its bosom bring.

Thou tearest from thy enclosure,

Each noisome, hurtful weed;

But dost thou haste to fill it

With pure and living seed;

If not, with double power

Those weeds to life will spring

And where the soil is richest,

Will deeply, firmly cling.

The fallow ground is broken—

Thou hast mowed the soil,

Yet didst indeed sow seed—

No witness of thy toil!

Thou wonderest that thy garden

Should yield no perfect fruit;

Alas! didst thou not know it?

A worm is at the root!

Yes, deeply there imbedded

It works its vicious will;

Yet faint thou not: this demon

Is in my power still;

That sword of which I told thee,

Can pierce it through and through,

That ever-flowing fountain

Can hide its stains from view.

Go now into my garden,

Depending upon me,

And know that I am with thee—

Thy sure reward to be.

Go work by my direction

And as thou dost believe

And trust with faith prevailing

Even so shalt thou succeed."

Snails for Food.—A book on the "Edible Mollusks of Great Britain and Ireland," by M. S. Lovell, just published in London, contains these curious statements:

"In Burgundy, Champagne and Franche-Comte a great quantity of snails of all kinds are consumed, and also sent to Paris; and Professor Simoons mentions that there are now 50 restaurants, and more than 1,200 private tables in that city where snails are considered a delicacy by from 8,000 to 10,000 consumers; that the monthly consumption of this mollusk is estimated at half

a million; again, that the market price of the vineyard snail (apple or vine snail, *Helix pomatia*) is from 2s. to 3s. per hundred, while the of the hedge, woods and forests bring only 1s. 6d. to 2s. He further adds, that in the vicinity Dijon the proprietor of one snailery is said clear nearly £300 a year by his snails; and that there are exported from Crete annually about 20,000 oke (each nearly 3 pounds) of snail valued at 15,000 Turkish piastres.

"M. Renou (as quoted by M. Caillaud, Nantes), in a curious account read in 1864 before the Academical Society of Nantes, on the importance that the ancients attached to snails, observes that during 1862 and 1863 the *escargots* brought to the Marche de la Bourse, at Nantes, on Sundays and fete days, amounted in number 996,000, producing the sum of 2,490 francs.

"We read that formerly, in Paris, snails were only to be found in herbalists' shops and at chemists; but now there is a special place in the fish market, by the side of the crabs and other fresh-water fishes; and in nearly all the restaurants you may see dishes of *Helix pomatia* displayed in the windows. They are rarely cooked, and only require warming for a minutes on the gridiron. It is from Troyes the price of five francs the hundred, that the apple or vine snail is sent to Paris, boiled in shells, and seasoned with fresh butter mixed with parsley. When you wish to partake of the you place them before the fire till the butter melts and then they are fit to eat. I purchased so and succeeded in eating two, but with diffidence as the way they were dressed did not disguise slimy, soapy taste, and the want of salt, pepper, etc., made them most unpalatable. I felt that I could sympathize with Dr. Black and Dr. Hutton who also endeavored to eat a dish of snails; and after vainly attempting to swallow very small quantities the mess which each in daily loaded, Dr. Black at length 'showed white feather,' but in a very delicate manner if to sound the opinion of his mess-mate. 'Doctor,' he said, in his precise and quiet manner, 'Doctor, do you not think they taste a little very little—green?' 'Green! green, indeed! Take them awa! take them awa!' vociferated Dr. Hutton, starting from the table, and giving full vent to his feelings of abhorrence.

"In Paris snails are not considered in so still the first frost, about the end of October beginning of November, when they are clothed with their white epiphragm. The Parisians about fifteen or twenty for breakfast, and are also said to give a better flavor to wine."

Patrick and Peter.—An English paper has story: "A very curious incident occurred yesterday in the House of Lords during the progress of the Breadalbane Peerage case. Mr. Andrew Q. C., in alluding to one of the persons whose name had been mentioned, called him Captain Patrick Campbell. The Lord Chancellor the captain's name was not Patrick, but Peter M. Anderson said they were convertible to The Lord Chancellor: 'What are St. Patrick and St. Peter the same?' M. Anderson: 'The names are the same.' Lord Colonsay inquired the Lord Chancellor that the learned counsel right—in Scotland Patrick was Peter, and Peter was Patrick. The Lord Chancellor said it was information to him."

Admonish, exhort and encourage snail as young and tender, to keep and preserve the way of life; and watch over one another good.—*G. F.*

For "The Friend."

Sunrise after an Arctic Night.

The following description of the return of the sun, after the long darkness of an Arctic night—taken from Dr. Hayes' "Open Polar Sea." "Feb. 18th.—Heaven be praised! I have once more seen the sun.

Knowing that the sun would appear to-day, my body was filled with expectation, and hastened after breakfast to some favorite spot where it was thought that he might be seen. Some went the right direction, and were gratified; others went in the wrong direction, and were disappointed. Knorr and others of the officers climbed the hills above Etate. Harris and Heywood climbed to the top of the hill behind the harbor, and the former shook his Odd-Fellows' bag in the sun's very face. The cook was troubled that he did not have a look at "de blessed sun;" but could not gratify his wish without going upon the land, and this he could no more be induced to do, than the mountain could be persuaded to come to Mahomet. He will probably have to wait until the sun steals over the hills into the harbor, which will be at least twelve days.

My own share in the day's excitement has been equal to the rest of them. Accompanied by Dodge and Jensen, I set out at an early hour found a point on the north side of the bay, from which I could command a view of the southern region. We had much difficulty in reaching our destination. But we were at last successful, and reached our look-out station, (hereafter to be known as Sunrise Point,) with half an hour to spare.

The point of Cape Alexander lay directly south of us, and the sun would appear from behind it exactly the meridian hour,—rolling along the horizon, with only half its disk above the line of waters. We awaited the approaching moment with much eagerness. Presently a ray of light burst through the soft mist-clouds which lay off the right of us opposite the cape, blending in into a purple sea, and glistening upon the very summits of the tall icebergs, which covered the vapory cloak as if to catch the coming warmth. The ray approached us nearer and nearer, the purple sea widened, the glittering icebergs multiplied, as one after another they burst quick succession into the blaze of day; and as this marvellous change came over the face of the land, we felt that the shadow of the cape was the shadow of the night, and that the night was passing away. Soon the dark-red cliffs behind us glowed with a warm coloring, the hills and the mountains stood forth in their new robes of resplendent brightness, and the trembling waves melted away from their angry harshness, and lay smooth in the sunshine. And now the line of shadow was in sight. "There it is upon the point," cried Jensen. "There it is upon the ice-bergs," answered Dodge,—there at our feet lay a carpet of sparkling gems, and the sun burst broadly from his face, off went our caps with a simultaneous impulse, and we hailed this long-lost wanderer of the heavens with loud demonstrations of joy.

And now we were bathing in the atmosphere of another day. The friend of all hopeful associations had come back again to put a new glow into our hearts. He had returned after an absence of one hundred and twenty-six days, to revive a numbing world; and as I looked on his face again, after this long interval, I did not wonder that there should be men to bow the knee and worship him, and proclaim him "The eye of the Giver of Life." The parent of light and life everywhere, he is the same within these solitudes. The germ awaits him here as in the orient; but

there it rests only through the short hours of a summer night, while here it reposes for months under a sheet of snow. But after awhile the bright sun will tear this sheet asunder, and will tumble it in gushing fountains to the sea, and will kiss the cold earth, and give it warmth and life; and the flowers will bud and bloom, and will turn their tiny faces smilingly and gratefully up to him, as he wanders over these ancient hills in the joy of summer. The very glaciers will weep tears of joy at his coming. The ice will lose its grip upon the waters, and will let the wild waves play in freedom. The reindeer will skip gleefully over the mountains to welcome his return, and will look longingly to him for the green pastures. The sea-fowls, knowing that he will give them a resting-place for their feet on the rocky islands, will come to seek the moss-beds which he spreads for their nests; and the sparrows will come on his life-giving rays, and will sing their love songs through the endless day.

I have been making, all the winter through, a series of experiments which give me some interesting results. They show that evaporation takes place at the very lowest temperatures, and that precipitation often occurs when the air is apparently quite clear. To determine this latter, I have exposed a number of smooth and carefully measured ice-surfaces, and have collected from them the light deposit. These accumulations, after reducing them to the standard of freshly fallen snow, amount thus far to seven eighths of an inch. To determine the evaporation, I have suspended in the open air a number of thin ice-plates, made in a shallow dish, and some strips of wet flannel. The flannel becomes perfectly dry in a few days, and the ice-plates disappear slowly and steadily. I generally weigh them every second day, and it is curious to watch my little circular disks silently melting away and vanishing "into thin air," while the thermometer is down in the zeros.

This evaporation at low temperatures is constantly taking place before our eyes, to our advantage. On wash-days the clothes are hung on lines stretched across the ship's rigging, or upon poles across the ice, and before the week is over, the moisture has disappeared, no matter how cold it may be."—Dr. Hayes.

For "The Friend."

"Let Your Moderation be Known unto All Men."

It has often seemed to the writer, that the Lord's people are now no less than formerly, "an afflicted and poor people." That the feeling must ever be uppermost and abound with them, that this is not their home nor the place of their rest. That here they have no life-lease, neither continuing city. Does not every day's reflection and every day's report to the obedient spirit, and the quickened ear, but tend to illustrate this, and that a world, where their Lord and Master had not where to lay His head, but was hated, was mocked, was scourged, was crowned with thorns; and was crucified, cannot be the resting place for His faithful servants and followers—seeing "It is enough for the disciple that he be as his master; and," "as He is, so are we in this world"—to spend much time and toil to become rich, to build large and expensive houses, set off with splendid surroundings, and filled with rich furniture, together with every comfort, if not luxury, that wealth can purchase, and then, too much, seem at their own disposal to take their ease, and enjoy themselves to the extent of their capacity? Is not this virtually the "fullness of bread" which was in part the iniquity of Sodom, and also the character of the rich man in the parable, "who

fared sumptuously every day?" Is this the New Testament delineated-christian, "as strangers and pilgrims," abstaining from fleshly lusts that war against the soul? and seeking before and above all, another and a better country, that is an heavenly? Is this to let our "moderation be known unto all men," for the solemn reason assigned by the Apostle, "The Lord is at hand?" Is this the self-denial and the daily cross—the livery of our King—which He calls all His to, being part of the "straight and narrow way" which alone leadeth to His heavenly kingdom? Is this as faithful stewards to "occupy" with every talent committed till the Lord come, having the loins girt and the lights burning? William Penn speaking of himself and his contemporary christians says, "In that day we were an exercised people, our very countenances and deportment declared it. We treated one another as those that believed and felt God present. We did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of Truth; and no pleasure, no profit, no fear, no favor could draw us from this retired, strict, and watchful frame." "It is the life of righteousness—it is the life of righteousness," said David Barclay, "That we bear testimony to, and not to an empty profession." Behold the picture! But where is the similitude now? We believe with joy that faithful standard-bearers remain; but are they not too much like to the "gleaning grapes," or as the shaking of an olive tree, "two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof?" Nevertheless, it is good for us to have the pure mind stirred, and to seriously inquire how far we are the living witnesses, as well as faithful representatives of such a faith. And oh! that we might take heed to the pathetic, persuasive appeal, "Awake, awake—shake thyself from the dust: loose thyself from the bands of thy neck, O captive daughter of Zion." The true Church of God on earth, we reiterate, hath ever been an afflicted seed—she still in this day sits, indeed, "like a palkan of the wilderness;" or like "the sparrow alone upon the house-top," watching and longing for her Beloved.

It was the remark of a dear friend, now deceased, that she as much wished to be found walking in the way to heaven, as to get there at last. And can any expect to reach a goal or end without keeping to the prescribed way? If the only path to eternal life is through the straight gate and the narrow way, then can we walk in any other and presume to get there? These remarks are made, to encourage to perseverance and diligence in withstanding temptation and the aggressive spirit of this world; to invite from the example of a Demas who loved this present world, to the littleness, the lowliness, the self-denial and deep humility of a world-renouncing Lord. "His servants ye are to whom ye obey." The followers of a Lord "who wore the plaited thorns with bleeding brows," must not expect to be above their Lord. It is enough for the servant that he be like unto Him that ruleth him. Can any expect to, or will they ask to wear a crown of joy, of fullness, and of ease, where His, their Priest and King, wore a crown of thorns, of sorrow and of grief? No, no: let us remember what we are, even from the dust,—poor finite creatures, bought with a price and therefore not our own; being also professedly bound unto a heaven of rest and peace, that will be long enough to be happy in; where God will wipe all tears from all eyes, and which will abundantly make up for all. Here the poor in spirit

will receive their kingdom; which, through life's oftentimes sad and sorrowful journey, was "the recompense of the reward" their eye was fixed upon. Here the little, and hidden, and unknown, humble ones on earth, but ever watched over with tender regard by their all-seeing Father, will meet with that eternal rest and peace, which, through a sense of great unworthiness, they hardly dared to hope would, in unspeaking mercy, be granted them. Here, these that have ministered to their Lord in little things—handing the cup of cold water in His name; washing his feet it may be with their tears; or giving to the necessities of the least of His poor—shall receive their consolation. Here, those that hungered and thirsted after righteousness, aspiring but to the love of the Lord, and be found in Him, shall be filled with His soul-satisfying presence and love, and see Him as He is. Here, all who have suffered for Christ, who have borne His cross, despising the shame—not being ashamed to acknowledge Him in all their ways before men, though at the loss of all—shall, having passed through many tribulations, and been washed white in His blood, be numbered with those, before the throne of God, who serve him day and night in his temple. And here all these who are accounted worthy of that resurrection which is in and through the Lord Jesus, "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto the living fountains of waters; and God shall wipe away all tears from their eyes."

The following from the memoirs of a Friend in England, penned near the beginning of the present century, are so in accordance with the feelings which prompted this essay, that they are subjoined; and are worthy of our serious consideration: "Can there be stronger delusion in judgment than to suppose the seeking riches and honor and the enjoyment of pleasure in this present world, compatible with the example of our holy Lord and Saviour Jesus Christ? Does it not seem as if the first great deceiver and foe of man had so spread his delusive influence in the human mind as to pervade all its powers? seeing the bulk of professors conclude they have taken him for their Law-giver and pattern, whilst they are not only *allowing* but *seeking* softness and elegance in their dwellings; fullness of bread, and in some instances "abundance of idleness" in their daily course; and in, most, such attentions and solitudes as turn to no more account God-ward, than contrivances and expense to have the fruits of the earth before the sun can put them forth! in nearly all, (not restricted by slender means) there is a stateliness in manner and deportment, with such tenacity respecting worldly distinctions, as reader to the view of infidels any real difference betwixt man and man very questionable. We may, though having eyes, be yet so blind as not to see the open glaring *contrariety exhibited in the allowed practice of the day, to the plain doctrines and uniform example of a world-renouncing Lord*; such blindness may (through our conformity to its manners) come upon us that are professors; but this, I think, we may be assured of, that the enemies of the Lord Jesus, Deists and Infidels of every class, are, and will continue to be more quick-sighted; the broad sneer of derision will be on their countenances; sarcastic strictures will be freely allowed and remain unrepelled. These pilgrims and strangers, say they, seem to get a little reconciled to this foreign clime, though so far from their native country and their father's house; this

howling wilderness, as they call it, appears, some how or other, to have received a measure that hath so enriched the soil as to render it capable of producing very pleasant fruits, even to their refined taste; and like us who know of no better portion than our good things in this life, they seem to sit down, each under his own vine, and under his own fig-tree; so that, though it seems we are to be forever separated at the end of the journey—they raised up to everlasting glory for having followed, as they phrase it, a crucified Lord, and we consigned to shame and everlasting contempt for having denied him, yet we really appear to be travelling in the same direction; at least we go in great harmony together, and walk through this vale of tears as friends.

Oh how long! how long! shall the enemies of the cross of Christ have cause thus to triumph? how long shall such speak grievous things, proudly and contemptuously against the Lord and his anointed, through the occasion given by those who profess adherence to doctrines which enjoin and demand the crucifixion of the flesh, yet are at the same time seen to be making full provision for the gratification of its desires?"

For "The Friend."

To the Friends of the Freedmen.

Before entering upon the labors of another school year, we feel it right to acquaint those who have so generously contributed to the work in past years, with our plans so far as decided upon for the next.

Friends are aware that the circumstances attending the freedmen's life in the South have greatly changed since the early years of our Association's existence and labor; that the communities which were then gathered along the war line between North and South, without shelter, food or clothing, dependent for very life upon the charity of the world, have since the war been broken up, and families have been again united in old homes, or have founded new ones throughout the States lately desolated by war, in such locations as have seemed to promise the most liberal support.

Peace reigns throughout the land—the work of "reconstruction" goes slowly but surely on—the freedmen are enfranchised, and in many districts will, by virtue of their number, control the elections of those who, so soon as military laws to civil government, must make and execute laws applicable alike to white and colored citizens.

We believe few, if any, of our readers will dissent from our view that the right exercise of the duties of citizenship demands education; and that the ignorance and degradation of the masses of the colored people of this country are sadly at variance with their growth in religion or practice of good morals.

We will also agree in the belief that one of the first duties of communities is the education of their members, and will join in the desire that at the very earliest possible day, every Southern State of our Union may be blessed with an educational system even more perfect in its practical working than the best yet adopted in the North. Let us lose no proper opportunity to hasten such day, and aid our brethren of the South in this important work.

But in the meantime, does not *our* duty to instruct these ignorant people continue with undiminished force?

Under this conviction, encouraged by the generosity of Friends in the past, as well as by their words of sympathy and interest at our last annual Meeting, we have decided to re-open nearly all the schools conducted by us last season, and some additional ones. Our beloved friend George

Dixon, who so acceptably performed the duties Superintendent of what is known as the North Carolina Circuit, embracing in addition to all the schools in that State, one at Danville in Virginia will resume the same duties for another year.

Teachers, of liberal acquirements and enlarged experience, have been appointed to the principalship of our largest schools, including those at Danville, Raleigh, Hillsboro, Charlotte, &c.; and it is designed that a class be organized in each for instruction in the theory and art of teaching.

The appointment of such teachers will add considerably to the expense of conducting our educational work, but we fully believe that the benefit to the colored people will be much more than proportionately increased.

First-day schools and adult evening schools will be comprised within our plan, wherever practicable.

On behalf of the Executive Board of Philadelphia Friends' Freedmen's Association.

(Signed)

JOHN B. GARRETT,
RICHARD CADBURY,
YARDLEY WARNER,
Committee

Philadelphia, Ninth month, 1867.

The Trade of Chicago.—The commerce of Chicago for the year ending March 31st, 1868, as reported to the Board of Trade of that city shows the growing importance of the great port of the West. It appears from comparative tables of the trade of a series of years that the increase has been steady and rapid. Reduce flour to wheat we find that in 1846, the quantity of all kinds of grain shipped from Chicago amounted to only 10,000 bushels. In 1850, quantity increased to 1,830,938 bushels; in 1851 to 3,108,759; and in 1866-67 to 66,763,763 bushels. This steady and remarkable increase illustrates something more than the mere growth of Chicago. It indicates the increasing development and progress of the great West, of which Chicago is the representative city. The city is now the granary and store house of western prairies, and everything relating to it is a matter of national and almost world-wide importance.

The elevator capacity of Chicago for store grain amounts to a total of 10,805,000 bushels in 1866-67 the total quantity of flour received was 2,479,583 barrels amounting to 234,000 barrels received in 1854. The large receipts of exports last year were augmented by the grain of the wheat crop, which rendered the grain-drawing business dependent upon Chicago for ordinary supplies. This demand gave a stimulus to the manufacture of flour in Chicago. Flour prices, being reduced to an average, range from \$10.19 to \$12.12 per barrel during a period of five years.

The statistics show that Chicago still retains its place as the greatest pork-packing point in the world. The number packed has increased to 22,136, in the winter of 1851-2, to 639,355 in the winter last past.

During the year a total of 12,113 vessels or classes cleared at this port. The number of men was 94,434, and the total tonnage 2,253,747. The railroad business of Chicago was on a corresponding scale of importance. From the steady and rapid growth of the city it is probable the increase during the next fifteen years will be in a corresponding ratio to the growth during same period in the past.—*Daily Commercial*.

A true christian living in the world, is like a ship sailing on the ocean; it is not the ship but

the water that will sink it, but the water gets into the ship. So, in like manner, the Christian is not ruined by living in the world, but by world living in him.

THE FRIEND.

NINTH MONTH 14, 1867.

Through the kindness of a Friend we have furnished with a copy of the printed minutes of the Canada Yearly Meeting of Friends, held at Pickering, Canada, 1867,* from which we take the following extracts:

At a meeting of the Representatives, and of the Friends, of the Quarterly Meetings of Pickering, Yonge Street and West Lake, the following Minutes from New York Yearly Meeting were read:

These minutes are in reference to the request made to New York Yearly Meeting in 1863, by the Quarterly Meetings in Canada, to be considered a Yearly Meeting, and the different steps taken by that meeting in that year, and in 1864 and 1865, when it was concluded to grant the request, and the necessary preliminary arrangements were authorized. The last minute, except that appointing the committee to attend the opening of the new Yearly Meeting, is as follows:—

In thus parting with our dear friends with whom we have been accustomed many years to meet in counsel in the cause of the church, we are thankfully to acknowledge that we have been enabled so long to labor together in love, and we earnestly desire that He who is God over all, blessed forever, will be with them in this responsible engagement, to guide them and comfort them with His holy presence.

In accordance therewith the Yearly Meeting in Canada is hereby established and opened at Pickering's Meeting-house in Pickering, Canada, West, on Sixth-day, the 28th of Sixth month, 1867. Adam Spencer was appointed Clerk for the day, and Levi Varney for assistant.

Committees from other Yearly Meetings were in attendance and presented Minutes of their appointment, as follows, thirty-four of whom are present, and whose company is very acceptable to us.

Reports are received from all our Quarterly Meetings, by which it appears that the following Friends have been appointed their Representatives in this Meeting. They are all present:—

Copies of Minutes in behalf of several Friends from other Yearly Meetings, who are now accepted in attendance, have been read.

We have received at this time Epistles from brethren in London, Dublin, New England, Baltimore, North Carolina, Ohio, Indiana, Western Iowa Yearly Meetings. The reading of these communications from distant brethren of the same household of faith have been cheering to us. The young Friends are appointed as way opens to prepare essays of replies to those several Epistles as also to our dear friends of New York and Philadelphia Yearly Meetings, viz:—

The Representatives are requested to confer together and propose to next sitting the name of a Friend to serve this Meeting as Clerk for the present year and one for assistant. Also, to nominate Friends as Messengers. They are further requested to propose the name of a Friend for pleasure to this Meeting; to propose the sum of money that is requisite for the use of the Meeting for the present year; and to revise the quota of Meetings.

Seventh-day morning, Sixth month the 29th.

—About the time adjourned to the Meeting convened.

Henry Sutton on behalf of the Representatives proposed Adam Spencer for Clerk and Levi Varney for assistant. The nominations being satisfactory to the Meeting the Friends proposed are appointed accordingly."

"In view of the necessity of having a Book of Discipline, this Meeting is united in adopting the Discipline of New York Yearly Meeting."

"The printed general Epistle from the Yearly Meeting held in London, 1867, has been read to our education and comfort. In order that our Friends generally may receive the benefit of the excellent practical advice it contains, we appoint * * * to procure the reprint of 1200 copies for distribution amongst our members, draw upon our Treasurer for the expense, and report next year.

"The subject of First-day Scripture Schools claiming the attention of the Meeting, it is concluded to appoint the following Friends, in conjunction with a like committee of women Friends, to take the subject into consideration, report to a future sitting the result of their deliberations, and if way opens, to propose the names of Friends as this Meeting's committee on the subject."

"Second-day morning, 1st of 7th month.—In view of the organization of a Representative Meeting, we appoint * * * to consider the subject and propose to a future sitting the names of suitable Friends for that service."

"The Meeting then entered upon a consideration of the state of Society as presented by the answers to queries, of which the following is a summary. The Clerks were instructed to prepare a minute to be transmitted to our subordinate meetings embodying as they may be enabled to do the counsel with which we have been favored."

"Third-day morning, the 2d of the month.—The Meeting assembled according to adjournment. The Clerks produced the following minute of advice to subordinate meetings, which was approved:—

* * * * *
"The Meeting was introduced into a religious concern for the welfare of our members, which resulted in the conclusion to appoint a committee, to unite with a like committee of women Friends, as way opens in the Truth to visit Friends in their meetings, in their families, and members individually, to labor in love to gather souls to God, to restore the wanderer, and for the building up and strengthening of this part of the heritage of God. * * * are appointed to join with a like committee of women Friends to consider of and propose to a future sitting the names of suitable Friends to be separated to that service."

"The committee appointed to propose the names of Friends for the Representative Meeting presented the following: * * * The nominations being satisfactory to the Meeting the Friends named were appointed accordingly. They are directed to meet and organize themselves into a Meeting—eight members to form a quorum."

"Fourth-day morning, the 3d of the month.—About the time adjourned to the Meeting convened.

"The Meeting was introduced into a concern to send an appropriate address to the Government of the Dominion of Canada. The subject is referred to the careful consideration and action of the Representative Meeting."

"The committee to propose the names of Friends to visit subordinate meetings, &c., present the following. The nominations were approved by the Meeting and those Friends appointed to

the service, and to report next year the result of their labors, viz:—

"The committee to consider the time of holding subordinate meetings report that the time is too limited to give the subject needful care. They, however, propose that West Lake Quarterly Meeting be allowed to make the proposed changes, viz: That instead of holding Quarterly Meetings, a meeting be held once in four months, to be called 'West Lake Four Months' Meeting,' and that it be held at Kingston the first 7th-day in 2d month; at Bloomfield the 7th-day preceding Yearly Meeting; and at Farmersville the first 7th-day in 10th month. The meeting of Ministers and Elders to be held on sixth-day previously, and public meeting on First-day following. The committee also propose that Yonge Street be allowed to hold that meeting as requested the present year, to wit: That the Quarterly Meeting be held in the Sixth month on the Seventh-day following the second First-day, the meeting for worship the day following at the usual hour. The meeting of Ministers and Elders the day preceding the Quarterly Meeting at 4 o'clock P. M. Those meetings are at liberty to make the changes as proposed by the committee; and the committee are continued to have the subject under further care, and report to next Yearly Meeting."

"Subordinate meetings are directed to report next year the number of families and parts of families, the number of members, the number of children of a suitable age to attend school, with a particular account of the character of schools the children attend, and also, the condition of schools under the care of Meetings."

"Essays of Epistles addressed to our brethren of London, Dublin, New England, New York, Philadelphia, Baltimore, North Carolina, Ohio, Indiana, Western and Iowa Yearly Meetings were presented by the committee appointed to that service, which were read and, with some slight alterations, approved. The Clerk is directed to transcribe them, sign them on behalf of this meeting, and forward them to the Meetings to which they are respectively addressed."

"Having been favored to finish the business of the Meeting, we may thankfully acknowledge the Great Head of the Church has condescended to be with us, enabling us to open the Meeting and to conduct the business in much harmony and brotherly condescension, so that we can say, 'The Lord hath done great things for us whereof we are glad.' With hearts filled with gratitude for His unmerited mercies we commend ourselves and one another to His keeping, and conclude the Meeting; to meet again next year at the appointed time and place if the Lord permit."

SUMMARY OF EVENTS.

FOREIGN.—The French Minister of Foreign Affairs has issued a circular in regard to the conference recently held at Salzburg. He states that the meeting of the sovereigns was merely one of condolence over the fate of the Archduke Maximilian. There was a general interchange of views on the situation of European Florence, but no alliance or combination was planned by the emperors, as has been stated.

A pacific note has been issued from the Prussian Foreign Office in which the foregoing note is alluded to as highly satisfactory to the Prussian government.

Garnibaldi, while on his way to Genoa to participate in the Radical Peace Congress, passed through Florence, and during his stay there, on invitation of the Minister of Prussia, dined with him at the palace of the Prussian legation.

The Alps no longer separate Italy and Germany. The first locomotive has crossed the mountains, and Venice is thirty-five hours from Frankfurt.

A Constantinople dispatch says: A mixed board of inquiry, composed of both Ottoman and Christian members, has been appointed by the Sublime Porte, and will

soon leave for Candia to investigate the cause of the discontent in that island, and obtain from the inhabitants statements of their grievances. They will make a report to the government here, and upon the result of their labors the future reforms in the government of Cuba will be based. A dispatch from Athens says that advice has been received from the island of Candia to the effect that the fighting there has been suspended for the present, an armistice having been agreed upon between the Turks and Cretans.

The report that the Danish government had sold St. Thomas and other islands in the West Indies to the United States is officially denied.

The returns of the recent elections from all parts of Prussia and from other States of the Confederation show that the Liberal candidates for the North German Parliament have generally been successful, and that the Liberal party will have a large and controlling majority during the coming session.

A Vienna dispatch of the 4th says: It is reported that Baron Von Beust is maturing a plan for the sale of the church property in Austria, and the payment of the accumulated indebtedness of the nation with the proceeds. The Spanish government has ordered the departure of the immediate return of the Spanish fleet to the Pacific.

Dispatches received in London from Alexandria, discredit the reports of the release of the English captives in Abyssinia. In the mean time the preparations for the expedition to Abyssinia are progressing.

The specie increase in the Bank of England has been so large that for the first time in fifteen years the specie now exceeds the circulation.

The soundings for the cable from Brest are completed, and it is to be laid from Brest to St. Pierre, Negeleon, thence along the coast of New Brunswick, Maine, New Hampshire, Massachusetts and Connecticut, to New York. The cable is now being laid in London, and will be ready for laying in the summer of 1867.

A London dispatch of the 7th says: Francis Morris, of New York, has recently concluded here an arrangement with Captain Pim, of the Royal Navy, looking to the establishment of a new interoceanic line across Nicaragua by railroad, connecting with steamers on the lake.

The English Income Tax for the last fiscal year, was paid on incomes amounting to \$54,255,795, by 347,110 persons. During the preceding year 332,431 persons paid income tax on \$527,118,935.

The Grand Duke of Baden made a speech at the opening of the Diet at Carlsruhe, in which he advocated alliance with the North German Confederation. A Paris dispatch expresses the fear that recent complications will be renewed, and questions arise which will again disturb the tranquillity of Europe.

A Geneva dispatch announces the arrival of Garibaldi in that city. He made a brief speech, in which he declared that purpose to remain in Switzerland, and a plan of action, though deferred, would soon be carried into effect. The following were the quotations on the 9th. Commodore, 94-16; U. S. 5-20's, 73 $\frac{1}{2}$. The cotton market was dull and prices slightly lower. Middling uplands, 8 $\frac{1}{4}$; Orleans, 10 $\frac{1}{4}$ d. Breadstuffs firm. Corn wheat, 34-42; per bushel, 34-42.

Vera Cruz dates to 9th mo. Let, have been received via Havana. Commander Roe, of the gun boat Tacony, by the request of the Austrian commander, had made an application for the remains of Maximilian, and his request has been listened to. The trial of Santa Anna was about to commence. All the generals condemned to death at Queretaro, including Castillo, have been pardoned. President Juarez has ordered a convocation of the Mexican people, for the purpose of electing a President, Congressmen, and Magistrates of the Supreme Court.

UNITED STATES.—The Public Debt.—On the first inst. of the month the United States had cash in the Treasury, and amounted to \$2,492,782,783, which is \$18,523,645 less than it was at the close of the preceding month. Since 9th mo. 1st, 1865, the debt has been reduced \$264,906,206. The debt bearing no interest amounts to \$410,019,717. It consists of U. S. notes, fractional currency and gold certificates deposited.

Amnesty to the Rebels.—The President, with the approval of his Cabinet, has issued a proclamation of pardon and amnesty to nearly all who were implicated in the late rebellion. The only persons exempted are the President and Vice-President of the Rebel Confederacy, representatives to foreign governments, officers of the army above the rank of major-general, naval officers above the rank of captain, those who misreated Union prisoners, and those who were in any way connected with the assassination of President Lincoln.

Philadelphia.—Mortality last week, 276. Of consumption, 30; cholera infantum, 30; old age, 15.

The South.—On the 5th inst., in obedience to the President's orders, General Sheridan relinquished the command of the Fifth Military District to General Griffin, who will occupy the post until General Hancock arrives. On the same day, General Canby, as directed by the President, relieved General Sikes from his command at Charleston.

The official registration returns for the State of Virginia have been received. The total number registered as voters is 216,647, and the whites have a majority of 13,667. It is said that General Schofield will order the election for delegates to the convention, 104 in number, between the 12th and 15th of next month.

The yellow fever prevails in New Orleans to a considerable extent. Mortality last week 281.

The army worm has appeared in Mississippi, but so far the cotton has suffered little injury. The corn crop is larger than ever before.

The Department of Education in South Carolina estimates that there are 25,000 blacks, men and women, in that State, who can read a newspaper with a good understanding of the contents, who, two years ago, did not understand the alphabet.

The President has issued a proclamation directing the military authorities in the South to sustain the processes and judgments of the Federal courts.

Miscellaneous.—On the 6th inst., a colored man named Howe, who had bought a first class car through ticket, north of Washington, was put off the cars near Richmond, he having refused to ride in "the negroes car."

He was about to sue the company, but they settled the matter, and he was allowed to ride on the car.

The Southern Relief Association of New York has closed its affairs. The amount received and expended exceeded \$250,000.

In New York State, the total valuation of real and personal estate, according to the equalization of the Board of assessors, has been announced at \$1,644,107,725, of which \$1,230,706,092 is real estate, and \$413,403 personal estate.

The total valuation of property of Wisconsin, as returned, is \$211,270,349, against \$154,220,620 in 1865. During the last fiscal year 35,325,151 pounds of wool and 668,187 pounds of shoddy were imported into the United States. Aggregate value of the imports \$6,286,563.

The revenue from tobacco and distilled spirits, for the last fiscal year, largely exceeds that of any previous year.

The new flax is announced as having been brought into use in the Southern States. It is a species of flax of better, which grows luxuriantly throughout the Mississippi valley, is employed in the manufacture of cord, rope, cloth, bagging and paper.

Nine surgeons in the United States service have died during the past month in the cholera and yellow fever localities of the west and southwest.

It is stated that a lot of ground in Chicago was sold recently at \$3000 per front foot, the highest price ever paid in that city.

The interments in New York last week numbered 562.

The Treasury.—The amount of gold in the U. States Treasury on the 9th inst. was \$247,541,210; coin certificates \$14,679,700; total \$97,635,910. Currency, \$46,303,900.

Presidential Pardon.—It is ascertained from official data, that since 4th mo. 1st, 1865, about 8000 pardons have been granted by the President. They include some of the rebel foreign ministers and agents, members of the rebel army, foreign agents, governors of Southern States, and many generals of arms.

The Markets.—The following were the quotations on the 9th inst. *New York.*—American gold 143 $\frac{1}{2}$. U. S. sixes, 1881, 111 $\frac{1}{2}$; ditto, 5-20, new, 108 $\frac{1}{2}$; ditto, 10-40, 5 per cents, 99 $\frac{1}{2}$. Superfine State bond, \$7.90 a \$9; new, 20-36 wheat, Ohio, 12 a \$13.40; St. Louis, 12 a \$13.70; new, 20-36 wheat, Ohio, 12 a \$13.70; St. Louis, 12 a \$13.70.

Philadelphia.—Superfine flour, \$7 a \$7.50; better brands from \$8 to \$14. Red wheat, \$2.20 a \$2.28; amber, \$2.25 a \$2.35. Rye, \$1.40 a \$1.45. Mixed western corn, \$1.25 a \$1.26; yellow, \$1.25 a \$1.27. Oats, 55 a 67 cts. Clover-seed, \$8.20 a \$9.25. Timothy, \$2.75 a \$3. Flax-seed, \$2.75.

The arrivals and sales of beef cattle at the Avenue Drive-yard reached about 2500. Prices were lower, extra selling at 15 a 16 cts., fair to good, 14 a 14 $\frac{1}{2}$ cts., and common from 9 to 12 cts. per lb. About 8000 sheep sold at 4 a 4 $\frac{1}{2}$ cts. per lb. gross. Hogs were

in demand at fairs prices, 3600 sold at \$10 a \$10.75 per 100 lbs. net.

RECEIPTS.

Received from Isaac Evans, Pa., \$2, vol. 41; from Am. Garrison, Agt. O., for Mary Child, \$2, No. 7, vol. 41; from Joseph Winder, O., \$2, vol. 41; from Wilson, Ed. Agt. O., for Edith Hall, \$2, vol. 41; and for Friends Boarding School, Mt. Pleasant, O., \$2 to No. 27, vol. 41 from Thomas Twining and Moses Huntington, N. Y., \$2 each, vol. 41; from Eliza Hollingsworth, Agt. O., for Mary Milburn, Agt. O., \$2 each, vol. 41; from John Brantingham, Agt. O., and for Samuel Carr, \$2 each, vol. 41; from Wm. D. Bell, Agt. O., \$4, vols. 40 and 41, James Embury, \$3.50 to No. 52, vol. 41, Eli Hodgins, \$2, vol. 41, William Pierpont, 92 cts., to No. 52, vol. 41, Jesse Bailey, \$2, vol. 41, Thomas D. Langstaff, \$2.24, to No. 52, vol. 41, Samuel W. Stanley, \$4, vols. 40 and 41, Parker Askew, \$4, vols. 40 and 41, Richard Smith, \$3, vols. 39, 40 and 41, Thomas Emmons, \$2, vol. 41, Wm. P. Dewees, \$2.70 to No. 52, vol. 41, Henry Williams, \$1, to No. 52, vol. 41, John Hodgins, 68 cts., to No. 52, vol. 41, and El Kennard, \$4, vols. 40 and 41; from J. E. Temple, for Jane E. Davis, \$2, vol. 41, Henry Wood, J. N., and for J. H. Wood, \$2 each, vol. 41; from T. Forsythe, Jr., \$2, vol. 41; from Henry Knowles, Agt. Y., for Joseph Collins, \$2, vol. 41; from David F. Knowles, Yt., \$1, vol. 41; from Joel Wilson, N. J., and for Mary Thro, \$1 each, vol. 41; from Abram Cowgill, Agt. I., for Natha. Satterthwait, \$6, vols. 39, 40 and 41, Michael King, \$1, vols. 37, 38 and 39, Richard Smith, \$2, vol. 41; from J. H. Middleton, N. J., \$2, vol. 41; from Jesse Hill, for Isaac Hustis, Agt. O., \$2, vol. 41, Amy John, \$3, vols. 39, 40, and 41, and James Edgerton, \$2, vol. 41 from Jonathan Chase, for Moses Buffington and Miff Chase, \$4 each, vols. 40 and 41; from Benjamin Stratton, for Daniel Stratton and Lewis B. Walker, \$1 each for vols. 40 and 41; from J. B. Foster, Jr. 1, \$1, vol. 41.

TEACHER WANTED.

Wanted, a well qualified Female Teacher, of energy and experience, to teach Grammar, History, &c. FRIENDS' SELECT SCHOOL FOR BOYS, in this city.

For further information apply to
Thomas Lippincott, No. 413 Walnut St.
Charles J. Allen, No. 304 Arch St.
Elizabeth Rhoads, No. 702 Race St.

NOTICE.

A suitable Friend and his wife are wanted to superintend and manage the farm and family under the care of the Committee for the gradual Civilization and Improvement of the Indian natives at Tanussassa, Cataraugus Co., New York. Friends who may feel their minds drawn to the service, will please apply to

Joseph Elkinton, No. 783 So. Second St.,
John M. Kaighn, Camden, N. J.
Aaron Sharpless, West Chester, Pa.
Richard B. Bailly, Marshalltown, Chester Co. Pa.
Joseph Scattergood, 415 Spruce Street, Philadelphia.

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Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house at Germantown on the 5th inst., J. WISTAR EVANS to ELIZABETH daughter of John Stokes.

DIED, at her residence at Chester, on the 22d of 17th inst., in the 90th year of her age, ESTHER SMITH, member of Chester Monthly Meeting, Pa. "Blessed be the power in spirit for theirs is the kingdom of heaven."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

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PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

Journal of the Monthly Meeting of Friends of Philadelphia, for the Northern District, concerning our beloved friend Elizabeth Pitfield.

Our much esteemed friend Elizabeth Pitfield, long been a member of our Monthly Meeting about forty years, and many of us having part largely of the benefits of her religious labors, we feel constrained to bear testimony to her worth, and to the excellency of Divine Grace which she became what she was; desiring that she may be animated and encouraged thereby to follow her as she endeavored to follow Christ. She was the daughter of William and Rebecca Bell, and was born in Philadelphia in the month of the year 1788. In her youth she was subject to the temptations incident to that interesting period of life, but through the watchful care of her parents, and by yielding obedience to the Divine law written in the heart, she was in great measure preserved from surrounding evils, and experienced an advancement in the knowledge of the life and peace.

In the Fifth month, 1808, in the 21st year of age she was married to our late friend, Robert Pitfield, and became a member of this Meeting. Having been led more fully to see the emptiness of all worldly enjoyments, and yielding to Heavenly visitations, she was enabled to make full surrender of some things which became a burden to her, after which, great peace of mind and portion, and she was favored with an assurance, that, if faithful to the end, she should wear the crown of life, which the Lord hath promised to them that love Him.

In 1811 they removed and settled within the limits of Burlington Monthly Meeting where she appeared as a minister of the Gospel, and acknowledged by that meeting as such, in the year 1814.

Her ministry was sound and edifying and her communications lively and weighty, being attended with the baptizing power of the Head of the Church, by which the hearts of many were renewed and the heritage of God watered. She frequently led to magnify and exalt the name of Christ Jesus our Holy Redeemer, through her sanctifying grace she was made a living member of the Church, and qualified to proclaim the Gospel of life and salvation.

Her feelings were warm and sympathetic. The aged, the poor, and the sick, were objects of tender regard. She partook largely of the grief of suffering; but through all her trials she

was strengthened to lay hold of that blessed hope that was an anchor, both sure and steadfast; and thus she became qualified to encourage others to build on the alone sure foundation, "Christ Jesus, the Rock of Ages."

She highly valued the doctrines and testimonies of the Gospel as held by our religious Society, and was concerned that they might be faithfully supported by its members.

In the year 1815 she visited the families of Burlington Monthly Meeting, in company with George Dillwyn.

In the year 1821 she returned, with her family, to Philadelphia, and they were members of the Western District Monthly Meeting until the Eleventh month, 1826, when they settled within the limits of this Meeting.

She paid family visits to the members of the different Monthly Meetings within the limits of this city, in the year 1834, in which service we have cause to believe she was made an instrument of good to those whom she visited. In the course of her religious labors, at different periods, she attended all the Yearly Meetings on this continent, which were then established, except Indiana, and repeatedly attended many of the Quarterly and Monthly Meetings composing this Yearly Meeting, to the comfort and satisfaction of Friends; and in the retrospect thereof, she acknowledged she had the reward of peace.

In writing to a Friend on the state of Society, she remarks: "I sometimes feel so weak and feeble that I am ready to adopt the plaintive language, 'How shall Jacob arise for he is small?' I do desire to remember the many mercies and favors granted to us, a poor unworthy people as we are; and although our faith may be greatly reduced, still I trust we shall be strengthened to submit to every dispensation of Divine Providence, being brought into the state of mind in which we can breathe the language to our Heavenly Father, 'Thy will be done.'"

Again she writes, "The state of Society is very discouraging; many and various are the trials of the present time. Yet, still I trust, the dark and cloudy day will not always continue, but that the Sun of righteousness will arise, with healing in his wings."

She often expressed a tender and earnest concern for the welfare of the rising generation, and sometimes euphuistically ejaculated; "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure." (2 Sam. xxiii. 5.)

To one of her children she writes, in the year 1836, "My mind is often turned towards thee, in anxious solicitude for thy preservation in the path that leads to an inheritance incorruptible, that fadeeth not away; remember that the fear of the Lord is the beginning of wisdom. Fear to offend thy Heavenly Father in any way; for He alone can bless or blast all our prospects of future happiness in this world. We are placed here for the blessed purpose of working out our soul's salvation with fear and trembling, before our great Judge. Time is short, and eternity is of unlimited duration. Mournful is the consideration,

that so few of the youth of the present day, are willing to become the followers of a meek and crucified Redeemer, who suffered for us, that we might inherit a mansion among the righteous of all generations. Oh! the serious responsibility of our having to give an account in the great day of final decision, of the occupancy of those gifts dispensed to us individually. Be sure frequently to read thy Bible: it will help to draw thy mind towards Him, who sees and knows every thought of the heart. Above all, I would have thee frequently engaged in mental supplication to thy blessed Lord. I know what I say. I esteem it one of my greatest privileges, thus to lift my heart up to Him, who has been with me through many deep conflicts, known only to the Searcher of hearts. What greater joy could I have, than to see my children walking in the Truth. Prayer is [as necessary] to the soul as bread is to the body. If we cease to pray, we must die (spiritually.) Seek first the kingdom of Heaven, and then the blessing annexed will be added."

Again she writes, "Do not forget to ask for preservation in this world of sorrow. I am fearful the cruel enemy will lay snares to weaken your faith in the doctrines and testimonies of the poor despised 'Quakers,' which never felt dearer to me than at the present time. To have an interest in the dear Redeemer, in his inward and spiritual appearance; faith in that Word which is high in the heart and in the mouth, and to submit our wills to His divine requirements; will do more for us than following the 'lo! heres and lo! theres,' which are drawing away many from our religious Society. I long to be ready for my final change—to be permitted to enter one of those mansions prepared for the just of all generations. I often think of eternity. The time is swiftly drawing near when I must put off mortality. I feel like a poor pilgrim who wants to reach the haven of everlasting rest. What a blessed thing it is that we have a Saviour to look to, who will be a Comforter when all things else fail. I feel much weaned from looking to mortal man for help, for I find more true enjoyment in retirement and endeavoring to look up to Him who invited the weary and heavy laden to come unto Him. Our rest is not to be found in the things of time, but in the riches of eternity. Oh! then, look up to Him who can say to the troubled waves, 'Peace, be still.' Our dear Redeemer said, 'But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.' This 'one thing,' in my apprehension, is, to choose the Lord for our portion, and the God of Jacob for the lot of our inheritance. His grace is sufficient for us. If we keep near to this Seed of the kingdom in our hearts, I believe that all things will work together for our good; the bitter waters will be sweetened by His grace, and our light afflictions, which are but for a moment, (in comparison with eternity,) will work for us a far more exceeding and eternal weight of glory, if we will only submit, to let our dear Lord direct our steps. Let Him wash our feet: for He said, 'If I wash thee not, thou hast no part with me.'"

John xiii. 8.

In 1864, she writes: "I feel it very needful for me to 'watch and pray,' for it seems to me that the enemy of all good is seeking to lay waste the whole heritage of our Lord and Master."

The following extract from a letter to a friend, will portray the sympathetic feelings of a heart prepared to suffer with the afflicted: "Thou hast been so much the companion of my mind for some time past, in near unity and fellowship, that I thought I would attempt writing thee a few lines, greatly desiring thou mayest be strengthened and encouraged to put thy trust in thy Heavenly Father. He will uphold thee by the right hand of His righteousness, and thou wilt be enabled to adopt the language, 'Hitherto the Lord hath helped me:' for none ever trusted in Him and were forsaken. Do we not know, the trial of our faith is more precious than gold? Let us then cast all our anxious solicitude upon Him who careth for us, and will cause all things to work together for our good, if we let patience have its perfect work: then shall we be experimental witnesses of that blessed truth, 'The foundation of God standeth sure, having this sign, the Lord knoweth them that are His.' Thy Divine Master will, I believe, in His own time, make a way for thee, where at seasons there may appear none. Many now, as well as formerly, are the afflictions of the Lord's dear children, and from different causes; and though hid from our fellow beings, they are all known to Him who careth for us, and by whom the very hairs of our head are all numbered."

When in health, our beloved friend was a bright example in the attendance of all our religious meetings, and in reverent waiting on the Lord therein: but for the last few years of her life, she was much enfeebled by repeated attacks of sickness, and for nearly a year before her death she was unable to mingle with her friends in a collective capacity.

At times during her illness, through the infirmities of the body, she felt weary, yet she was enabled to cast all her burdens on Him, who emphatically said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In this faith she was sustained through many tribulations, and as her end drew near, whilst passing through the valley of the shadow of death, she expressed herself thus, "I believe I can say, O! death, where is thy sting, O! grave, where is thy victory." A short time previous to her close she supplicated, "Blessed Redeemer, have mercy on me. I am but a poor worm. Dear Heavenly Father, take me home." "Oh! holy Father, if consistent with thy will, take me to thyself." And then, with a sweet and heavenly serenity, she said: "Going in mercy—all is peace." Soon after, she passed quietly away, and we doubt not has entered through the gates, into that city, where none of the inhabitants can say, I am sick.

She peacefully departed, on the evening of the 4th of Seventh month, 1866, in the seventy-ninth year of her age.

Singular Promptness.—A boy borrowed a tool from a neighbour, promising to return it at night. Before evening he was away on an errand, and did not return until late. Before he went he was told that his brothers should see the tool returned. After he had returned, and gone to bed, he inquired, and found the tool was not returned. He was much distressed to think his promise was not fulfilled, and was finally persuaded to go to sleep, and rise early and carry it home. By daylight he was up, and nowhere was the tool to be found. After a long and fruitless search, he set off for his neighbour's, in great distress, to acknowledge

his fault. But how great was his surprise to find the tool at his neighbour's door. And it appeared from the prints of little bare feet on the mud, that the lad had got up in his sleep and carried the tool home, and went to bed again, and knew it not. Of course, a boy who was prompt in his sleep was prompt when awake. He lived respected, had the confidence of his neighbours, and was placed in many offices of trust. If you can form a careless habit in such matters, you will carry it into religion. It will be in the concerns of the soul, "by-and-by, to-morrow, in a short time," &c.; and if you do not get rid of it soon, it will rob you of your character, of your soul—of heaven. To-day—now. Let this be your motto. Be prompt for time and for eternity.—*Bible-Class Magazine.*

From the "North American and U. S. Gazette."

Review of the Weather. EIGHTH MONTH (AUGUST.)

Rain during some portion of the	1866.	1867.
twenty-four hours,	11 days.	14 days.
Rain all or nearly all day,	2 " 4 "	5 " "
Cloudy, without storms,	2 " 4 "	4 " "
Clear, as ordinarily accepted,	16 " 8 "	31 " "

TEMPERATURE, RAIN, DEATHS, &c.

	1866.	1867.
Mean temperature of Eighth month per Penna. Hospital,	72.50 deg.	75.10 deg.
Highest do. during month do.	88.50 "	88.00 "
Lowest do. do. do.	56.50 "	58.00 "
Rain during the month, do.	2.18 inch.	15.81 inch
Deaths during the month, being for four current weeks for 1866 and five for 1867,	1930	1674
Average of the mean temperature of Eighth month for the past seventy-eight years,	72.78 deg.	
Highest mean of do. during that entire period, 1863,	79.50 "	
Lowest do. do. do. 1819,	66.00 "	

SUMMER TEMPERATURES.

Mean temperature of the three summer months of 1866,	75.27 deg.
Mean do. do. do. do. do. 1867,	74.59 "
Average of the summer temperatures for the past seventy-eight years,	73.42 "
Highest summer mean occurring during that entire period, 1828, 1838,	77.66 "
Lowest summer mean occurring during that entire period,	66.00 "

COMPARISON OF RAIN.

The public has been so thoroughly posted up in reference to the *unprecedented* rains of the month under review, that the compiler hesitates to give anything more than a few figures without comment; and yet, as he knows some preserve these "*Reviews*" for future reference, he has decided to embody the following valuable statement.

The rain which fell on the 15th of the month was the heaviest that has visited this city for the last fifty years, the record kept at the Pennsylvania Hospital showing the *unprecedented* large amount of 6.680 inches. The next heaviest rain within the last half century was in September, 1838, when the gauge showed 6.011 inches to have fallen, which has not been exceeded until the present visitation.

The pluviometer at the Hospital is kept accurately and regularly, and its records date back every day to the year 1824.

In addition to this, they have the records for some twenty years preceding that date, kept by a Mr. Lagree, of Spring Mills, Montgomery county, who took an interest in meteorological and other metrometrical matters, and although his records are not vouched for as strictly authentic, yet much confidence is placed in and respect held for them.

The total amount of rain which fell during the

present month, up to the 17th instant, inclusive was 14.850, exceeding anything on record for corresponding period of time.

Of the entire month that far, there were on five days clear of rain, viz: the 4th, 5th, 11th, 12th and 13th instants. Some, in their desire exaggerate, charge the month of July with having been also unusually showery and dampening mortals; but this is a mistake, as, during the month there were only nine rainy days, averaging 2.387—quite a moderate return as compared with good Eighth month.

Of the rainy days we have had this month, a record shows the amount to have fallen, respectively, as follows:

1st,	1.964	9th,	1.12
2d, . . . . .	.403	10th, . . . . .	.115
3d, . . . . .	.920	14th, . . . . .	.326
6th, . . . . .	.400	15th,	6.680
7th,	1.910	16th, . . . . .	.100
8th,	1.735	17th, . . . . .	.185

making, as we said, in all, 14.850.

For the information of our readers, who take interest in such comparative matters, we will state that the amount of average rain which fell each month, and year, since January 1, 1864, according to ombrometeral register, was as follows:

	1864.	1865.	1866.	1867.
January,	1.705	3.610	3.145	1.70
February, . . . . .	.551	5.825	6.616	3.38
March,	5.170	4.710	2.150	5.44
April,	3.795	2.830	2.930	1.81
May,	8.685	7.210	4.680	7.73
June,	2.345	4.750	2.960	10.00
July,	3.770	2.970	2.520	2.31
August,	1.920	3.770	2.711	15.81
September,	7.165	7.960	8.805	—
October,	1.828	3.050	4.145	—
November,	3.930	3.960	1.760	—
December,	5.145	5.610	3.465	—

Total, 46.001 56.500 45.256
Total quantity for the first eight months of 1867,

1867, 49.4

while the average quantity for many years has been about 44 inches for the entire *twelve* month. It will be observed that the next greatest quantity to the present month, falling in any one month was last June, and the greatest quantity on a given day therein was on the 17th of that month the amount being 4.390 inches.

The following brief summary of *Temperature and Mortality* will give a bird's-eye view of the important subjects for the past three months.

The average temperature of June was 75 degrees; of July, 76.48 degrees; and of August 72.19 degrees, an average for the whole sum of 74.59 degrees. The hottest day of the season was July 4th, 92.50 degrees; and the coolest June 11th, 53 degrees. This low temperature and the clearness which has resulted from heavy rains, have been the chief agencies, and Providence, in preserving the health of the city. During the three summer months, the bills mortality in Philadelphia show an aggregate 3997 internments as against 5191 for the same period last year, a difference of 1194 deaths in favor of this season.

Last year about this time, and for some few previous, we had the cholera amongst us, which in some measure accounts for the favorable contrast in the deaths. For instance, in the statistics above we have 1674 recorded for the Eighth month of this year, counting *five* current weeks from which deduct *one fifth* for the extra week and we have only 1339 for 1867 against 1930 for 1866.

J. M. ELLIS.
Philadelphia, Ninth mo. 7, 1867.

Selected.

On Disgragement—Humility—Faults.

"Two things produce humility when combined: first is a sight of the abyss of wretchedness from which the all-powerful hand of God has rescued us, and over which he still holds us, as if we, suspended in the air, and the other is the sight of that God who is all.

Our faults, even those most difficult to bear, will all be of service to us, if we make use of them for our humiliation, without relaxing our efforts to correct them. *It does no good to be discouraged; it is the result of a disappointed and despairing soul.* The true method of profiting by the humiliation of our faults, is to behold them in all their deformity, without losing our hope in God, and without having any confidence in ourselves.

We must bear with ourselves without either flattery or discouragement, a mean seldom attained; for we either expect great things of ourselves and our good intentions, or wholly despair. We must hope nothing from self, but wait for every thing from God.

We must condemn our faults, mourn over them, repent of them, without seeking the slightest degree of consolation in any excuse, and behold ourselves covered with confusion in the presence of God; and all this without being bitter against ourselves or discouraged; but peacefully reaping the profit of our humiliation. Thus from the serpent itself we draw the antidote to his venom.

Carefully purify your conscience, then, from your faults; suffer no sin to dwell in your heart; all as it may seem, it obscures the light of grace, weighs down the soul, and hinders that constant communion with Jesus Christ which it should be your pleasure to cultivate; you will become lukewarm, forget God, and find yourself striving in attachment to the creature.

On the pure soul, on the other hand, which is humiliated, and rises promptly after its smallest faults, is always fervent and always upright. God never makes us sensible of our weakness except to give us of His strength.

The great point is never to act in opposition to inward light, and to be willing to go as far as it will would have us."—*From the Writings of Pelton.*

Mineral Wealth of Great Britain.

Official Statistics for 1866.

The London Times compiles from the annual report of the Mining Record Office the mineral statistics of Great Britain for the year 1866. In a "Notice" by Sir Roderick Murchison, the Director-General, especial attention is drawn to the continual increase in the production of coal, notwithstanding the depression which has been throughout the year in many manufactures, especially in that of iron." The quantity of coal produced in each of the last four years has been as follows:

Tons.	Tons.
88,292,515	
92,787,873	Increase, 4,495,358
98,150,587	" 5,127,145
101,630,543	" 3,479,956

The exportation of coals in 1866 was 782,631 tons in excess of that of 1865, and two millions and half tons have been consumed in England during a period of extreme manufacturing depression in excess of the consumption of the previous year.

There was a falling off in the manufacture of iron to the extent of more than 290,000 tons, the production of which would have consumed nearly a million tons of coal.

The large quantity of coal raised in 1866 was obtained from 3,188 collieries, and the great development of coal mining in this kingdom is shown by the fact that in 1856 there were but 2,815 collieries in active operation.

IRON.

The quantity of iron ore produced last year was 9,665,012 tons. This was smelted in 613 blast furnaces; and of pig iron there was produced:

In England,	tons	2,576,928
In Wales,	"	959,123
In Scotland,	"	994,000

Total of Great Britain, 4,530,051
Of this pig iron 497,138 tons were exported; reserving more than four million tons for conversion into merchant iron. There were 256 iron-works in activity in 1866, in which were 6,239 puddling furnaces, and 826 rolling mills.

TIN.

The year was so disastrously remarkable in connection with tin and copper mining, that a more than usually close examination of the mines of Devonshire and Cornwall was considered necessary. At the end of 1866 more than 300 mines had been suspended which had been within the few previous years in full work. This threw a large number of miners out of work, and it appears that more than 7,000 Cornish miners emigrated.

COPPER.

There were 174 mines producing copper ore in 1866. These produced of copper ore 180,378 tons, valued at £4750,118, from which was obtained metallic copper amounting to 11,153 tons, valued at £1,019,168. This shows a considerable falling off in the produce of copper mines. During the year there was an increase of more than 7,000 tons in the copper ore and regulus imported; of this Chili alone sent nearly 56,000 tons.

LEAD AND SILVER.

In 1866, 91,047 tons of lead ore were mined, producing 67,390 tons of lead, and 636,188 ounces of silver—a decrease in the silver.

GOLD.

The gold mines in North Wales produced 2,927 tons of auriferous quartz, from which 743 ounces of gold were obtained.

RECAPITULATION.

minerals raised.	Estimated value at place of production.
Coals,	£25,407,635
Iron ore,	3,119,098
Tin,	731,946
Copper,	759,118
Lead,	1,161,228
Zinc,	42,655
Pyrites,	77,932
Metals produced.	
Iron,	£11,326,127
Tin,	885,368
Copper,	1,019,168
Lead,	1,381,509
Silver,	174,951
Gold,	2,656
Zinc,	69,916
The total value of the mineral productions for the year 1866 is as follows:	
Metals obtained from the ores raised from the mines of the United Kingdom,	£14,954,095
Coals—estimated price at the place of production,	25,407,635
Earthy minerals (not including building stones,)	1,350,000

For "The Friend."

John Fothergill having described what he passed through in his preparation for the ministry, goes on to say, upon page 358 vol. 13, Friends' Library, "But I am not without fear, that such a due attention for distinct certainty of the immediate call or requirements of the Word of life, hath not always been suitably practised; and for want hereof, some have appeared as ministers before ripe, and have brought forth fruit of very little service if not detrimental; because none can give what they themselves have not. Whereas if those had waited with proper diligence for the living Word to open and engage, in the entire subjection of self, they might have been great and good instruments, as clouds filled by the Lord with heavenly rain. And as the divine and certain requiring of Truth, is the only right entrance into the ministry, because the Lord said, Some run and I sent them not, therefore they shall not prosper the people; so it is only his fresh and renewed requiring, not only opening matter to speak, but engaging to speak it at this time, whereby the church or particulars are edified, as our Father would have his children edified. These observations respecting the entrance into and proceeding in the ministry of the Gospel, I could not be easy without leaving behind me, believing they will afford instruction and encouragement to some low and careful travellers; and likewise afford some necessary caution to such as may be in danger of being too active."

Health and Disease.—Fever and Fruits.—

Let's have a little talk about orchards and gardens as life-preservers. Many a farmer thinks he "can't fuss about a garden" with vegetables and small fruits in ample variety, hardly about an orchard, especially beyond apple trees. So he goes on to weightier matters of grain, or stock, or dairy, and eats potatoes, wheat bread, pork, and salt beef all summer long; no fine variety of vegetables, no grateful berries, no luscious peaches or juicy cherries. By October fever comes, or bowel complaints of some kind, or some congestive troubles, most likely. He is laid up, work stops a month, the doctor comes, and he "drags round" all winter, and the doctor's bill drags too. The poor wife, meanwhile, gets dyspeptic, constipated, has fever too, perhaps, and she "just crawls round." What's the matter? They don't know, poor souls. Would they build a hot fire in July and shut the doors? Of course not—in their rooms; but they have done just that in their poor stomachs. How so? They have been eating all summer the heat-producing food fit for a cold season, but not for a warm one. A Greenland can eat candles and whale fat, because they create heat. In January we are up toward Greenland—in climate. A Hindoo lives on rice, juicy fruits, and tropic vegetables, cooling and opening to the system. In July we move toward Hindostan, in a heat almost tropical. Diet must change too. Have apples, pears, cherries, &c., from the orchard every day, of early and late kinds. Let there be plenty of good vegetables, raspberries, strawberries, &c. It takes a little time and trouble, but it's the cheapest way to pry the doctor's bills. You study what feed is good for pigs and cattle. All right; but wife and children are of higher consequence; and it's a shame if, with all our great gifts of intellect and intuition, we do not obey the divine laws in our own physical being so well that the doctor shall visit the house less than the horse-doctor goes to the barn. Don't fail of vegetables, berries, and fruits. Try it, and you'll say we haven't told half the truth.—*Rural New Yorker.*

PRAISE AND PRAYER.

Selected.

"If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."—2 Cor. v. 17.

We praise and bless Thee, gracious Lord,
Our Saviour kind and true,
For all the old things passed away,
For all Thou hast made new.

The old security is gone,
In which so long we lay;
The sleep of death Thou hast dispelled,
The darkness rolled away.

New hopes, new purposes, desires,
And joys, Thy grace has given;
Old ties are broken from the earth,
New ones attach to heaven.

But yet how much must be destroyed,
How much renewed must be,
Ere we can fully stand complete
In likeness, Lord, to Thee!

Ere to Jerusalem above,
The holy place, we come,
Where nothing sinful or defiled
Shall ever find a home!

Thou, only Thou, must carry on
The work Thou hast begun;
Of Thine own strength Thou must impart,
In Thine own ways to run.

Ah! leave us not—from day to day
Revive, restore again;
Our feeble steps Thy Thou direct,
Our enemies restrain.

Whate'er would tempt the soul to stray,
Or separate from Thee,
That, Lord, remove, however dear
To the poor heart, he be!

When the flesh sinks, then strengthen Thou
The spirit from above;
Make us to feel Thy service sweet,
And light Thy yoke of love.

So shall we faultless stand at last
Before Thy Father's throne,
The blessedness forever ours,
The glory all Thine own!

UNCERTAINTY.

Spitta.
Selected.

O! Father, hear!
The way is dark, and I would fain discern
What steps to take, into which path to turn;
O! make it clear.

My faith is weak;
I long to hear Thee say, "This is the way;
Walk in it, fainting soul, I'll be thy stay!"
Speak, Lord, O speak!

Let Thy strong arm
Reach through the gloom for me to lean upon,
And with a willing heart I'll journey on,
And fear no harm.

I wait for Thee
As those who, watching, wait the coming dawn;
Pant, as for water pants the thirsty fawn;
O! come to me.

It is Thy child,
Who sits in dim uncertainty and doubt,
Waiting and longing till the light shine out
Upon the wild.

My Father! see,
I trust the faithfulness displayed of old,
I trust the love that never can grow cold—
I trust in Thee.

And Thou wilt guide;
For Thou hast promised never to forsake
The soul that Thine confident doth make;
I've none beside.

Thou knowest me;
Thou knowest how I sit in darkness grope;
And O! Thou knowest that my only hope
Is found in Thee.

—Chris. Intel.

The Silver Mint of Japan.

At the silver mint at Yeddo the following processes are continually going on.—A lump of silver of the necessary fineness, obtained either from the government mines or by melting down Mexican dollars, is placed in an iron ladle and reduced to a molten state by means of a charcoal fire and a pair of blacksmith's bellows. It is then poured into a mold, from which it is taken out in the shape of thin rectangular bars, which are immediately thrown into a tub of cold water. On being taken out a man seated on the ground shears off with a pair of large fixed scissors all jagged pieces adhering to the angles. They are now banded to another man who weighs them one by one, and a piece is cut off, if necessary, to reduce the bar to its proper weight. The next process is that of dividing the bar by a fixed pair of shears into eight equal portions of the size of an ichibu; this is done by a workman cutting it as accurately as his practised eye will enable him, and his work is tested by weighing—light pieces being rejected, and the heavy ones reduced to their proper weight by the scissors. The pieces are now heated white hot in a charcoal fire, plunged into water, boiled and washed in a kind of brine, from which they come out with a moderately bright surface. They are next very slightly milled on the two sides, and more deeply on the edges, by means of a milled hammer. They are now ready for stamping. A man places one of the pieces on a stationary die, and lays on the top the other die; a second man, armed with a huge hammer, gives one blow on the upper die, and the coin is struck. The blows are dealt in rapid succession, and the whole scene reminds one of a blacksmith's shop. Boys now punch small stars on the edges by means of chisels and hammers. The coins are weighed one by one for the last time, and the light ones rejected. The imperial stamp is added by means of another stamped chisel and mallet, and the coins are complete. They are rolled up in paper packets of one hundred; each packet is weighed and stamped with a seal, which serves as a guarantee of its contents, and gives it currency as 100 ichibus. While every operation is performed in this primitive manner, perfect order prevails in the establishment; every man goes through his portion of the work in silence and with the regularity of clockwork, and many evince considerable skill. There are about three hundred hands employed in the building. When the men enter in the morning they are made to divest themselves of their own clothes, and put on others belonging to the mint. At the end of the day's work a gong sounds, when the somewhat curious spectacle is presented of three hundred men springing from the ground on which they had been seated, throwing off their clothes, and rushing to one end of a yard. Here they pass through the following ordeal in order to prove they have no silver upon them: Their back hair is pulled down and examined, they wash their hands and hold them up to view, they drink water, and then halloo, and, lastly, they run to the other end of the yard, clearing two or three hurdles on their way; after which they are allowed to put on their own clothes and depart. Sidney Locock, her Majesty's Secretary of Legation, from whose report of this year these statements are taken by the *Times*, believes that the mint has been only twice entered by foreigners, and states that the apparent absence of all restrictions with regard to touching and handling the coins points to the probability that it is not often open to the public; but he remarks that even if it were, the manners and customs of the country are not such as would preclude a mixed assemblage of visitors from going over it,

and remaining to the end. The quantity of silver being coined daily at the beginning of this year was fifty thousand momme, which, at the rate of 2.3 momme to the ichibu, would give a daily total issue of over twenty-one thousand bus, or about £1,500. The whole of these are produced by the simplest manual labor, unaided by a single piece of machinery.—*Mech. Magazine.*

So Friends are not to meet like a company of people about town or parish business, neither in their men's or women's meetings; but to wait upon the Lord; and feeling his power and spirit to lead them, and order them to his glory; that so whatsoever they may do, they may do it to praise and glory of God, and in unity in the faith, and in the spirit, and in fellowship in the order of the gospel.—*George Fox.*

An Old English Custom.—We find in a London paper an account of an odd custom which has prevailed for more than a hundred years in the extensive range of moors in Derbyshire, Cheshire and Yorkshire—the annual summer meeting of the shepherds, bringing with them the sheep that have strayed into their flocks, and restoring them to their rightful owners. Every 20th of July the meetings are held, and as they are entirely different from any other gatherings, and have not hitherto been described, a notice of the last must not be out of place. The appointed place for a assembling was the Saltersbrook turnpike-road, distant rather more than two miles from the Dunford Bridge station on the Manchester, Sheffield and Lincolnshire Railway, and at a point near where the three counties above-named meet. On walking from the station across the moor the turnpike road was reached, and then, after a long march uphill, a sharp angle of the road brought the visitor into the midst of a colony of dogs, numbering from eighty to one hundred, nearly all specimens of the sheep-dog breed. They were quiet, quarrelling, and a few were having "quint round" to themselves. Not far from them were their owners, each with a long stick, by which the shepherd indicates to his dog in many instances what he is required to do. After partaking of a good dinner, the men, with their dogs proceeded to a large yard, in which there were about one hundred sheep which had strayed away. Each animal was examined and claimed by certain marks and indications, the dogs occasionally appearing to recognise some of the truntings. In the course of half an hour, with the exception of two or three, all the animals had found their way back to their lawful owners, and shortly after the shepherds, with their dogs and found sheep, departed for their respective stations, miles distant and apart, most of them not to meet again for months or until they once more assembled, bringing with them the lost ones and claiming their own truntings.—*Late Paper.*

Read an Hour a Day.—There was a lad who at fourteen, was apprenticed to a soap-boiler. One of his resolutions was to read an hour a day, at least at that rate, and he had an old silver watch, left him by his uncle, which he timed every reading by. He stayed seven years with his master, and said when he was twenty-one he knew how much time he had read in, in seven years at the rate of an hour each day. It would be 2,555 hours, which, at the rate of eight reading hours per day, would be equal to three hundred and ten days; equal to forty-five weeks; equal to twelve months; nearly a year's reading. The time spent in treasuring up useful knowledge

could pile up a very large store. I am sure it is worth trying for. Try what you can. Begin now. In after years you will look back upon the task as the most pleasant and profitable you ever performed.

For "The Friend."

In a recent issue of this journal, is an essay on the *British Friend*, of 8th month, in which I write, alluding to "the divisions of Reuben," indignantly prevalent amongst us as a people, with too lapsid and degenerate state, makes this remark: "I believe the root of all our difficulties—unconscious as some of us may be of it—is to be found in a departure from, or distrust in, the operations of the Holy Spirit as our guide, instructor and deliverer, in every possible contingency that may arise in the church and in the world, whereby we have lost the true spiritual discernment, and become more or less conformed to the world, its manners, fashions, and allurements." I very fully respond to this sentiment, inasmuch as it so points us to one of the fundamental principles of the Quaker faith; viz.: "God is light, and in him is no darkness at all." It was very early proclaimed in the history of the christian church, that "Through the tender mercy of our God, the day-spring from on high hath visited us to give light to them that sit in darkness and the shadow of death, to guide our feet in the way of peace." And the Lord Jesus himself declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." We believe that where there are individuals or churches, depart from this reliance on our great inward Teacher, Christ Jesus, and His all-sufficient grace and spirit manifested in the heart, they will—however unconscious they may be of it—experience weakness, and blindness to more and more abundant, in the judgment of Him, who holdeth the seven stars in His right hand, unto the Church of the thees, may be, in much sorrow and bitterness, as I said: "I have somewhat against thee, because thou hast left thy first love." Remember therefore from whence thou art fallen; and repent, and do thy first works (buckle thyself in the debt before thee) or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

We cannot perhaps dwell too much under a mistaken sense of our own nothingness and unworthiness, without that holy help and anointing, which comes through persevering watchfulness unto prayer, and patient waiting for Christ. The Quaker in humble dependence upon the Lord who writes: "Thou art my strength." "All our springs are in Thee." And our divine Lawgiver himself declares—how should it sink deep into our hearts—"Without me ye can do nothing." How careful and fearful this should make us of presuming, in our own strength, to take one step without our spiritual Moses, lest we provoke the sentence, "Thou hast done foolishly;" and lest we compass a mountain in the wilderness, from whence cometh blackness and darkness. In view of deviations on this hand, well may the apostle, before alluded to, write: "If each one of himself were to follow implicitly the course pointed out to him by the unerring finger of Omnipotence, we should become collectively (as well as individually) all that the great Head of the Church would have us to be." It is painfully apparent that too many of us, have gotten into a contrary region, above the Truth as it is in Jesus, and hence, above the littleness and simplicity of daily cross, and the teachings of Him, who hath the outward eye or to the natural man, "hath

no form nor comeliness, neither beauty that we should desire Him." To these, the restraints of Parental Wisdom, though it be Divine, become more and more galling and irksome. Like Moab, they have been too much at ease from their youth; neither have they been emptied from vessel to vessel; therefore have they gone into captivity; therefore are not greatly changed. These long for more fleshly liberty, and creaturely activity and exaltation; with less simple, continued, and whole-hearted dependence upon "The Arm of the Lord revealed," whose discipline ever crucifies to the world, and the world unto us. These, instead of gathering the manna daily, would store a supply. They would not wait always, be it longer or shorter, for the cloud to lift from the tabernacle ere they journeyed. With Saul, if the fear presented that the people would be scattered, they would unbidden, sacrifice and offer a burnt-offering. But oh, what desolation such a self-wise course must produce! and what wanderings, and even groping in the wilderness, having lost truly "The true spiritual discernment, and become more or less conformed to the world" and its spirit. Of too many now-a-days, perhaps both in Great Britain and America, it may be said in the language of Catharine Payton, "They were principally the offspring of faithful ancestors; but many have taken their flight on the wings of vanity and earthly riches, and slighted the only truly valuable eternal inheritance."

While we feelingly deplore these deviations, we nevertheless, in the spirit of christian forbearance and restoring love, would lift the warning voice; and with much tender entreaty, would plead with such who have been engaged in removing the ancient land-marks, which our fathers have set; who have in anywise, as the serpent beguiled Eve through his subtilty, been little, corrupted from the simplicity that is in Christ, to turn, repent, and "do the first works;" that so, in whatever it consist, "the accursed thing" may be found and wrested from the camp of our Israel; that with fresh animation, and new joy, and with putting on strength in the name of the God of hosts, we may be able to stand for the right and the true before the enemies of the Lord, and again join arm to arm in effectually turning the battle to the gate. As this is the case—as the Spirit of the Lord is not resisted, but suffered to move our hearts, as in the camp of Dan formerly—as we are engaged to turn with full purpose of heart unto Him who hath smitten us—we believe that He who remains to be the Repairer of breaches, the ever-present Helper and Sufficiency of His people, will, in loving kindness and tender mercy, again bind up our wounds; will heal our backslidings, and love us freely. The spirit of Elijah will again rest upon Elisha; the true, aggressive zeal of the early day will again be seen and felt amongst us; the Lord will again restore judges as at the first, and counsellors as at the beginning. And the prophetic declaration be fulfilled to us-ward: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left." * * * For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

It was the declaration of the prophet, "Not by might, nor by power, but by my Spirit saith the Lord of hosts." Concurrent therewith the Apostle writes: "I bow my knees unto the Father of

our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." And again, "Finally my brethren, be strong in the Lord and in the power of his might," &c. We are assured that if there were a more fervent, humble, prayerful watching unto, waiting upon, and wrestling after the Lord of life and glory, in the might of His own Spirit, throughout the length and breadth of our Society—were there a more fervent exercise and travail of soul for the revelations of His holy will, and for that redemption which cometh but through judgment—more, as in the parable, of a sweeping diligently the house of the heart, for the lost piece of silver, with a more deep and inward hunger and thirst after that light which is the light of men there, fruits would soon appear, which would redound to the glory of God's "unspeakable gift" of saving grace, and to the precious growth and establishment of His heavenly kingdom in the hearts of the people. For this end, our careful, tender Shepherd hath not been wanting on His part. Have we not been planted wholly "a noble vine,"—"a vineyard in a very fruitful hill?" Moreover, He hath placed His witness in each one of our—in all hearts. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is turning from, or not duly heeding this light of Christ Jesus—this only safe and ever-present Teacher, and heaving to ourselves broken cisterns, which will hold no water, that has caused all the dimness, and weakness, and turning aside, that is manifest in our borders; as it hath ever done in the Jewish, and in every branch of the lapsed, professing christian church. The Lord will not give His honor to another, nor His praise to graven images. What is needed, is an humbling of ourselves in deep prostration of soul before the Lord God of Israel, and in chastened fear and contrition, watching unto His commandments, and keeping His statutes and precepts with all our hearts. And, after the call of Isaac Penington, wait to learn of the Spirit these things following:

"Know what it is that is to walk in the path of life, and indeed is alone capable of walking therein. It is that which groans, and which mourns; that which is begotten of God in thee. The path of life is for the seed of life. The true knowledge of the way, with the walking in the way, is reserved for God's child, for God's traveller. Therefore keep in the regeneration, keep in the birth; be no more than God hath made thee. Give over thine own willing; give over thine own running; give over thy own desiring to know or to be anything, and sink down to the seed which God sows in the heart, and let that grow in thee, and be in thee, and breathe in thee, and act in thee, and thou shalt find by sweet experience that the Lord knows that, and loves and owns that, and will lead it to the inheritance of life, which is its portion. * * * If any knowledge concerning the things of God be held out of the freshness of the Spirit, it presently proves dead and unprofitable. The spiritual Israel cannot travel without a spiritual light; which light is eternal and incomprehensible, and cannot be held by man's spirit, but shineth fresh in the renewed spirit every day, and so is daily gathering it more and more inward into itself, comprehending it in itself, and preserving it in its own purity, clearness, and brightness. Oh! this it is that hath undone many, even catching at light from the Spirit, transplanting the image of divine things into the earthly principle, and there holding of them in

the earthly part, growing wise by them there, and making use of them from thence as man sees good, and not seeing a necessity of depending on the Spirit for fresh light and life every day to every spiritual motion. Thus the traveller soon comes to lose the true path, and instead thereof, travels on in a road of his own wisdom's forming; and so, though he seems to himself to make a large progress, yet makes no true progress at all, but is exceedingly run out aside in a by-way; all which ground he must traverse back again, ere he can come to the truth of his former state, or proceed in the true travel."

A COUNTRYMAN.

9th month, 1867.

For "The Friend."

The Effects of Tobacco upon the Memory.

A French Savan, F. Moigno, of Paris, communicates to the *Chemical News* the following observations upon the deleterious effects, which he had noticed to accompany the use of tobacco, upon himself, which are worthy of attention:

"The Abbi Migne has just addressed a letter to a very honorable director of one of the great seminaries of Paris, condemning the use of tobacco and snuff. This letter furnishes us with an opportunity of relating a fact that is personal to us. Several times in our youth and riper age we have taken up and discarded the use of the snuff-box. In 1861, when writing our mathematical treatises, during our labors with M. Liudolf, for the calculation of variations, and when we commenced the editing of our lectures on analytical mechanics, we used snuff to excess, taking twenty to twenty-five grammes per day, incessantly having recourse to the fatal box, and snuffing up the dangerous stimulant. The effect of this was, on the one hand, the stiffening of the nervous system, which we could not account for; on the other hand, a rapid loss of memory, not only of the present, but of the past. We had learned several languages by their roots, and our memory was often at a loss for a word. Frightened at this considerable loss, we resolved in September, 1861, to renounce the use of snuff and cigars forever. This resolution was the commencement of a veritable restoration to health and spirits, and our memory recovered all its sensibility and force. The same thing happened to M. Dubrunfaut, the celebrated chemist, in renouncing the use of tobacco. We do not hesitate in saying that for a moderate snuff-taker or smoker, there are ninety-nine who use tobacco to excess."

Kindness to Animals.—Professor Youatt gives the following interesting fact in one of his valuable works:—"A horse in the depot at Woolwich had proved so unmanageable to the rough-riders that at length no one among them durst even mount him. His mode of throwing or dismounting his rider consisted in lying down and rolling over him, or else crushing his leg against some wall, or post, or paling. All means to break him of these perilous tricks proving unavailing, the animal was brought before the commanding officer with the character of being 'incurably vicious,' and with a recommendation, on that account, that he should be sold. Colonel Quest, hearing of this, and knowing the horse to be thoroughly bred, and one of the best actioned and cleverest horses in the regiment, besought the commanding officer to permit him to be transferred into the riding troop. This was consented to, and the transfer was no sooner accomplished than Colonel Quest determined to pursue a system of management directly opposite to that which had been already attempted. He had him led daily into

the riding-school, suffered no whips even to be shown to him while there, but petted him, and tried to make him execute this and the other manœuvre, and as often as he proved obedient rewarded him with a handful of corn, or beans, or a piece of bread, with which bribes his pockets were invariably well supplied. In this manner, and in no great distance of time, was the rebel not only subdued and tamed, but rendered so perfectly quiet that a little child could ride him. He became, at length, taught to kneel down while his rider mounted, and to perform several evolutions and dances and tricks in the manege, which no other horse in the school could be brought to do. In fine, so great a favorite did he become, that his master gave him the appellation of 'The Darling.'"

Jewels.

For "The Friend."

In one of the religious papers of this city, I recently met with the following interesting narrative:—

"A lady of the Indian race lay on the couch of her sick-room reading a novel. She had been well known in her own country for her riches, and envied there as the possessor of the finest collection of jewels. She married an Englishman, and went to live in Britain. Her husband had been proud to take her to the gay parties of which they were both so fond; for all admired her, and the jewels she wore attracted wondering eyes. But after a few years in Britain, her cheek faded. The doctors now said it was consumption. She was prohibited from the gay parties, confined to her room, and her strength was fast giving way.

The lady was a Mohammedan; the faith she held gave her no comfort; for sole amusement was in reading the tales of that world outside where she could shine no more. The sick-nurse, who sat in her room, often raised her eyes from her work to watch her patient, so like a prisoner shut up in a cold country, far from her own sunny land. Nurse kept her Bible always near her, and every now and then would read a word to cheer herself, longing to put it into the lady's hand in place of the foolish tale she read. But "He that winneth souls is wise," not only wise in having chosen the highest kind of work, but wise in waiting till God shall open His way to do it.

"Nurse," the lady said at length, "I think you must find it very dull to be shut up in this room with me all day long, and to have nothing to amuse you." "Oh! no, ma'am," she said, "I don't find it dull at all; I am always cheerful, and I am not sorry for myself to be shut up in this room." The lady thought this very strange, and said, "Go and fetch the box that holds my jewels; it will help to amuse us to look at it this dull day." So the nurse fetched the box of jewels, and the lady unlocked it, and spread a quantity of them on the table. "Now, nurse, would you not like to have some of these jewels?" "No, ma'am, not at all. . . . for I have jewels much finer than yours." "How can that be, nurse? Mine are the finest jewels in the land. Where are yours? You never wear them!" So the nurse held up her Bible, saying, "My jewels are all in this book." The lady thought there were one or two jewels hidden about the book, and said, "Take them out and show them to me."

"Why, ma'am, my jewels are so precious I can only show you one at a time." Then she opened her Bible, and read the text, "I have learned in whatsoever state I am therewith to be content." She told her mistress that, though a poor woman, she had no wish to be a rich one, for God knew

what was best for her. She said also, that her treasure was in heaven, and that she did not so much mind the trials of this life, because she was looking for happiness in the kingdom of God and Christ Jesus.

It pleased God to open the lady's heart that she should attend to the things that the nurse spoke. Acts xvi, 14. "Why, nurse, I never heard anything like that. How happy you must be to feel as you do. I wish I could do the same!" And then the nurse told her she had not learned to feel thus of herself; that it was God who had put it into her heart, and that He would do the same with her also, if He pleased. "Well, nurse," said the lady, "I should like to see another of your jewels—that which you have shown me now is so beautiful." But the nurse saw that the poor lady was tired, and thought it was enough for one day; but promised she should see one jewel more to-morrow. So next day the lady said, "Show me another jewel." Nurse opened her Bible again, and read, "This is faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The Holy Spirit had blessed His own words and had begun His regenerating and saving work in the lady's heart. She began to feel that she was a great sinner. She called upon the Lord Jesus to save her soul. She gave up reading the idle books. She did not care for her jewels now. She had found One that was priceless. Her body wasted day by day. But her soul was joyful in her Saviour. She was a wonder to many—a bright monument of God's power to save.

Various are the methods which Divine goodness uses to arrest the careless and unconcerned and awaken them to a sense of the importance of religion and of the necessity of their earnest seeking for the pearl of great price. Yet in every case, it is the convicting and persuasive energy and power of the Holy Spirit which is the reagent of conversion, though He is pleased to operate on the heart, sometimes, without instrumental means, sometimes through those who have been anointed and qualified to preach the gospel, and sometimes by what may seem as merely accidental occurrences. As an illustration of this I remember an incident related by a dear friend now gathered from works to rewards, who has heard it described by Jacob Lindly. A man who was living an irreligious life—a practical, if not a theoretical infidel—was endeavoring to save throns from an old broken cart-wheel. He built a fire for this purpose, on which he placed the wheel, and as he watched the flames curl around it, and consuming the dirt and grease, and removing from the iron all the other matter with which it had been associated, the impression fastened on his mind, that if he would permit the fire of Divine Grace to enter his heart, and consume the evils which had accumulated there, it would remove them, even as the flames destroyed the grease and dirt of the wheel-hub. It proved to him an awakening visitation, and he was enabled to change his course, and lead a religious life.

The Sparrows in the Parks.—The following interesting history of the English sparrow in the Park at Union Square, was prepared by J. J. Shaw, the attentive policeman of that park. He writes as follows:

In April, 1866, two pairs of sparrows came to Union Park, and claimed possession of the old bird-house there, (indeed, it was the only one of five parks,) which was occupied by two pairs of wrens. After a desperate fight of several hours the wrens had to yield to the heavier birds, and

the park. The sparrows took possession, and in five weeks had now added to their numbers, and out in the park. In June, the same year, one hundred bird-houses were erected there, and sparrows at once took to them, and produced early broods before the leaves fell from the trees. In seventy-five to eighty of these birds wintered there, to the delight and amusement of many persons of birds.

About 300 bird-houses were also erected in four other parks near, and many sparrows came in to Central Park and occupied them all winter, and have continued to occupy and breed in them, and also the blue bird and wren, until now are believed to be 1200 to 1500 sparrows in these five parks. They are very happy and tame, and seldom molested by the children, and have made a clean sweep of the worms and millers, and made the foliage of all the trees, so that, for the first time in seven years, at this season, we have perfect foliage in the New York Parks.

There is nothing like the sparrow for the destruction of the worms and insects generally. Hawks have been anchored in the fountains, from which the birds drink and bathe. Lately, one morning, I counted seventy-five of them on the bank at Union Park, bathing, in thirteen minutes. If the people will put up bird-houses on the roofs in our streets and yards, the city will be well supplied with the sparrow in a few years, and the tree-worm will disappear.—*Late Paper.*

For "The Friend."

It is a solemn privilege to be permitted to witness the close of life when it comes to those who, through submission to the sanctifying power of the Spirit of our blessed Saviour, have mercifully cleansed His precious blood to cleanse them from iniquity. These do indeed know that their Redeemer liveth, and they have the comforting and animating assurance granted unto them, that because He liveth, they shall live also. For them there is no sting, and the grave no victory, for the eternal God is their refuge, and underneath him the everlasting arms." Many such have been removed from our midst: with some the work has been a great mercy been "cut short in righteousness," and the others, who have long "borne the burden of the day," have been gathered into heavenly garner, as a shock of corn fully ripe. It matters little at what hour or how suddenly the summons may come to give an account of their stewardship, to those servants who are found faithful; but as these warnings of the nearness of life are received by us whose day is reheated unto a little longer, let us not turn away from the impressions made by them. The desire of such seasons is often felt by survivors, "Let me die the death of the righteous and let my last will be like his." But let us not rest satisfied in knowing this desire raised in the heart, but let us dwell under a solemn sense of the necessity of living such a life as will prepare through the mercy for such a close; always bearing in remembrance that 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 renewing of the Holy Ghost." It is an interesting reflection that he who, while viewing the beauty and safety of that people upon whom the Divine blessing, ejaculated this wish, "his latter end should be that of the righteous, as he was as one of their enemies; for it is related of Balaam, the son of Beor, the soothsayer, that the children of Israel slay with the sword." These are instruction and warning; although his death had been thus opened, yet it is said, he "received to his place." He "loved the wages of

unrighteousness," and we may believe continued to seek these. There are many ways in which we may do the same, but all, if pursued, will bring spiritual death; for "the wages of sin is death," but how precious is the truth which is placed in contrast with this,—"the gift of God is eternal life through Jesus Christ our Lord." This inestimable gift is not granted unto us for any merit of our own, but it has been purchased for us by our Holy Redeemer, and it is only through faith in Him that we can receive it; "for there is none other name under heaven, given among men, whereby we must be saved," "but by the name of Jesus Christ of Nazareth," of Him who gave this command 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." "These three are one," and they who are thus baptized, do truly believe in the Son and do also experience that God is their Father, for such are made His "by the washing of regeneration and the renewing of the Holy Ghost." To these Christ is indeed precious; precious as their Mediator with the Father, and precious as "Christ in them, the hope of glory;" and those who have acknowledged Him in life as their Saviour from their sins, not in them, and been willing in their daily walk to bear His cross and despise the shame, will be permitted in the solemn hour of death, to feel a humble, sustaining hope that in His mercy He will acknowledge them before His Father and the holy angels. Let us then, as we contemplate the release from the conflicts and trials of time, of those who "have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb," be animated to follow them in that path which will lead to the same peaceful close; that thus, too, we may know when "flesh and heart faileth," God to be "the strength of our heart and our portion forever." E. A.

Ninth month, 1867.

The Depths of the Sea.

Our investigations go to show that the roaring waves and the mightiest billows of the ocean repose, not upon hard and troubled beds, but upon cushions of still water; that everywhere at the bottom of the deep sea the solid ribs of the earth are protected, as with a garment, from the abraded action of its currents; that the cradle of its restless waves is lined by a stratum of water at rest, or so nearly at rest that it can neither wear nor move the lightest bit of drift that once lodges there. The uniform appearance of these microscopic shells, and the total absence among them of any sediment from the sea or foreign matter, suggests most forcibly the idea of perfect repose at the bottom of the deep sea. Some of the specimens are as pure and as free from sea-sand as the fresh fallen snow-flake is from the dust of the earth. Indeed, these soundings almost prove that the sea, like the snow-cloud with its flakes in a calm, is always letting fall upon its bed showers of these minute shells; and we may readily imagine that the wrecks which strew its bottom are, in the process of ages, hidden under this fleecy covering, presenting the rounded appearance which is seen over the body of the traveller who has perished in the snow-storm. The ocean, especially within and near the tropics, swarms with life. The remains of its myriads of moving things are conveyed by currents, and scattered and lodged in course of time all over its bottom. This process, continued for ages, has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as hoar frost, and as light in the water as down in the air.

We may not inaptly supplement the above with a passage of a report made by Dr. L. Taylor, of a Bible Society mission to British Columbia: "We sailed for San Francisco at nine o'clock on the evening of the 23d day of April, and we had scarcely cleared the harbor when we saw the most wonderful exhibition of the inhabitants of the deep that can perhaps be witnessed in any part of the globe. They were about the ship in millions, of all shapes and sizes; and in their gambols, each, from the intense brightness of the phosphorus, seemed to leave behind it a track of fire. Myriads of the smaller fish moved together in shoals, which, from the cause just named, the phosphoric radiance, created a phenomenon never witnessed in northern latitudes, viz.: patches or spots unbroken, from a few square yards to several acres, resembling white fleecy clouds, and sometimes looking like a field covered with newly-fallen snow. Occasionally they assumed a narrow longitudinal form, and appeared like the Milky Way in the heavens; and as we gazed on their varied forms, wrapt in wonder and astonishment, the sublime language of the Book of Job was suggested: 'He maketh a path to shine after him; one would think the deep to be hoary.' 'They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.'—*All the Year Round.*

The Honest Farmer.—A farmer once called on Earl FitzWilliam to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where the earl's hounds had during the winter frequently met to hunt. He stated that the young wheat had been so cut up and destroyed, that in some parts he could not hope for any produce.

"Well, my friend," said the earl, "I am aware that we have done considerable injury; and if you can produce an estimate of the loss you have sustained, I will repay you."

The farmer replied, that anticipating the earl's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought as the crop seemed quite destroyed, £50 would not more than repay him. The earl immediately gave him the money.

As the harvest however approached, the wheat grew, and in those parts of the field which were most trampled, the wheat was strongest and most luxuriant. The farmer went again to Earl FitzWilliam, and being introduced said,

"I am come, my lord, respecting the field of wheat adjoining such a wood." The earl immediately recollected the circumstance. "Well, my friend, did not I allow you sufficient to remunerate you for your loss?"

"Yes, my lord, I find that I have sustained no loss at all, for where the horses had most cut up the land the crop is the most promising, and I have, therefore, brought the £50 back again."

"Ah," exclaimed the venerable earl, "this is what I like, this is as it should be between man and man." He then entered into conversation with the farmer, asking him some questions about his family—how many children he had, &c. The earl then went into another room and returning, presented the farmer with a cheque for £100, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it."—*British Workman.*

Nothing but love to God can conquer love of the world. One grain of that divine principle would make the scale of self-indulgence kick the beam.

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From "Good Words."

A Personal Experience of Fire-damp.

Some years since I paid a visit to Staffordshire, one of the entertainments by which my host took to make my time pass pleasantly was a descent into a coal mine. I rather liked the idea, had never been down one, and at once agreed to. The mine that was to be honored with our descent was that of West B—. It was an mine, of considerable size and depth—the th of the shaft being, if I recollect rightly, at 960 feet. There were some six or eight in company, among whom were two young men, sons of the owner, and a superior workman—I do not know his proper technical designation—perhaps underground ballif; at any rate, some equivalent to what we above ground should the foreman.

I expected that we should go down in a bucket, box, but there was nothing of that sort; we did upon something like a small platform and to the chain by which we were lowered. I am repented of my readiness to join the party. I saw the means by which we were to descend, but I had not courage or time to dissent. What seemed the recognised mode of proceeding. No one else seemed to mind it, and two of those who were familiar with the ways of the place stuck out one of their legs at right angles to stave off from the sides of the shaft as descended. "All right," said one, and away we went. My first sensation was that sort of equilibrium or swimming in the head that the sailor may have experienced when he dreams that he is falling down a precipice. Fortunately it did relax the muscles, for as it passed away I found myself clinging to the chain like grim death; probably it was only momentary, as I had time to perceive the rapidity with which we passed into the darkness. The story about seeing stars at the bottom of a coal pit cannot be true at any rate if the pit is what is called an up-shaft. We went down the up-shaft—this, the shaft by which the air which has entered the pit by the down-cast shaft returns to the surface, after having circulated through the mine; and looking upwards through this air, we saw nothing of the opening of the pit almost immediately after beginning to descend. I suppose the air was so loaded with impurities, coal dust, vitiated vapours, &c., that, seen in quantity, it was muddy and impenetrable to light as the

river Thames at London Bridge, although on the small scale both appear transparent. Down, down, we went, and presently we became aware of a little drizzling rain. It was the water, which, pouring or trickling from the sides of the shaft, sparked off from every projection. As we went deeper this got worse, and by the time we reached the bottom we were in a heavy shower.

Suddenly we stopped; we had reached the foot of the shaft. We found ourselves in the midst of a group of horses, one of which, a blind old beast, I remember, came knocking up against me and nearly upset me.

Some of us were then furnished with lights. I was one of those that were not. When I say that the lights were all naked and without protection, the reader will see that my visit must have been made a good many years ago. Under the guidance of the foreman we then set off on our tour. The main passage, along which we went at first, was what I imagine would be considered a lofty and spacious gallery, laid with rails. It was comparatively broad, and seemed to my eye about nine or ten feet high. We proceeded along this for, I daresay, a quarter of a mile. By-and-by our leaders turned into an apparently unused side gallery, narrower than the main passage, in which the foreman had something about the ventilation to point out to the owners. Hitherto we had seen no men mining; we had met men with horses drawing trucks, and others going about their occupations, but no men working. We proceeded along this smaller gallery for about 150 yards or so. The place was dirty, sloppy, and wet, and, of course, dark; and feeling no particular interest in what the foreman was desirous of pointing out to the owners, I lagged behind a little. I might have been twenty paces behind the rest of the party, when a sudden light started up among them—I can compare it to nothing but the flash with which lightning is initiated in the theatre. The reader knows (or if he does not know, I shall tell him) that this is done by placing a lighted taper-end between the middle and ring finger of the hand, held out with the palm upwards. Into the palm a quantity of powdered resin is poured, not spread out but piled up around the taper. The resin is then chucked into the air, and is ignited in passing through the flame, which then spreads out like a large mushroom. The whole is over almost instantaneously, and the resemblance to sheet lightning, to those who do not see the operator or the mushroom, but merely the flash of light, is very perfect. Well, this was exactly what I saw—with a difference. The difference was, that when the light flashed up to the roof and assumed the mushroom shape, it did not disappear like the other. Instead of being extinguished as instantaneously as it arose, it continued extending and spreading out along the roof on every side. My first idea when I saw the light was, that this was some civility on the part of the owners to show off the mysteries of the place to their visitors, as I had seen the Blue-John Mine in Derbyshire, and other stalaetic caves, illuminated by Roman candles and other lights. That idea only lasted for a second. As the light ex-

tended, every one rushed panic-stricken from it as fast as they could run. I guessed the truth in a moment, and turned to fly. There was no difficulty in finding my way, the whole place being illuminated. After flying along for some time I looked back; the whole of the gallery where we had been was one body of fire—not a bright lambent blaze, but lurid, reddish, volumes of flame rolling on like billows of fiery mist. Their form was like that of the volumes of black smoke which we may see at times issuing out of large factory chimneys, than anything else I can compare it to. My notions of explosions of fire-damp were, that they took place with the rapidity of an explosion of gunpowder. But it was not so in this case, at any rate. I do not mean that it was slow, but that its speed was no greater than that of a man. All those who were at the end of the gallery where it took place did, in point of fact, outrun it. Neither was there any noise or sound of explosion; at least, I noticed none, and if there had been I think I must have observed it, for, all things considered, I was tolerably collected. The report must have taken place at the pit-mouth, as from the mouth of a gun. The fire rolled silently along in great billows of reddish flame, one wave tumbling over another, in quick succession. And a curious and very beautiful thing was the edges of these billows; they were fringed with sparks of blue flame, dashed off like sparks from a grindstone. Even at that dreadful moment I could not avoid being struck by their beauty.

All this I must have gathered at a glance—in an instant of time. In front of the billowy mass of fire rolling on towards me I saw the dark figures of my companions tearing along at headlong speed. Then turning, I again dashed on. When I came to the loftier main passage I heard a voice behind me cry out, "Down on your face!" and by-and-by one figure after another sprang past me and dashed themselves headlong on the ground. I can liken the reckless, frantic way in which it was done, to nothing but boys, when bathing, taking "headers" into a stream. Without reasoning about it I followed suit, and flung myself into a puddle, and then peering backwards under my arm, waited the approach of the sea of flame, the wall of fire, which was approaching. It had not yet come out of the side gallery, but the glare of its light preceded it. Presently it rolled into sight, filling the whole mouth of the side gallery, from top to bottom. Had it overtaken us in it, not a soul would have escaped alive; but when it entered the larger gallery it lifted, just as one sees a mist lifting on the mountains, and then rolled along the roof, passing over our heads. How much space there was between us and it, I cannot say; I imagine it filled the upper two-thirds, leaving a space of perhaps two or three feet free from flame. Nor can I well say how long we lay below this fiery furnace; it might have been five minutes or a quarter of an hour. Judging from our sensations it must have been hours, but we did not experience so great heat as I should have expected. We felt it more afterwards; probably the anxiety of the moment made us insensible to its intensity.

After the lapse of some time the volume of fire above began to diminish, the stratum got thinner and thinner; it eddied, and curled, and streamed about, leaving the more prominent parts of the roof exposed like islands; then it wandered about like fiery serpents and tongues, licking a corner here, or flickering about a stone there, but ever moving towards the shaft. As it thus abated, presently one head was raised from the ground, then another, until we all began to get up. We then gathered together, but there were no mutual congratulations, nor external acknowledgment of thanks to God, however much some may have felt. But I doubt if there was much feeling of that kind, the sense of peril was yet too strong; we had escaped one great danger, but we knew that we were still exposed to the risk of many others which often followed such explosions. The first danger was want of air; the fire had used what was in the mine almost wholly up, and we might perish from want of it. "Follow me," said the foreman, and he started off, not for the mouth of the mine, but for some part of it which, from its connections or position, he knew to be better, or more likely to be supplied with air, than any other part. The miners knew this too, doubtless, for on our arrival at the place in question, we found them trooping in from different quarters, until there might be above a hundred present; and I was much struck by one thing in them which was not according to my anticipations. I thought that men who were habitually exposed to any danger become callous to it, and faced it with indifference. It was not so with these miners; we, who scarcely understood the magnitude of the danger through which we had passed, were far cooler and more collected than they. Almost every one of them was thoroughly unannoyed, and shook in every fibre. I know the ague well (*experientia docet*), and the uncontrollable shaking which bids defiance to the strongest exercise of the will, but I never saw a worse tremor in ague than in these men. While gathered together in this part of the mine a loud crack ran through the roof above our heads, which so alarmed the already nerveless miners that some of them actually sunk upon the ground. The explanation of this anomaly in men's courage is, I think, that where they see their danger, and can exert themselves to ward it off or escape it, familiarity with it will produce contempt for it; but where they are utterly helpless, and know that they are so, familiarity with it only adds to its terrors. This is the case with earthquakes. No familiarity with them enables a man to meet them with composure; the more he has felt, the more frightened he becomes. I remember seeing another instance of the same kind on board the *Tyne*, when she was wrecked on the rocks at St. Alban's Head. The sailors on deck were as cool as cucumbers, but the stokers and firemen below were unannoyed exactly in the same way as the miners at West-B— . They could not see their death, and they could do nothing to save themselves if the ship had foundered.

After waiting a considerable time in this part of the mine—perhaps an hour—we again started, and made for the mouth of the pit. As we approached it we heard shouts, and presently came upon a body of men, who, having heard the explosion, had been sent down to see what mischief had been done. Although the explosion had travelled so deliberately when it passed over us, it had had sufficient violence when it reached the shaft to blow the roof of the building adjoining the pit-mouth clean off. Fortunately, it had not destroyed the gear there, and we were able to ascend without delay. Right glad was I to find

myself once more in the open air. The explosion had drawn a crowd of agitated men and women to the mouth of the mine. Alas! the meaning of the dull report, and the cloud of smoke, and the fragments of the building at the pit-mouth flying in the air, were too well known in the neighbourhood, and many an anxious heart found relief in a burst of tears when we were able to announce, on our appearance at the surface, that no lives had been lost. We escaped with almost miraculously slight injury for men who had gone through an explosion of fire-damp. I saw one man, who had got a lick from the flame, having his shoulder treated with oil, or some such application, but that was the only casualty that came under my notice.

I have never been down a coal pit since.

ANDREW MURRAY.

For "The Friend."

Edward Andrews.

It is related of Edward Andrews, a person who became an eminent instrument in the hand of God in gathering many to the fold of rest, that what seemed to be the turning point in his life was a comparatively simple incident, from which one would scarcely have expected such important results to follow. The account given of him says:

"His residence was at that time in the Jerseys, near the sea-shore, amongst a wild sort of people, Indians and others, vain and loose in their conversation, fond of frolicking, music and dancing; amongst these he acted the part of a fiddler.

In this situation, as he was one day working in his field, he came across a part of a human body, which he had seen before, which, as he now saw it, lying on the ground, a thought struck him, that it was not right to suffer a part of his fellow creature to be thus thrown up and down in the open field; but that he ought to do with it as he would desire to be done by in the like condition; after some reasoning in this sort, he decently buried it, and returned to his work again, with an answer of peace in his mind. From that time he grew pensive, the pure witness of Truth rose in him, by which he was made sensible he had spent many years in vanity, that it was high time for him to turn unto the Lord, and a desire was begot in him to experience an inward acquaintance with God, and be favored with power from him, to forsake his vanity and loose living, the iniquity of which was then opened to him; and he found a call in his mind to destroy that fiddle, which had been so much an instrument to lead himself, and others, to the mispending their precious time; this he concluded to do, when he went home; but delaying to perform this resolution, as he lay in his bed he felt the fire of God's wrath kindled on account of his disobedience, which induced him, the next day, to break the fiddle in pieces, which, when done his heart rejoiced, and he felt a strength of hope rising in him, that God would give him farther power over all his vanities. A sense was also given him, that if he was faithful to what the Lord would require of him, he should be made an instrument in God's hand, to gather a people to his praise, from those very loose people amongst whom he resided; which seemed strange to him. But as his heart became daily more and more exercised towards God, and in giving him thanks for his mercies, a lively concern and desire came upon him, that sinners might be brought, as he had been, to a sight of the error of their ways. He then found it to be his duty to speak to those same people, whom he had led on in folly and vanity, and to direct them to the service of God. This he at first found to be hard work; but being charged by the Spirit, to be faithful to what

was required of him; and made sensible that if he was so, God would be with him, but that if he refused, he should be left to himself, and fall into a worse condition than that he was in before, he was enabled to speak to them, though in great fear, and the Lord eased his admonition to be well received by his neighbours. And on the next day of worship, instead of spending their time in rioting and excess, as they were used to do, some of them sat with him to read the scriptures, and confer together upon the things which related to eternity; in which his understanding was opened to see, that the right worship of God was to be performed in silence, unless when moved by the Spirit to appear in vocal service, under which prospect he found himself moved to kneel down and pray; and, sometime after, to exhort his companions, which was accompanied with so much energy and power, that the people were much affected. Thus the Lord manifested his love and power amongst those people, by this mean instrument, till by degrees, a religious meeting was gathered to the praise of God, whose baptizing power was sensibly felt amongst them; in which service he continued during the whole course of his life."

Is not the reading of such narratives calculated to fill the heart with love and gratitude to our gracious Father in heaven, who looks with an eye of tender pity on his creatures wandering away from the only fold of rest, peace and happiness; and renews from time to time his offers of help and guidance to lead them back to the safe enclosure? Would that we could realize as we ought to, the unspeakable value of these Divine and merciful visitations; and fully appreciate the important truth, that it is only as we are favored with them, that we can take a step in the road that leads to eternal happiness. Our Saviour has said, "Without me, ye can do nothing;" and again, "No man can come to me, except the Father which hath sent me, draw him."

Oh, then, what dangerous trifling with divine goodness is it, to be disobedient and rebellious, or even careless and negligent, when we are mercifully favored with an impression of duty to perform some act, or to refrain from doing or speaking something which we are inclined to do or say. When a feeling of our own unworthiness and sinfulness is spread over the mind, and a sense that we are not prepared for admittance into that glorious city wherein nothing that is unholy or impure can ever enter; and from this sense of unfitness desire springs up to be made more nearly what we ought to be, how should we love and cherish these feelings and emotions; yes, even bless and praise the Lord for his stripes and chastisements, and earnestly seek to abide more and more constantly in his sensible presence and under his influence, knowing that if his Divine Love and merciful extension of care over us are withdrawn there is no other help or safety for us. Let us remember that it is altogether out of our power to change our own hearts—we cannot of ourselves think a good thought or form a good desire; and if we neglect those seasons when we feel the influence of good upon us, we do it at the risk of our salvation, for a time may come when the offer of Heavenly Grace may be withdrawn, and we left to follow the dreadful road we have chosen, and have persisted in pursuing.

I remember being much interested in the account given of his feelings at one period of his life, by a personal friend—a man of extensive information and cultivated mind. He had met (if others) with many trials, and on one occasion when far from home, met with a most bitter and unexpected disappointment, which seemed like

to entirely defeat his object in leaving home. Being plunged into great trouble, he became thoroughly discouraged, and reasoned with himself that he had been endeavoring for years to pursue that which was right, but all his exertions seemed unavailing, and that it was of no use to persist any longer in his efforts. Giving way to these insinuations and suggestions, he came to a deliberate conclusion no longer to strive after holiness. No sooner had he formed this conclusion than all sense of right or wrong seemed taken from him. He said his natural feelings of humanity would have prevented him from committing murder, but intimated that no feeling of conscience would have interfered. He was struck with the peculiarity of his sensations, but he could not think a good thought, or even form a desire for deliverance from his awful condition. Having seen thus experimentally taught his entire dependence on divine goodness for strength to take any step in the path that leads to salvation, his spiritual senses were, after a time, restored to him. J.

Trees as a Protection to the Crops.—The San Francisco Bulletin says: "Considerable attention has been given of late to the climatic changes consequent upon denuding forests. In a recent paper address delivered in this city, the speaker mentioned the noble red-woods which could be seen from this point a few years ago, covering the hills in the rear of Oakland. Not a tree is left, and the hills present an exceedingly bald and barren aspect. It is also certain that there is not so sufficient moisture concentrated on these hills to germinate a new red-wood forest. The Coast range is being rapidly stripped of redwood trees, and nature, baffled in its work of restoration by fire and drought, lets the verdure-clad hills go back to barrenness. It is a rare thing to find a redwood forest springing up anywhere. The provident axe man slashes away right and left—the annual fires follow, spreading over miles of territory, and thus the young redwoods are killed off. In fifty years we shall have finished up the redwood forests now confined to a narrow strip of the Coast Range.

"The effect of this wholesale destruction and waste of forests is already beginning to be seen in the climatic changes which follow. Less moisture is concentrated on the hills which have been stripped. The present summer has been a singularly dry one in the Coast Range. Years ago it was held that annual crops, such as wheat and barley, would mature in those localities even if it rained a drop of rain fell during the whole season. And during the driest winter we have yet known, the moisture in the spring and summer following that excellent crops were raised all along the coast range, while the same crops were a complete failure in the interior valleys. But the year, notwithstanding the heavy rains of the winter, the late sown crops in the Coast Range were pretty near a failure. The hills were singularly dry all the spring and early summer. Whoever has passed along one of these mountain ridges in midsummer, and has watched the drippings of the trees in the morning, could not fail to notice the important office they fulfil in saving a country from drought and consequent barrenness."

It might be well, if we felt more deeply than we do, how considerable a portion of the means provided for the edification of the church consists in the practical lessons of life, given by its least conspicuous members.

For "The Friend."

The following letter, written by Anthony Benezet, we apprehend has been seen by few in this part of our country, where he was best known and highly esteemed. We found it in "The Herald," a daily paper issued in Michigan. The person furnishing it for publication signs his communication as "D. C. Howard, Rector of St. Peter's Episcopal Church," and states that he is a grandson of Horton Howard, whom, we suppose many of our elderly readers will remember. It has been preserved among the family papers, and is now nearly a hundred years old.

For

PARMENAS HORTON.

at CURT FOOT CREEK.

To the care of Jno. GREEN,

at New Bern, North Carolina.

With a packet containing some books.

Philadelphia, 12th, 6th mo., 1767.

DEAR FRIEND, PARMENAS HORTON:

Thou' no occasion of correspondence has offered between us, for a considerable time past; yet I have several times thought of thee, I trust in a good degree of the best love I am capable of, and with sincere and affectionate desires for our mutual preservation and growth in the way of true peace. And indeed, when we consider the low state of religion in general, and how apt, even we, Quakers are to follow the general cry, and how frequently those who have made a good beginning, are allured from a steady pursuit of heavenly things, and gradually give way to that wretched inclination, so prevalent in nature to seek the care or the honours and profits of this world, a situation which our Saviour repeatedly declares and daily experience shows to be attended with the greatest danger, I say when we consider these things how can we but be concerned for, and desirous to hear of the preservation of those we love.

Having a good opportunity, by means of friend Peter Knight, I make use of it affectionately to salute thee, and herewith to send some books lately printed here, which may be of service in your parts; they are a collection of tracts likely to promote true piety in the well-minded of every religious denomination; be so kind as to take the trouble of handing them to such to whom thou may'st think they may be of service; and if thou apprehends a greater number would answer any good purpose in your parts let me know and I will endeavour to send them. I shall be glad to hear from them when occasion offers, and thy sentiments on the books, particularly with respect to the Africans, i. e. the poor negroes whose bondage becomes more and more an increasing concern amongst Friends, and indeed to some who have a tender sense of what religion and reason require, almost an intolerable burden. I need not repeat my sentiments thereon, as they are fully expressed in the piece called, "A Caution and Warning," &c., which is included in the collection; it was printed by direction of Friends, with the approbation of our last Yearly Meeting.

With sincere love to thyself and family, particularly such amongst them who are indeed desirous to see all follow Christ,

I remain thy friend,

ANTHONY BENEZET.

Has thou no inclination to visit the brethren in these parts. Our Yearly Meeting is the latter end of the 9th month. I have often wished to see thee there; perhaps it might afford thee a satisfaction equal, if not exceeding the trouble.

A packet directed to thee and twelve books goes with this letter.

The Value of Premonitions.

No one who has a large experience of life fails to know of incidents which bring the supernatural world very near, and draw from it apparently impressions and influences of extraordinary power. One cannot account for them by any known law. *The Home Monthly* gives a striking case of this kind:

"One of our railroad engineers, some years since, was running an express train of ten well-filled cars. It was in the night, and a very dark night too. His train was behind time, and he was putting the engine to the utmost speed of which it was capable, in order to reach a certain point at the proper hour. He was running on a straight and level track, and at this unusual velocity, when a conviction struck him that he must stop. 'A something seemed to tell me,' he said, 'that to go ahead was dangerous, and that I must stop if I would save life. I looked back at my train, and it was all right. I strained my eyes, and peered into the darkness, and could see no signal of danger, nor any thing betokening danger, and there in the day time I could have seen five miles. I listened to the working of my engine, tried the water, looked at the scales, and all was right. I tried to laugh myself out of what I then considered a childish fear; but, like Banquo's ghost, it would not down at my bidding, but grew stronger in its hold upon me. I thought of the ridicule I would have heaped upon me if I did stop; but it was all of no avail. The conviction—for by this time it had ripened into a conviction—that I must stop grew stronger, and I resolved to stop. I shut off, blew the whistles for brakes accordingly. I came to a dead halt, got off, and went ahead a little without saying any thing to any body what was the matter. I had a lamp in my hand, and had gone about sixty feet, when I saw what convinced me that premonitions are sometimes possible. I dropped the lantern from my nerveless grasp, and sat down on the track utterly unable to stand.' He goes on to tell us that there he found that some one had drawn a spike which had long fastened a switch rail, and opened a switch which had always been kept locked, which led on to a track—only about one hundred and fifty feet long—which terminated in a stone quarry! 'Here it was wide open, and had I not obeyed my premonitory warning—call it what you will—I should have run into it, and at the end of the track, only about ten rods long, my heavy engine and trains moving at the rate of forty-five miles an hour, would have come into collision with a solid wall of rock eighteen feet high! The consequences, had I done so, can neither be imagined or described, but they could by no possibility have been otherwise than fatally horrible.' No one can here doubt the fact of a special interposition of God, by which, from a calamity most terrific, hundreds of lives were wonderfully spared."

Courteousness.—Courteousness lies in a due regard to the feelings of others, and is a christian duty. Paul enforced it by his precepts, and illustrated it by his example. The whole tone and tenor of the Bible teaches us to be gentle; to be courteous as well as kind; to esteem men of low degree; to be kindly affectionate one towards another; and so to bear ourselves to our inferiors as to make them forget, rather than remember, their inferiority. The followers of Jesus are to be humble, not haughty—"clothed with humility," says the Apostle: a robe, next to the righteousness which, covering all our sin was woven on Calvary and dyed white in the blood of Christ, the fairest man can wear.—*Thomas Guthrie, D.D.*

The Mont Cenis Tunnel and the Mont Cenis Railway.—The French and Italian Commissioners made an official inspection of the works of the tunnel through Mont Cenis on the 24th and 25th of July. Of the total length of the 12,220 metres, equal to seven English miles and a half and 235 yards, there were excavated on the 31st of December last 3,900 metres on the Italian or Bardeneche side of the mountain, and 2,435 metres on the Modane or French side—total, 6,335 metres. Between the 1st of January and the 30th of June of the present year 774 metres were excavated, being the largest number, by nearly 200 metres, excavated in any one half-year since the commencement of the work in 1857. Of the 774 metres, 415 are on the Italian, and 318 on the French side, making the total excavated at that date 7,109 metres.

The progress made on the French side has been slower than on the Italian—thus, while on the 30th of June last the latter had only to execute 1,754 metres, or about an English mile and a tenth, to accomplish its half, on the French side there remained to be excavated 3,357 metres, or nearly two miles and a tenth. If three metres a day could be excavated on the French side, the perforation of the tunnel would be accomplished in three years and three weeks; but, as in all probability it will not be proceeded with more rapidly than two metres a day, it will require four years and thirty-one weeks to complete it.

The tunnel will be lined in its entire length with stone quarried in the immediate vicinity of the two entrances. At the present time, the excavations, or headings, are about 1,500 metres in advance of the amount lined. Each metre excavated and lined has hitherto cost, on an average, 11,000*fr.*, and various circumstances will tend to increase this expenditure as the works proceed further inwards. The approach on the French side, to connect its entrance at Modane with St. Michel (the present termination of the railway system of France in the direction of the Mont Cenis), will be 12 miles long, through an extremely difficult and mountainous country. On the Italian side the amount of railway to be constructed from Bardeneche to connect it, in the neighborhood of Sussa, with the railway system of Italy, will be 22½ miles.

The whole of these works will be of a very heavy and expensive character. They are now about to be let, and the time to be allowed by the contract for their completion is to be four years and a half. The length of the railway, by way of the tunnel from St. Michel to Sussa, will be 42 miles, or 6½ miles shorter than that now nearly finished on the outside of the Mont Cenis Pass, and known as the "Fell Railway," from its being constructed in accordance with the patents of a gentleman of that name. The only delay in the opening of this railway for traffic is the non-delivery of its rolling stock, but this difficulty will, it is expected, be overcome by the middle of September.

As regards transit through the tunnel, in consequence of the average gradient on the French half being one in forty-five and a half, and the steepest gradient on the line being one in twenty-eight, it will not be possible for a train to go through from the north to the south in less than from thirty-eight to forty minutes. Coming from the south to the north the ascent is much more gradual, but even in this case the transit will occupy from thirty to thirty-two minutes as a minimum. It has yet to be seen whether passengers would not prefer the outside line instead of being shut up in a tunnel so long as we have just stated. It is for this, among other reasons, that many

persons expect the Fell railway, which only possesses a concession for working until the tunnel line is opened for traffic, will have its privileges extended so as to make it practically a permanent concession.—*E. Post.*

SONG OF THE SOJOURNER.

"I am a stranger with thee, and a sojourner, as all my fathers were."—Psalm xcix. 12.

A pilgrim and a stranger,
I journey here below;
Far distant is my country,
The home to which I go.
Here I must toil and travel,
Oh weary and oppressed,
But there my God shall lead me
To everlasting rest.

I've met with storms and dangers,
Even from my early years,
With enemies and conflicts,
With fightings and with fears.
There's nothing here that tempts me
To wish a longer stay,
So I must hasten forwards,
No halting or delay.

It is a well-worn pathway—
Many have gone before:
The holy saints and prophets,
The patriarchs of yore.
They trod the toilsome journey
In patience and in faith;
And them I fain would follow,
Like them in life and death!

Who would share Abraham's blessing,
Must Abraham's path pursue,
A stranger and a pilgrim,
Like him, must journey through.
The foes must be encountered,
The dangers must be passed;
Only a faithful soldier
Receives the crown at last.

So I must hasten forwards—
Thank God, the end will come!
This land of my sojourning
Is not my destined home.
That ever more abideth,
Jerusalem above,
The everlasting city,
The land of light and love.

There still my thoughts are dwelling,
'Tis there I long to be;
Come, Lord, and call Thy servant
To blessedness with Thee!
Come, bid my toils be ended,
Let all my wanderings cease;
Call from the way-side lodging,
To the sweet home of peace!

There I shall dwell forever,
No more a stranger guest,
With all Thy blood-bought children
In everlasting rest.
The pilgrim toils forgotten,
The pilgrim conflicts o'er,
All earthly griefs behind us,
Eternal joys before!

—Paul Gerhardt.

THE SOUL'S FURNACE.

Not always like the gentle rain,
Nor like the dew of morn;
Nor like the sunshine on the plain
When flowers the plain adorn;
But often in a fiercer form,
As when the sultry air
Is freshened by a thunder storm,
Fall favors free and fair.

The furnace flames but to refine,
Not to destroy the gold;
The high wind makes the mountain pine,
Of earth take firmer hold;
The lapicide reveals to sight
The beauty of the stone,
And painful trials bring to light,
Virtues before unshown.

The early dew—the gentle rain,
From drop no gold may rise;
The sunshine on the peaceful plain
Not firmly roots the tree;
Nor is the heart yet free from pride,
Nor yet in patience strong,
That, as in fire hath not been tried,
And trained to stand it long.

—Swain.

Indian Corn.—One of the most interesting features of the recent report of the Agricultural Bureau is its statement with reference to the production of Indian corn in the various States.

By this report it is seen that while the general average of the whole crop is unusually large this year, there is a decrease in several of the northern and western States, and a counterbalancing increase in the southern. This increase ranges in the South from ninety to upwards of one hundred per cent. This is important, as showing the changes of production occasioned by the revolution in the system of labor at the South, owing to the war and the emancipation of the slaves. The slave cultivated cotton, rice and sugar, per force, for his master. The freedman cultivates corn for himself. The capitalist finds the cereal crop a quicker and more remunerative one under the present system, and though the former special staple may continue to be grown, there will be a vast and steady increase in the grain production of the South for the future, and we believe a corresponding increase in its commercial prosperity and enterprise.

When it is considered that the average crop of corn in this country is more than double the aggregate amount of all the other cereals put together, some estimate may be formed of the value of this staple to the districts capable of producing it. The variations in this production during the last twenty-five years, in the different States, furnish a suggestive theme for speculation to the economist. In 1840, for instance, Tennessee was the greatest corn-producing State in the Union. In 1850 Ohio gained the lead. In 1860 Illinois took it. Kentucky was second, and Virginia third in 1840. In 1850 Illinois stepped ahead of both and in 1860 Missouri advanced to the third rank leaving Virginia and Kentucky behind. Illinois now produces one-seventh of all the corn raised in the States and territories of the Union.

In New England there has been a decrease in production during the past ten years, averaging one bushel to each inhabitant; and, even before the war, the production of corn in the Southern States, in proportion to population, was ten times the amount of that grown in New England.

It is quite possible that cotton, rice and sugar may never again be the great staple products of the Southern States; but under free labor they will have a more varied industry, a more solid enduring prosperity; and in a few years we are convinced it will be generally acknowledged that southern men that the cultivation of cotton should be after all far less profitable to them than the diversified industry which is about to take its place, under the operation of sound natural law and by the removal of injurious restrictions. *Evening Post.*

Whatever you think proper to grant a child, it be granted at the first word, without entreaty, prayer; and, above all, without making any conditions. Grant with pleasure, refuse with reluctance, but let your refusal be irrevocable; let it be "impossible" shake your resolution; let the word "no," when once pronounced, be a wall of brass which a child, after he has tried his strength against it a few times, shall never more endeavor to shake.

Fatality of Numbers.

A Series of Curious Calculations.

The entertaining book called "Curious Myths of the Middle Ages," now in the press of Roberts Brothers in Boston, has a chapter on the "Fatality of Numbers," in which the following calculations are grouped:

The laws governing numbers (says the writer) so perplexing to the uncalculated mind, the results arrived at by calculation are astonishing, that it cannot be matter of course if superstition has attached itself to them. But even to those who are instructed in arithmetic there is much that is mysterious and unaccountable, much that only an advanced mathematician can explain to his own satisfaction. The neophyte sees the numbers obedient to laws; but why they obey these laws he cannot understand; and the fact of his not being able to do tends to give to numbers an atmospheric mystery which impresses him with awe.

THE NUMBER 9.

In instance, the property of the number 9, I believe, by W. Green, who died in 1811, is inexplicable to any one but a mathematician.

The property to which I allude is this, when 9 is multiplied by 2, by 3, by 4, by 5, by 6, &c., it will be found that the digits composing the product added together, give 9.

$$2 \times 9 = 18, \text{ and } 1+8=9$$

$$3 \times 9 = 27, \text{ " } 2+7=9$$

$$4 \times 9 = 36, \text{ " } 3+6=9$$

$$5 \times 9 = 45, \text{ " } 4+5=9$$

$$6 \times 9 = 54, \text{ " } 5+4=9$$

$$7 \times 9 = 63, \text{ " } 6+3=9$$

$$8 \times 9 = 72, \text{ " } 7+2=9$$

$$9 \times 9 = 81, \text{ " } 8+1=9$$

$$10 \times 9 = 90, \text{ " } 9+0=9$$

It will be noticed that 9×11 makes 99, the sum of the digits of which is 18 and not 9, but the digits 1+8 equals 9.

$$9 \times 12 = 108, \text{ and } 1+0+8=9$$

$$9 \times 13 = 117, \text{ and } 1+1+7=9$$

$$9 \times 14 = 126, \text{ and } 1+2+6=9$$

so on to any extent.

De Maivan discovered another singular property of the same number. If the order of the expressing a number be changed, and this number be subtracted from the former, the remainder will be 9 or a multiple of 9, and, being triple, the sum of its digits will be 9.

In instance, take the number 21, reverse the digits, and you have 12; subtract 12 from 21, the remainder is 9. Take 63, reverse the digits, and subtract 36 from 63; you have 27, a multiple of 9, and $2+7=9$. Once more, the number 31 is the reverse of 13; the difference between these numbers is 18, or twice 9.

ANOTHER ILLUSTRATION.

In the same property found in two numbers changed is discovered in the same number to any power.

Take 21 and 12 again. The square of 21 is 441, and the square of 12 is 144; subtract 144 from 441, and the remainder is 297, a multiple of 9. Besides, the digits expressing these powers together give 9. The cube of 21 is 9,261, and the cube of 12 is 1,728; their difference is 7,533, a multiple of 9.

The number 37 has also somewhat remarkable properties; when multiplied by 3 or a multiple of 3, it gives in the product three digits similar. From the knowledge of this the addition of 37 is greatly facilitated, and the subtraction of 37 is facilitated merely by the cypher of the multiplicand by the first

multiplier; it is then unnecessary to proceed with the multiplication, it being sufficient to write twice to the right hand the cipher obtained, so that the same digit will stand in the unit, tens, and hundreds places.

For instance, take the results of the following table:

37 multiplied by 3	gives 111,	and 3 times 111 = 333
37 " 6	" 222,	" 3 " 2 = 666
37 " 9	" 333,	" 3 " 3 = 999
37 " 12	" 444,	" 3 " 4 = 1212
37 " 15	" 555,	" 3 " 5 = 1515
37 " 18	" 666,	" 3 " 6 = 1818
37 " 21	" 777,	" 3 " 7 = 2121
37 " 24	" 888,	" 3 " 8 = 2424
37 " 27	" 999,	" 3 " 9 = 2727

MAGICAL SQUARES.

The singular property of numbers the most different, when added, to produce the same sum, originated the use of magical squares for talismans. Although the reason may be accounted for mathematically, yet numerous authors have written concerning them as though there were something "uncanny" about them.

I give three examples of magical squares:

2	7	6
9	5	1
4	3	8

These nine ciphers are disposed in three horizontal lines: add the three ciphers of each line, and the sum is fifteen; add the three ciphers in each column, the sum is fifteen; add the three ciphers forming diagonals, and the sum is fifteen.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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The sum is 10.

The sum is 65.

For "The Friend."

Moderation in the Acquisition of Knowledge.

A recent essay in "The Friend," entitled, "Let your moderation be known unto all men," reminded me so much, though it be not exactly accordant, of the following from the pen of a learned christian writer in England of the last century, that it is herewith transmitted to the editor for publication, if thought suitable:

"A man is deemed wise in this world, who has considerable knowledge and curiosity about natural things, and all those subjects which usually bear the name of science; if he can talk of the magnitudes, distances, and motions of the heavenly bodies, can foretell an eclipse, has skill in mathematics, is well read in the history of ancient times, and can inform you what is found in books concerning the folly and wickedness of mankind who lived some thousands of years ago; or if he understands several languages, and can call a thing by twenty different names. It is true, when these attainments are sanctified by grace, they may, in some respects, have their use. But, in general, the best use a believer will or can make of them, is to lay them down at the foot of the cross. When a man, possessed of a great quantity of these pebbles, has his conscience awakened, and his understanding enlightened, he is glad to renounce them all for the pearl of great price, and to adopt the apostle's determination, 'to know nothing but Jesus Christ, and him crucified.' 1 Cor. ii. 2. This was the effect when the word of God mightily grew and prevailed, Acts xix. 19. We may at least say, that this kind of wisdom is for the most part dangerous and blinding to the soul.

1st. It tends to feed and exalt self, to make a person something in his own eyes. This we are

prone enough to by nature. An increase of unsanctified knowledge adds fuel to the fire.

2dly. It engrosses the time and thoughts. Our minds are narrow, capable of attending to but few things at once; and our span is short, and will hardly admit of many excursions from the main concern. If we were to live to the age of Methuselah, we might pursue some things which at present are highly improper and impertinent, from this consideration alone. A man that is upon an urgent affair of life and death, has no leisure for amusement. Such is our situation. We are creatures of a day. Time is vanishing, and eternity is at stake.

3dly. The delusion here is specious, and not easily discovered. A person with these accomplishments is not always enslaved to money or to sensual pleasures: he therefore pities those who are, and comparing himself with others, supposes he is well employed, because his favorite studies are a check upon his appetites, and prevent his selling himself for gold, or running into riot with the thoughtless. Yet an attachment of this sort equally blinds him with respect to his true interest. Will the knowledge of books, or men, or stars, or any worldly accomplishment, purify the conscience from dead works, to serve the living God? It is too plain that the truths of the gospel are hid from none more effectually than from many of this character. None cast a more daring or public slight upon the religion of Jesus than some who are admired and applauded on account of their knowledge and learning."

Immense Size of Pyramids.

The largest of the three now before us is Cheops, and, indeed, this is the king of all the pyramids in point of size. The figures are quickly given. The base, each side, 732 feet; perpendicular height, 456 feet. But this is not the original size. As we have said, the vandal hands of the old caliphs were laid upon it; they tore off the granite casement that constituted the smooth exterior, and then removed layer after layer of the huge limestone blocks to build their palaces and mosques in Grand Cairo! They seem to have quarried from it with as little reverence for its magnificence and antiquity, and with as little compunction of conscience, as though it had been only a bed of native rock on the hill-side. Its original base was 764 feet on each side, and its height a little over 480 feet. But more figures give us no just conception of its immense magnitude. It is only by comparison that we can appreciate this mountain mass of stone. That present base covers nearly thirteen acres. The original base was about thirteen and one-half acres. It is only when we begin to compare it with other structures that our astonishment is excited. If you are a farmer, imagine a large lot of thirteen acres; many a man who has got thirteen acres

only laid the foundation. Stone is lifted upon stone, layer upon layer; you have overtopped the Bunker Hill Monument, reached the height of the tallest church steeples of our cities; and yet our cloud-towering pile is not more than half completed. Take one of the churches with a spire of one hundred and fifty feet, and few church steeples are as tall as that, then lift another church of the same height, and balance it upon the top of that, then lift another high in the air, and set it upon the topmost point of that, and then the golden-tipped point of the last spire is not as high by more than thirty feet as the original apex of this enormous structure.—*D. A. Randall.*

The Vatican Testament.

[ABRIDGED FROM THE "LEISURE HOUR."]

The primitive Christians were zealous for the dissemination of their holy writings, and copies of its various books were very early multiplied. But many of the copyists were not altogether equal to the work they took in hand, and therefore many of the manuscripts sent forth contained frequent errors. So early as the beginning of the third century, Origen found it necessary to compare several different copies, to enable him to make a variety of corrections. But as the Church increased, many learned and worthy men were found among its members who desired for themselves copies of the scriptures. Constantine the Great ordered a number of finely executed copies of the Bible to be prepared for the use of different churches, and it is thought by some that the famous Sinaitic manuscript is one of them. But there is at Rome another manuscript which Dr. Tischendorf, the greatest living authority in such matters, thinks was written, at least in part, by the same hand that wrote the Sinaitic Bible. This is the Vatican manuscript, so called from the place in which it is preserved.

This manuscript is in the Greek language, and it contains the whole of the Old Testament, and nearly all of the New. What was its early history, or how and when it came to be at Rome, is not certainly ascertained, though it is believed that it was procured from some unascertained source by Pope Nicholas V. about four hundred years ago. The first public notice of it was made about the time that Erasmus brought out his Greek Testament. The existence and great value of this manuscript were known at the beginning of the Reformation, yet no printed edition of it was given to the public until within ten years. About the year 1857 the whole book was printed in good type, and upon fine and stout paper, and bound up in five large volumes—four of the Old Testament and one of the New. The Old Testament, as here given, is in the Septuagint version, and is valuable as showing the condition of the sacred text as it was used by the early Church—perhaps by the apostles and by our Lord himself. But it is the New Testament that gives the peculiar and transcendent value to the work. But as the Roman authorities so long withheld the work from the Christian public, so now its circulation is circumscribed by the great price at which it is sold.

The same jealousy and dread of all biblical learning which caused the Papal authorities so long to refuse to publish an edition of this manuscript, also rendered it often impossible, and always difficult, for scholars to examine it. It has been said, but upon at least doubtful authority, that Pope Leo X. lent this manuscript to be carried into Spain, and there used by the compilers of the Complutensian Polyglot. His successors were certainly never inclined to permit it to be used so freely. In 1533 a Spanish theological

writer, Sepulveda, who had spent much time at Rome, wrote to Erasmus that "there is in the Vatican library a most ancient Greek book, wherein are contained both Testaments, very carefully and accurately written, in capital letters, and very different from the common copies." Sepulveda supplied Erasmus with a number of various readings in support of his assertions, which for a long time were the sources of all the practical knowledge the world had of this manuscript. The eminent critic Wetstein reminds us that Erasmus knew something of this document as early as 1521, in which year he had it consulted for his own use respecting the famous passage on the three witnesses, (1 John v. 7, 8,) which is wanting in this copy.

After the time of Erasmus the Reformers greatly desired to procure a copy of this extraordinary book, or, at least, a correct copy of its reading of disputed passages; but though money was freely offered for the desired privilege, it could not be obtained. Somewhat later a Dutch student was permitted to make certain notes, which were afterward used. During the seventeenth century but little seems to have been said or done about it, though it is known that on two occasions it was more or less perfectly collated. Near the close of the eighteenth century the collations of Birch and of Bentley were published.

The policy of Rome for the past three quarters of a century has been to jealously exclude all strangers from the use of their sacred books, though at no former period was there so great a desire to examine them. Once the opportunity to make the most thorough examination of this manuscript, or to copy it, was given, but not improved. In 1809 it, with other of the treasures of the Vatican, was taken to Paris. It was there examined and minutely described by Dr. Hug, a German critic; but no copy of it was made, and at length it was taken back to Rome. In 1813 Tischendorf attempted to gain access to it, but was compelled to wait some months before the privilege was granted him, and then only for two days of three hours each. In 1841 another gentleman got the use of it for nine hours, and in 1845 Dr. Tregelles was permitted to see it, but not to copy any part of it, nor to make any notes of what he saw. Of late there has been some relaxation of this exclusiveness. Canon Wordsworth was permitted to see it in 1852, and before this Dean Alford also had access to it for five days, during which he examined some hundred or two of doubtful passages.

About the year 1828 Cardinal Mai was authorized by the authorities of Rome to bring out a printed edition of the famous manuscript. His edition was printed soon after 1840, but its publication was delayed partly on account of its many inaccuracies, and partly because it differed so widely from the standard Vulgate. Mai died in 1854, leaving his corrections incomplete, and in 1857 the work was published, still swarming with blunders, which have been reproduced in thousands of cheap copies, printed in nearly all countries. But by the liberality of the present pope and his conclaves this valuable treasure of biblical learning has at length been given to the Christian world. Only a few years since Dr. Tischendorf was allowed to thoroughly examine the famous document, and a rigidly correct edition of the Vatican New Testament has since been issued by him at Leipzig. It is in ordinary Greek types, but without punctuation and accents. A number of pages are printed in columns to show the structure of the manuscript, and the rest are so printed as to show the beginning and end of every column in the manuscript, and on each page are footnotes

to indicate the corrections or alterations that have been made.

Tischendorf describes the book as a square volume of vellum, with three columns of writing on each page. The letters are in the ancient bold uncial, or capitals, which are seldom joined together. The ink has faded till it is of a yellowish brown color; but some one has restored most of it by retouching the letters with a pen. There are very few stops, and the words usually run on without any division between them. Small number of ornaments have been introduced, and the initial letters of the paragraphs have been rewritten of a larger size. Numerous corrections have also been made at different times. It is the opinion of the learned critic that the manuscript was written not later than the middle of the fourth century. It is, therefore, one of the oldest books in existence, and an inestimably valuable witness of the readings and the form of the New Testament as it existed among the early Christians.

With regard to the contents of the Vatican Testament, and the order of the books, it may be observed that the Gospels and Acts occur as our ordinary Testaments. Next come the Catholic Epistles—James, 1st and 2d Peter, 1st, 2d, and 3d John, and Jude. Then come the Pauline Epistles, in the order we have them in our version. The last epistle (Hebrews) breaks off at chapter ix. 14, and Revelation is wholly wanting. But that fact proves nothing, as the copy is manifestly incomplete. There are various numbers in the margin showing the sections or divisions used by the ancients. Matthew has 170 of the Mark 62, Luke 152, John 80, Acts 36, James 40. St. Paul's epistles are treated as one with the sections numbering from beginning to end. By means of this circumstance an important and curious fact is revealed. Though the Epistle to the Hebrews stands at the end, the enumeration of its sections requires that it should be between Galatians and Ephesians. Galatians ends with section 58, and Ephesians, which immediately follows, begins with 70, showing a omission of twelve sections. When the Hebrew is reached, however, instead of going on with numbers, its first section is 59. This clearly proves that at that early date the Epistle to Hebrews was reckoned among St. Paul's Epistles though perhaps its removal to the end of the canon may have been the result of some suspicion respecting its Pauline origin.

Here, then, we have a copy of the New Testament more than 1,500 years old. So far as goes it contains the same books that we now read, and in almost every important particular it substantially agrees with our English Bible. It is nothing in the manuscript to indicate that change has been made in the canon of the New Testament, or that we have lost any part of primitive text. Its omissions, however, are proofs that the omitted passages are not genuine since most of them can be traced to a period prior to its date, and the manuscript is not probably somewhat defective. Probably the manuscript is of Egyptian origin, where it has repose untouched for ages. Thence it came to Rome, where it has been most jealously treasured. Its value is inestimable.

Care of Farming Tools.—The Wise Farmer admonishes careless farmers:

"Every teamster who is fit for his business when he puts up his team after a day's drive take care not only to see that they have a full supply of feed and water, but will rub them down clean and dry, and make them exten-

trable, because he knows it to be essential to his health, vigor and continued usefulness. When he stops his engine, will purchase the same course with the iron muscles machine. He will rub them dry and bright, preclude the mischievous tricks of old oxygen every part exposed to air or water. The carpenter does the same with the implements of art, and the mason never lays down his for a single hour without first wiping it dry and putting it in a dry place.

Of all the implements of human effort, none are so commonly and sadly neglected as those of the farmer, while none need more vigilant care to secure their durability and efficiency. Commonly the hoe is left with the blade and with damp earth for days and perhaps together, and the same with the spade and the plough.

The plough is left at the end of the last in the field, half beam deep in the ground, down outside the fence, or left out in the until it is next wanted. Scythes and pitchforks and mowers, drills and cultivators, and carts, too often fare the same, and metallic portions are left to oxidize and the parts to crack in the sun and rot by the use to which they are exposed, and when wanted are in a wretched condition for use. Let any one take a hoe or a spade, for instance, that is black and rust-eaten, and work it for an hour, and then try one that has been kept bright and clean, and he will see the difference. When an implement of this kind has become rusted over, it may be partially freed by scouring at a great expense of labor, but it will never be what it once was, or a trowel, when once badly rusted, is as ruined. You may scour it as long as you will, never again work smoothly and easily as it has been kept bright and free rust. It is just so with any metallic surface in farming. It is eaten full of little cavities, will secrete dirt and moisture, and keep up a vicious which defies all efforts at arresting or getting it out, and it is a heavy, dragging tool afterwards; no matter whether the surface of a hoe, a spade, a plough-share, or a trowel, and box, it will ever be a drag on man or as the case may be. Everything of this kind should be cleaned and wiped dry every night in use, and not left exposed even to the dew of a single night without being first rubbed with fresh grease, and when done with a cloth should be oiled and stored in a dry place.

It is especially so unpardonable to leave the expensive kinds of machinery exposed to the weather. They are liable enough to injury by avoidable exposure in use, but when they are left to stand out for months, exposed to sun and rain, it seems like a reckless waste of money. The wood and unpainted iron work of the machinery on the farm should be kept in good repair, receive a fresh coat of paint, as from the time of the service, every journal and box should be carefully cleaned and supplied with oil. An occasional coat of linseed oil upon the iron, and a good coat of paint upon the wood, will have the same preservative effect as paint, and will be to their agreeableness to the hand."

My friends, keep your meetings in the fear of the Lord, and have a care that your minds are kept down out to hear words outwardly; but stand across to that which desireth refreshment of the heart; and when at any time you feel that you are not refreshed, let it not enter into your hearts to be careless of the Lord is not mindful of you; but centre in yourselves, in the pure light, and stand

still therein: then it may be ye will find the cause why the presence of the Lord is departed from you for some time; and ye putting away the cause, shall enjoy the Lord again to your comfort."

The Lapplanders.

The following notions of some of the traits and habits of these people are given in a late book called a "Guide to Morning," by Robert Bowdler, late British Chaplain in Christiania:

"The Lapp is an inveterate smoker, and is quite a connoisseur in pipes. His tobacco-pouch is made of reindeer-skin, and attached to it is a pipe-cleaner, which is made of a bird's bill, and is as pliable as whalebone. The case in which the pipe-cleaner is kept is formed from the shank-bone of a wild swan. The drinking-cups, plates and dishes are made of the wood of the birch; the spoons and forks are made of the horn and bones of the reindeer. Very pretty bracelets, fancy baskets and other ornamental articles are made of the roots of the birch. Some of the Lapps do not roam about like their fellows, but have fixed places of residence on the seacoast or by the side of a fiord, where they earn an uncertain livelihood by fishing. The Norwegians of Finnmark hold them in great detestation, and have as little intercourse as possible with them. If a Lapp enters a Norwegian's dwelling, he apes great humility, declines to sit upon a chair, but squats on the ground, and pretends that he is unworthy of sitting down on an equality with such respectable people. There is a good deal of low cunning in this kind of behavior, for there is about as much real sympathy between a Lapp and a Norwegian as there is between a North American Indian and a Yankee. It may be mentioned also, that there is a considerable resemblance between this despised race and the Gypsies, with this difference, that the Lapps are honest in their dealings, while the other wanderers spoken of are just the reverse.

"One disagreeable characteristic of this singular race is their partiality for ardent spirits, and in this respect the women are as bad as the men. It may be stated, in addition, that the women are also inveterate smokers; but they are good mothers, and are extremely attentive to their children. It would be impossible to picture a prettier sight than a pigmy Lapp infant reposing in its tiny portable cradle, which is lined with warm fur, and is hung up by a string to a hook or branch of a tree, to keep it out of harm's way.

"So addicted are the Lapps to wandering and itinerant habits that it is almost impossible to cure them, let philanthropists do what they will. Some years ago an attempt was made by some kind-hearted people to bring up a youth of this strange race as a clergyman, who was to be sent as a missionary to his own people. The boy was trained and educated with this intention; he was even ordained and began to preach, but he was such an inveterate drunkard that his patrons were obliged to abandon him in despair, and he returned to his tribe as a watcher of tame reindeer on the mountains.

"This people are not without religious feelings. They observe the Sabbath, attend the Norwegian churches when they can, and are regularly taught by schoolmasters who are appointed for the purpose. Their religious sentiments are sometimes carried to excess, and they frequently create a disturbance in church by groaning deeply, and by shuffling their feet, when the officiating clergyman is disliked by them.

"The Lapps are extremely superstitious, and all outward signs are observed as portending good or evil fortune. The stars, the clouds, the moon,

the flight or appearance of birds in certain numbers, are regarded as omens. Although suspicious of strangers, they are hospitable enough to passing travellers, and are easily satisfied. A small present of tobacco or brandy is cheerfully accepted as a recompense for any act of civility to tourists.

"The food of this simple people is nearly always the same. Tea is unknown; sometimes, but not often, they drink a little coffee, and consider it as a great luxury; occasionally they get *flad brod*, or barley cakes. They drink a great deal of *finkel*, a horrible spirit, which is very strong, and almost takes away the breath of those who taste it for the first time. It is distilled from corn or potatoes, and is flavored with caraway seeds. They appear, however, to thrive well on their peculiar diet, and are singularly free from disease. They live to a good old age, and the patriarchs of the race are noted for their extreme ugliness. In choosing the parts of the reindeer they give the preference to the saddle, which has plenty of fat; they sell the other portions of the animal to their Norwegian neighbors.

"Some Lapps are rich, and possess from one to two thousand tame reindeer. One man in particular is said to have as many as ten thousand of these useful animals. This opulent individual differs in no respect from his brother Lapps, but leads the same life of toil, dresses in the same style, and bears no outward sign of wealth or importance. When he dines he stands, with his wife, children, and servants, round the large iron pot containing the reindeer renison and soup; the only deference paid to him is, that it is considered he has a right to help himself before the others, who wait eagerly his signal to begin the repast. This man has as many as forty dogs to guard his reindeer."

Fresh Meat.—Fresh meat is now being brought from the West to the great Atlantic markets, not on the hoof but after being killed and dressed. Peculiarly constructed refrigerator cars are to be used on the railroads for this purpose. In an exchange we find an account of one of the journeys of a car of this kind, from the interior of Ohio to New York. At Newark, Ohio, there were killed 16 head of beef cattle, and 122 sheep, which were packed into the car; all preparations completed, the car left Newark, Ohio, on the home trip, on Wednesday, August 14th, the thermometer being then at 97 degrees. Arriving at Easton, in Pennsylvania, it laid over on Sunday, and on Monday, the 19th, went through to Hoboken, N. J., where it arrived in the afternoon, having been five days on the journey. It is reported that on opening the car the meat was found perfectly dry and fresh, and its flavor was pronounced better than meat brought to market on the hoof. The greater economy of this method of transportation will recommend it as preferable to the former methods, if it can be put into general and successful operation.—*Late Paper.*

Our wants are daily, and the temptations which draw our hearts from heavenly things to the things of the world are daily; so ought our prayers to be daily also.

THE FRIEND.

NINTH MONTH 28, 1867.

SUMMARY OF EVENTS.

FOREIGN.—A serious Fenian riot occurred in Manchester, England, on the 19th inst., resulting in the killing and wounding of several persons. While a strong police force was escorting two Fenian prisoners, recently

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For "The Friend."

Our Conversation.

Only by your conversation be as *becometh the word of Christ*," was the language of the angel Apostle to the Philippians. And to the apostles he writes: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Here the noble faculty of speech, truly one of the Creator's invaluable gifts, appears to have reference, in the limitation of the Apostle, to the improvement both of those who exercise it, and of those who listen to it; after another precept of the same Apostle, simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had fully our conversation in the world."

It cannot be denied, that in some circles we are often noticed with jealous fear, not only on account of, with the indefinitely prolonged conversation, but the almost unbridled license given by the "unruly" member on the topics that so often prevail; while perhaps not a word is said, nor a thought indulged, in reference to the relation of all these, with ourselves too, to that unseen, which as "strangers and pilgrims" with life's most uncertain scene before us, should earnestly strive to be prepared for. Too often, the pleasures, the treasures, the joys, the interests of the heavenly country unto us, as professing christians, we claim to be denied, are apparently overlooked or forgotten for perishable and unsatisfying enjoyments of a fading world. Well may we ponder over the great things which our Father in heaven has done for us—the unspeakable obligations we are under to Him, the sustaining comfort of His grace, with reflections upon the daily display of His mercy, and wisdom, and goodness, whether these are the blessings we dwell upon with thanksgiving? or whether we do not too much lay stress upon the imputation of the poet in exclaiming "The God that made them an inheritance on their joy," so as too often in the excitement of social, if not frivolous conversation, to stray from Him who speaketh, or would have us to us from heaven.

It would by no means commend formal religious converse, least of all, what may be called religious cant; but instead thereof, that heartfelt devotion and allegiance to God, which in all we do would manifest whom we professed to

serve, as well as where our affections were placed; and either more or less proximately—being "good to the use of edifying"—would tend to His praise and glory. How much better would be a restrained and imposing silence, which tends so much to our own preservation, as well as to lighten others into something of the gentleness and heavenly-mindedness of the true christian. "Either be silent," said Pythagoras, "or say something that is better than silence." And we remember the testimony of a worthy man, now deceased, to the effect that it was good to have frequent intervals of silence in conversation; in order that the mind might turn inward, and feel after the quickening power of that anointing, which alone can preserve and lead safely. Our own Discipline, on this subject, has the following lively exhortation: "Frequent waiting in stillness on the Lord for the renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own or other professions. Much hurt may accrue to the religious mind by long and frequent conversation on temporal matters, especially by interesting ourselves unnecessarily in them; for there is a leaven in that propensity, which being suffered to prevail, indisposes and burdens the soul, and prevents its frequent ascendings in loving aspirations towards the fountain of eternal life."

If we will but reflect how much we ourselves have been influenced in earlier life, as well as later, by the remarks and conversation of others, we cannot but have forcibly presented our corresponding influence on those with whom we more or less intimately associate. This very responsible talent of influence over others—perhaps greater, and adding to our accountability in every particular, more than we appreciate—is, it may be, in no respect more so than in the exercise of the gift of speech. Then when those around us perceive—for out of the abundance of the heart the mouth speaketh—and especially the dear children, that our affections are most set upon the things below,—upon the things of this life hold tenement of clay, not properly our own but lent for a season—will it not be, in effect, so far as our influence extends, to "offend one of the little ones" that Christ alluded to, or to cast a stumbling-block before all? The fleshly mind loves words. But how desirable to uphold on every occasion the standard of the cross—to keep to the restrictions, and under the banner of the Truth. As well as, in consideration of the shortness, with the great uncertainty of this fearfully responsible life, to heed the poet's lines—

"Let all our meetings now be made
Subservient to each other's good;
For earthly joys must quickly fade,
Nor can they yield substantial good."

Perhaps in no way can our falling short in respect to the fruit of the lips be more forcibly presented than by the conscious reflection of what would be our feelings, if through some sudden arrest or unexpected prostration by disease, the mind alone being free, we should have to scrutinize, in retrospect, our many words, with that

helping or hindering effect—that heaven-inviting or earthly leaving influence—which we have been instrumental in leading to. Feeling, at the same time, the full force of the precept of the Saviour, whose eyes are as a flame of fire: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." May it be that when the Lord's "book of remembrance" is opened, and we judged according to what is written therein, the law of love may be so engraven in the heart, as to have kept it near to Him, the Fountain of love; and who alone can cause words of christian love and kindness, though in the way of caution or reproof, to flow towards all those with whom we have to do.

For "The Friend."

The Pacific Railways.

The "Pacific Railroad" conveys the idea of one long road reaching, or to reach, from the Mississippi to the Pacific coast; but in reality Congress has authorized the construction of several roads, all involving important interests, and all destined to aid the development of the country.

The "Central Pacific," starting in California, has been already built for more than 150 miles eastward, including the most difficult and costly portion of the work. It was necessary to cross the great mountain range on the eastern boundary of California, and to make a long tunnel through solid rock. Every obstacle, however, has been successfully overcome, and the progress of the work will probably be comparatively rapid hereafter. It is supposed that the expense of making the next 600 miles, reaching towards Salt Lake, will not be greater than that of the 150 miles now built.

Three roads have been authorized, commencing at several points on the Mississippi or Missouri river. The most northerly starting at St. Pauls, Minn., has not yet been commenced, and is probably in the distant future. The Union Pacific Railroad, commencing at Omaha, Nebraska, had recently been finished for a distance of 465 miles, and was progressing at a rate which would bring it to the foot of the Rocky Mountains in the course of another month or two. About 200 miles to the south of this, passing through the State of Kansas, is another road with the awkward title of the "Union Pacific Railway, Eastern Division." A correspondent of the *N. Y. Evening Post* remarks: "This is a clumsy nomenclature, and through it the road is easily confounded with the Pacific Railroad, or the Omaha route. Indeed, it was originally intended that this Kansas road should unite with the more northern route, but later explorations have suggested its diversion in a southerly direction, and its continuance through some of the fairest districts and most temperate climes in our vast country, until it reaches California, and opens a permanent way of communication, out of the reach of those wintry severities which must inevitably seriously affect the travel on the more northern routes."

"There is something grand and even presumptuous in the idea of building a railway through a vast district inhabited by Indians, buffaloes, ante-

lopes and prairie dogs. Hitherto railroads have resulted from the needs of populous communities, and have either traversed well-peopled countries, or connected large towns and cities. The Pacific railroads reverse the usual order of things. Instead of passing amid scenes of human life and industry, they push out into what at first appears to be a trackless desert, and towns spring up magically along the route. West of the Missouri there are no great rivers to bear commerce or provide a highway for the people. Had the locomotive never been invented, our country this side of Kansas would probably have been nearly as well populated as under present circumstances; but there is no doubt that the vast fertile plains of the *far West* would remain deserts for centuries to come but for the railroad system.

"To the mere tourist these western districts are monotonous and unattractive. A ride of a hundred miles or more displays only a tedious repetition of rolling prairie, less grand to the eye than the perfectly flat prairie district of Illinois, and unvaried by trees, excepting along the banks of the muddy Kansas river. Indeed, this district is not much unlike Central Russia in its general appearance, and the rivers, slow and soiled in their waters and passing between their precipitous walls of muddy clay, strikingly resemble the Russian streams. But this dull, uninteresting country is capable of vast changes. The Russian soil is sterile. The Kansas soil is fertile. Trees will grow on these prairies if once planted, while for agriculture and tillage they are all that can be desired. Comparing the Kansas farms and their rich virgin soil with the stony, stumpy acres through which the New England farmer has to toil for years and years, it seems wonderful that New England is not wholly deserted for the West. Already, indeed, the comparison is having its natural effect, and the best young blood of our oldest States is the vitalizing force of our newest territories.

"These Kansas farms can, moreover, be had for the asking. The government will give a farm to any man who will settle upon it, the legal formalities for receiving the land costing about fifteen dollars. Other lands can be purchased for five and six dollars an acre, though on the line of the railway it costs more. Lots in the towns which have so plentifully sprung up along this railroad cost in proportion to the size of the town, or the advantages of their location."

It is a remarkable and most encouraging circumstance, that each of these unfinished roads has a large and profitable business already. As quickly as the successive sections are finished, locomotives and cars are needed to send forward the passengers or freight awaiting transportation. On the "Central Pacific," the "Union Pacific," and the "Union Pacific Railway, Eastern Division," the rails have probably been laid for about 900 miles.

As the roads are thrown forward westward, towns grow up and settlements are formed with marvellous rapidity. One named Ellsworth, about two hundred miles west of the Missouri river, built upon a hitherto uninhabited plain, had, it is stated, in two months a population of 1500 persons. The buffalo, antelopes and wolves, retreated into the yet undisturbed wilderness, keeping out of the way of the strange intruders upon their accustomed haunts.

Health, peace, content, and domestic tenderness are the sweets of life; and they often smile more brightly on the humble roof of virtuous industry, than on the mansions of the rich.

Ritualism.

For "The Friend."

The attention of the religious world, especially of the members of the Episcopal Church, has of latter years been much drawn to the attempts to introduce into that society a variety of rites and ceremonies similar to those practised by the Roman Catholic Church, which were supposed to have been laid aside at the time of the Reformation. The following criticism on a recent work entitled "Directorium Anglicanum," taken from an English periodical called "The Leisure Hour," may give to the readers of "The Friend," some idea of how rapidly a portion of the Church of England seem to be sliding back into those things which their forefathers were led to bear testimony against. If the Christian church could fully and feelingly unite in the belief and practice of the great truth—that Divine worship consists in communion between the soul and its Creator, that where this inward and spiritual communion does not exist, all outward actions are of no avail—the axe would indeed be laid to the root of the tree of ritualism. So strong is the tendency of the human mind to substitute the means for the end, that where symbols are used to represent spiritual ideas, the ideas themselves are wholly or partially lost sight of, and the sacredness is attached to the symbol. This is the origin of all idolatry, and to us there seems to be an idolatrous tendency in attaching so much importance and sacredness to vestments and ceremonies, attitudes and gestures.

Strange and grotesque objects have been brought forth from ancient hiding-places, absurd gestures and postures are practised, and priestly pretensions are made, which our fathers never dreamed would be revived outside the Church of Rome. As a handbook or guide to this new worship, or attempted restoration of mediæval worship, the "Directorium Anglicanum" has been published. It contains over four hundred pages, and sundry pictures, to show our clergy what they ought to wear; and dramatic will be the effect if they are obedient pupils. The whole system is intensely Romish, and wants very little but an acknowledgment of the Pope to be altogether so.

"According to Dr. Lee and his party, the Eucharist is the one central act of Christian worship. Hence the communion service is put first in the 'Directorium'; and because they view the Lord's Supper as a sacrifice, the book gives ample details concerning the 'altar.' The 'altar' is to be of certain dimensions, its top is to be of one slab, without fracture or blemish, &c. Behind it is to be a 'dossal-cloth, reredos, painting, or triptych,' with a cross in front. Cerecloth is to be laid on the altar slab, over it a super-frontal, before it a frontal or an antependium. Along the back is the super-altar, altar-grading, or retablo, bearing two lights with a metal cross between, and flower vases. Three linen cloths are to lie upon the super-frontal, one of them with five crosses worked upon it corresponding with the five crosses on the altar-stone; indeed, all altar linen and priestly vestments should be marked with a

* "The Directorium Anglicanum; being a Manual of Directions for the right celebration of the Holy Communion, for the saying of Matins and Evensong, and for the performance of other rites and ceremonies of the Church, according to the ancient use of the Church of England. With plan of chancel, and illustrations of such ornaments of the Church, and of the ministers thereof, at all times of their ministration, (as) shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth." Third edition. Edited by the Rev. Frederick George Lee, D.C.L.

cross. A curtain may hang at each end of altar, and the crucifixion carved in the reredos.

"Description of all the objects is impossible but the character and novelty of many will be evident by the names they bear: credence, piceal, aumbry, sedilia, chalice, paten, bursæ, cansticks, incense, cassock, amice, alb, stole, maniple, girdle, chasuble, dalmatic, tunic, mitre, gloves, sandals, pastoral staff, crozier, pall, tippet, biretta, amys, and many others equally strange. Vestments and ornaments are to be of certain raised patterns, materials, and colors, and the clerics are to observe exactly divers forms and ceremonies from the moment they put their apparel on to the moment they take it off. Bowing, kneeling, crossing and genuflection, and all attitudes and gestures, are carefully prescribed. The entire system is most elaborate, and requires small study and practice before it can be learned and carried out. The lighted candles noon-day, and the smoking incense, are among the simplest incidents in this dramatic exhibition.

"At p. 330 we find a list of 'ornaments of Church,' including a far larger array than will meet with in any ordinary Popish place of worship. As an example, we copy the portion relating what is called the 'credence,' a small side-table placed near the communion-table:—'The crucifix, one cruet or flagon for the wine; one or two for the water of mixture; a canister for wafers, breads; a spoon; a perforated spoon; one offertory basin or alms-dish; offertory bags; a chalice-ornament of linen and lace for veiling the blessed sacrament; a metal basin; ciborium and a metal plate; sun-mantles or napkins; ampulla (only used in consecration of churches and in anointing the sick in which latter case it is called the Holy Oil St.—the ampulla is also used in the coronation service.)' Equally abundant provision is required for the sacarium, the piscina, the chancel, nave, the sacristy, &c."

Eggs by Weight.—A dozen of eggs is a more definite quantity than a dozen of potatoes but still a very indefinite quantity. A dozen eggs from little, scrawny, ill-kept chickens, for the same price as a dozen from large, kept fowls, while the difference between the two is as great as the disparity between the hens laid them. Purchasers in the market take chances for big and little, and each gets a average. But it is not so with producers, here is where the injustice occurs. The man raises choice fowls and keeps them in good condition, sells large, rich eggs for the same price dozen that is paid for others one-third small. This operates as a discouragement to raising hens, and as a premium on poor ones.

A writer in the Canada Farmer insists eggs should be sold by the pound, as well as butter, and gives the difference in the average weight of a dozen of eggs from different breeds, as follows:

Common fowls, . . .	1 lb 6 oz
Spanish, . . .	1 lb 9 1/2 oz
Gray Dorking, . . .	1 lb 10 oz
Gray Dorking and Brama . . .	1 lb 14 oz
Gray Dorking and Cochins . . .	1 lb 15 1/2 oz

These are the differences in the average weight from different breeds. Should we compare poorest specimens of the poorest breeds, with best specimens of the best, we would find a difference of fully one half, and yet all are sold at the same price. We buy and sell nothing at so an adjustment of quantity to price as eggs, when we buy wood by the load. Even apples and peaches, when sold by number, have the

sted to the size. But big or little, an egg is egg.—*Wisconsin Farmer.*

We give the following communication for the good sentiments it contains, though the author has evidently misunderstood the meaning of the essay to which allusion is made. That I people may be greatly tried with drowsiness meeting there can be no doubt, but there was intention to convey any other idea than that, earnest wrestling and seeking Divine help it did be overcome.—**EDITOR.]**

For "The Friend."

Whilst I wish to be tender of the feelings of my one, I also feel that I must not be altogether at when in my view, anything is thrown before the public that has a tendency to encourage practices so inconsistent as drowsiness or sleep in our meetings for worship. If I have taken a view of the matter contained in "The Friend" a few weeks back relative to the "thorn in the flesh," the idea is there put forth that the unbecoming behaviour of sleeping in meetings, or at least of being worried with sleep, is anything permitted for our good. Oh! no. I may unhesitatingly say that He whom we thus assembled to worship, will arise for the wrestlers, and enable them to know a father as under his canopy, and be made to feel that our in his presence is better than a thousand others.

As such as these tried I would say, He, if left unto, will change the dull, drowsy, lifeless, at least at times, into a feast of fat things; instead of dreading the hard struggle you go to keep awake, you will greet the returning day and hours for meeting with joy: being led to cast every drowsy feeling under foot. Some this may seem a hard task, but let me tell thee, my brother, or my sister, have we a harder? or doth He require that of us which He cannot enable us to perform? Surely none will it being mockery to go to meeting and to sleep.

I am aware that we may have our minds occupied with vain thoughts, altogether displeasing to Him whom we are professing to worship, and be far other than true worshippers, though strangers to a feeling of drowsiness. Let each of us, then, wrestle for ability to overcome to perform that worship which is acceptable to the Divine sight: not indulging in vain or trifling thoughts, one meeting-day after another, drinking the snares of the enemy with the petitions of patient sufferers who may have long to the pains of the body; many of whom are set on a hill which cannot be hid, diffusing light to all around; choice vessels in the Father's house, sounding forth his praise in the voice of a meek and quiet spirit. To these I say, Go on patient sufferers, keep your eyes to Him whom you can release you when He meet, and will support you through every tribulation scene, and in his own time say, "It is enough." But to those who sleep in our meetings I would say, Arise! shake yourselves from the slumber's grasp, apply unto the Fountain of all power and strength, and you will find Him to be a deliverer from the evil one in every temptation, and will permit the true, unceasing wrestler to stand instead of worshipping Him when assembled at purpose.

That is more discouraging to the young when they are called for divine worship, than to see those who they look up to as examples, striving with the same? Surely it may be fair for such to invite the young to come away from the vanities of

life. Ah! my dear friends, were we enough concerned to show to the world that we are walking in the footsteps of our worthy predecessors; many of whom sealed their allegiance to the testimonies of the gospel with their blood; but which testimonies, not a few among us are trampling on, or esteeming them of but little importance, preferring to be considered a man amongst men rather than be counted a fool for Christ's sake; I say were we enough concerned to support these testimonies uncompromisingly, in the face of the worldly wise, how inviting would our meetings for Divine worship be: a people gathered under the holy canopy of the Almighty, partaking of his life-giving presence, and whose every day walk spoke in stronger language than words, that their treasures were not on earth. From such the invitation would go forth, Come and follow us as we are following Christ.

Oh! that all Friends would be persuaded to lay these things to heart before some of us who might be prepared to fill the vacant places of these faithful ones who have been gathered to their eternal rest, may be cast out and others be called in who will stand for the law and the testimony; not sleepers but true worshippers, seeking to possess the life of Christ, which is the soul of christianity, and without which the highest professions are unavailing and unacceptable. Oh! that we may come to know that because He liveth we live also.

Religious Persecution in England.—A dissenter named Forster is in jail at Tanten, Somersetshire, for the crime of having refused to pay a church rate of a few shillings. He was sued in the Bishop's Court, and condemned to pay costs amounting to something more than £147. As he was too poor to pay this sum, his property, at last accounts, was soon to be sold. He will be left without a penny, a warning to all other dissenters to let the Establishment pick their pockets without making any resistance.

The second case is that of Job Smeeton, tenant farmer at Sibbertoft, Northamptonshire. He voted against the imposition, in a double sense, of a church rate, refused to pay his quota, and was notified by the agent of his landlord, the honorable F. W. C. Villiers, to vacate his farm. In a manly letter to Villiers, J. Smeeton says:

"I am the oldest tenant upon your estate in this neighborhood, myself and my father having occupied some part of it for upwards of sixty years. We have also, although nonconformists, been recently solicited to contribute towards the restoration of the parish church, and have cheerfully complied. I should, therefore, have thought that an English gentleman, especially one bearing the name of Villiers, would have hesitated before adopting so extreme and peremptory a proceeding. Similar acts on the part of churchmen, both clerical and lay, in this neighborhood have already attracted some public attention; so I confess to no special surprise at the course you have thought fit to pursue. Your neighbor, Captain Ashby, of Naseby Woolleys, refused a farm to the late Henry Smeeton simply, solely and avowedly because he was a nonconformist. Even in this village we have seen a little girl turned out of the national school—though the school had been partly built by public money—because the parents of the child, being members of a Baptist church, had not had her christened." * * * "I will not trouble you with the reasons why, as a nonconformist, I object to be compelled to pay for the support of another man's religion. With those reasons every intelligent Englishman is already familiar; and large majorities of the House of Commons have resolved that such an anomaly

shall no longer exist, and that church rates shall be abolished. And am thankful to know that the reformed Parliament will amend some other matters that at present are at issue between churchmen and ourselves. In conclusion, I thank you for the explicitness of your agent's note. You will have the satisfaction of being one of the last of English landlords who turned out of his farm a tenant because he refused to pay church rates."—*E. Post.*

Selected for "The Friend."

Oh! that children and all people would be careful in their very early years, and as they grow up and advance in life, to mind the "reproofs of instruction" in their own breasts; they are known to be "the way of life," divine life to the soul. This something, though they know not what it is, that checks them in secret for evil, both before and after they yield to the temptation, warning them beforehand not to touch or taste, and afterwards condemning them if they do so; and inwardly inclining them to a life of religion and virtue—this is the very thing, dear young people, whereby God worketh in you, to will and to do; and by which he will if you cleave to it, and work with it, enable you to work out your own salvation with fear and trembling before him. Despire it not, do no violence to its motions; love it, cherish it, reverence it; hearken to its pleadings with you; give up without delay to its requirements, and obey its teachings. It is God's messenger for good to thy immortal soul: its voice in thy streets is truly the voice of the living God: its call is a kind invitation to thee from the throne of grace. Hear it, and it will lead thee; obey it, and it will save thee: it will save thee from the power of sin and Satan; it will finally lead thee to an inheritance incorruptible in the mansions of rest, the house not made with hands, eternal in the heavens.—*From the Journal of Jacob Scott.*

The Earth Eaten by the People of Borneo.—The London Chemical News gives the composition of the clay which is eaten so extensively by the natives of Borneo. It states that some years ago the manager of the Orange-Nassau colliery, near Zandjermasin, in the island of Borneo, found that many of his workpeople (natives) consumed large quantities of a kind of clay; a sample of this material was forwarded to Batavia for analysis, and the following is the result in 100 parts:

Pitcoal resin (organic matter volatile at red heat)	15.4
Pure Carbon	" "
Silica	" "
Alumina	" "
Iron pyrites	" "
	100.0

The Distance of the Sun from the Earth.—At the recent meeting of the American Association for the advancement of science, Prof. Newcomb read a paper, on a "new determination of the distance of the sun," the calculations having been made at the Washington Observatory. Ten years since astronomers began to suspect that the value of the sun's distance found by Encke from the transits of Venus, observed in 1761 and 1769, was largely in error. This distance, 95,800,000 miles, had long been received as the standard. But all the modern tests which could be applied to it indicated that it was about three millions of miles too great. In the year 1862 circulars were issued independently from the observatories of Washington and Pulkowa, (the Russian national observatory situated near St. Petersburg,) inviting the co-operation of astronomers everywhere in a general attempt to determine the parallax of Ma s

at apposition of that year. The plan was generally adopted, and nearly every active observatory in the world engaged in the observations, which occupied ten weeks. It was the most extended coöperate effort on the part of astronomers which had been made during the century.

Through the pressure of other duties and the illness of the astronomer who had proposed the work, the Pulkowa observatory had not been able to undertake the discussion of this great mass of observations, so that for five years their result remained unknown. Last winter an arrangement was made between the observatories at Washington and Pulkowa, by which this discussion was placed in possession of the speaker, to be executed and published by authority of the Naval Observatory. It is now complete, and the sun's distance is determined to be 92,540,000 miles, and the velocity of light is thus reduced to 185,500 miles per second.—*Sci. Amer.*

THE YOUNG CHRISTIAN.

Original.

"Wisdom is the grey hair to man, and unspotted life, old age." Prov.

She 'thou'gh her years scarce numbered a decade,
Was in experience old, and truly wise
Above earth's wisdom. In the school of Christ
She had received instruction, and had learn'd
To overcome all self, which is indeed
High knowledge, seldom taught, but of much worth.
To other minds, in unobscured love,
She sacrificed superior judgment;
And, unto those she better far might teach,
Would patient listen. She has gone from Earth!
Her daily ministrations closed to all
With whom she had companionship;—no more
Her voice instructively shall speak—no more
Her bright example in another world;
She breathes a purer ether, and her lips
Now sing Hosannas unto Him who holds
The key of Heaven's gate; who has declared,
"Except ye be converted, and become
Like children, teachable, obedient,
Ye shall in no wise enter."
Ninth mo. 1857.

CHRIST'S SYMPATHY.

Selected.

If Jesus came on earth again,
And walked and talked in field and street,
Who would not lay his human pain
Low at those heavenly feet?

And leave the loom, and leave the loom,
And leave the volume on the shelf,
To follow Him, unquestioning mute,
If 'twere the Lord himself!

How many a brow with care o'erclouded,
How many a heart with grief o'erladen,
How many a man with woes forlorn,
How many a mourning maiden,

Would leave the baffling earthly prize,
Which fails the earthly weak endeavour,
To gaze into those holy eyes,
And drink content for ever!

His sheep along the cool, the shade,
By the still watercourse He leads;
His arms upon His breast are laid;
His hungry ones He feeds.

And I, where'er He went would go,
Nor question where the path might lead,
Enough to know that here below
I walked with God, indeed!

If it be thus, O Lord of mine,
In absence is Thy love forgot;
And must I, when I walk repine,
Because I see Thee not?

If this be thus, if this be thus,
Since our poor prayers yet reach Thee, Lord;
Since we are weak, once more to us
Reveal the living Word!

O nearer to me, in the dark
Of life's low hours, one moment stand,
And give me keener eyes to mark
The moving of Thy hand.

LIGHT.

Selected.

Hark! through the dense and misty air
There is rising slowly a startled prayer,
A piercing cry through the gathering night,
A wild entreaty—"O, give us light!"
And straining eyes through the darkness peer,
Earnestly asking if day be near.

Light! Light! For we cannot see
Things as they are and ought to be!
Dangers are round us—and O, for light
To read the directions of God aright!
His "hand-writing" is clear and wise;
O! that the darkness would leave our eyes!

Light for the rich, for they do not know
The duties that from their station grow!
Light for the scorned and trodden poor,
To help them to suffer and still endure!
Light for the nations that groaning lie
'Neath the weight of darkness and misery!

Light to live in this troublous time,
When terror gathers in every clime;
Light to die, to dispel the gloom
That curtains grimly the opening tomb,
O Thou who dwellest where there is no night,
Hear us in heaven—O, give us light!

Marianne Farnham.

American School Books for Japan.—A singular evidence of the rapid extension of the English language is shown in the fact that in future it is to be the basis of study in the public schools of Japan, and that American school books are to be used without any attempt to translate them into the native language. The Japanese Commissioners, who recently visited this country, after official consultation, gave G. P. Putnam & Co. an order for supplying their government with the books heretofore to be used. The first shipment of these books was made recently, by way of the Isthmus and San Francisco. It consists of sixty cases, weighing about ten tons, including the following:

13,000 copies of Elementary Arithmetics,
Readers, Grammars and Geographies—Colton's,
Guyot's, Cornell's, Felt's, Saunders's, Sheldon's,
Quackenbush's.

1,000 copies of works of Wells, Youmans,
Cummings, Hitchcock, St. John, Kiddle, and
others on Natural Philosophy, Chemistry, Geology,
Physiology and Astronomy.

2,500 Webster's Dictionaries, of different kinds.
600 Goodrich's School Histories.

200 Tenney's Natural History.
100 German and French Dictionaries.

400 Military Books, assorted.
100 works on Practical Science, assorted.

100 Guyon's Wall Maps.
10,000 Specimen Writing Books.

30 Wheaton and Woolsey's Works on International Law.

Putnam's Dictionary of Dates.
Price's Magnetic Globes.

Sheldon's Reading Charts.
Medical Books, &c.

—N. American.

Harvesting in Japan.

By the middle of May the rape, wheat, and barley fields begin to turn, and under the warm sun this ripening is rapidly perfected. Harvesting begins about May 25, and lasts through June. These dates are particularly for the country about Yeddo Bay. And now, in whatever direction we may look, is seen smoke rising from every hillside and valley. The farmers are pulling the rape. The dry stalks are gathered in heaps, the seed is trodden out, the refuse is burned, and the ashes carefully saved for manure. The few days that are required for the rape harvest bring forward the barley to its ripening. The barley harvest is

still going on when the wheat and later rape come in, making the month of June a busy harvest month. The wheat and barley are cut with grain knives, a rude kind of sickle. The morning work is laid in the sun to dry, and in the afternoon the heads are whipped or cut off by a hatch of bamboo, or sometimes of iron, resembling a rake with close-set, short pointed teeth. Men are spread on the ground to catch the falling heads, and then the grain is beaten out with clumsy flail. The threshed grain is winnowed in baskets and taken to the farmyard, where stands a farm mill, exact counterpart of those found in every New England farmyard quarter of a century ago. Each day's work is cleared up as it goes along. But oftentimes the harvest season is interrupted by frequent rain when the Japanese employ a process peculiar to themselves. The grain is gathered in the sheaf and carried to some convenient spot, where a fire is lighted. The farmer holds a handful of the sheaf in one hand, and with a lighted wisp of straw in the other sings the heaped heads till they fall from their stalks in a heap at their feet. This process is repeated till all the grain has been treated in like manner, and the fire, though sufficient to singe the awns and burn off the straw, appears to do no injury to the berry. The still warm heap is gathered up and taken to the farm house, where the grain is beaten out on the granary floor of hard earth or oystershell lime, and after this scorching separates readily from the remaining chaff. When the winnowing is done in the open fields, as it more commonly is, this generally falls to the women's share. There is a fine breeze blowing, the winnowing is done by the simple process nature indicates. The breeze is wanting, a fan made of the outspread fibers of the palm-leaf, covered with paper, supplies it. "Whose fan is in his hand," says the ancient record; and the old custom still holds from Judea's hills across the steppes of Asia to these isles of the sea.

The Malay's Test of Honesty.—A New England sea captain, who visited "India beyond the Ganges," was boarded by a Malay merchant, a man of considerable property, and asked if he had any tracts which he could part with.

The American, at a loss how to account for such a singular request from such a man, inquired "What do you want of tracts? you cannot read a word of them." True, but I have a use for them, nevertheless. Whenever one of your countrymen, or an Englishman, calls on me to trace a tract in his way, and watch him. If reads it soberly, and with interest, I infer that he will cheat me; if he throws it aside with contempt, or a profane oath, I have nothing more to do with him—I cannot trust him.

The Human Hand.—From the shoulder the tips of the fingers there are thirty-two distinct bones, curiously articulated one with another, which could not be initiated with any expectation of success, viz.: one shoulder-blade, one collar bone, one arm-bone, two in the fore-arm, eight the carpus or wrist, five in the palm of the hand, two in the thumb, and twelve in the fingers. Next to move those thirty-two bones in all directions they are designed to act, there is a perfect labyrinth of delicate cordage, which when separated and distinctly displayed, shows that there are forty-six muscles—and some anatomists make more—to extend, bend, turn, clench, unclench, up, squeeze, and make all the movements which we can give the arm and hand simply willing to do so.

But in order that the mind may hold positive control over those thirty differently formed bones the forty-six muscles, of which no two are alike, there are long nerves running like telephonic wires from the arm-pit to the smallest fibre of every muscle. From the plexus in the axilla, arm-pit, the nerves hold communication, though the intervention of other nerve-threads, to the brain. One set of nerves, or rather graph cords, convey messages to the fingers, another set send back word to the brain of reception of the order, and how business is prospering.

Besides all these complications, to nourish and up the several parts vitalized, there are arteries, veins, lymphatics, absorbents, exhalant tubes and was almost beyond enumeration, to keep the whole in working order. And when in good condition what power it exerts! It conveys an inflexible language, which even brute animals understand. It menaces, invites, repels, or gives tractor and grandeur to the expressions of an orator. It is a hammer, a vice, a punch, wrench, lever, a pry, a force, and a mighty power by which the pyramids were reared, cathedrals called into being from the hardest quarries; and all that amazing, surprising, delicate or culminated to advance civilization in art, literature and science, accomplished by those wonderful instruments—man hands.

Sponges.—Mr. Newton's *Travels and Discoveries* in the *Levant* contains the following reference to the sponge-divers of the Isle of Rhodes, who sail in a fleet of caïques for the coast of Asia Minor and Syria during May, and up annually \$80,000 worth of sponge:—The diver descends, holding a flat stone in both hands, to assist him in sinking, to which stone he is fastened. When he gets to the bottom he holds this flat stone under his arm and walks about the beach of sponges, putting them in a net hung at his neck as fast as he uproots them; he then pulls the cord as a signal, and is drawn up. It is said that the divers can descend to a depth of thirty fathoms, and that they can remain under water for as long a period as three weeks. From inquiries which I have made, it does not appear that they are often cut off by sharks, though these monsters are not unfrequently seen in the southern part of the Archipelago. It is probable that the rapid descent of the diver may wear away this fish, who generally seizes him on the surface. A Calymniote told me that most terrible sensation he had ever experienced was finding himself close to an immense shark at the bottom of the sea. Under the roof of a sponge is a parasitical substance of a caustic nature. This often bursts when the sponge is removed from the diver's neck, and the liquid contains causes deep ulcers in his flesh." Before exportation the sponges are cleansed and laid out in fields to dry. Acres of them may be seen exposed in fine weather. Sponges are sold by weight, and formerly the weight used was increased by introducing a little sand. To prevent this fraud, the merchants insist upon their sponges being filled with as much sand as they can hold, and this amount can be accurately calculated, by deducting from the gross weight. Hence the deposit of sand which a new sponge contains at the bottom of the basin.

What a pity it is that this earth, which is so full of God's goodness, should be so empty of his mercies; and that of the multitudes that live upon bounty, there are so few that live to His glory!

A Great Bridge.—The bridging of the British Channel is still thought feasible by scientific men, both in England and France, and is preferred to the project of constructing a tunnel under the sea. A French engineer has made a plan for a bridge, which is greatly praised by the Paris Moniteur. According to that journal, the bridge would be broad enough to hold a double line of railway, a carriage-road and path for foot-passengers. There would also be space for a row of shops along this Dover and Calais road which, once established, would, no doubt, become a very popular thoroughfare; and half way across there would be a restaurant. The bridge would rest on a series of thirty-two vertical, rectangular iron piles, each pile to be about 670 feet high and 335 feet broad. The depth of the channel between the two points named is found to be not over 135 feet, so that the bridge would be about 535 feet above the sea level. The journal quoted continues that in building the bridge the first step taken would be to connect the iron piles by means of sixteen cables of plaited wire, stretched in parallel lines from Shakspeare's Cliff, on the English side of the channel, to Cape Blanc Nez, on the French side, a distance of about twenty miles. The body of the bridge would thus be formed of iron tresses stretched from pile to pile. The French engineer believes that he could hang a suspension bridge across the channel from cliff to cliff. In his eyes it is only a question of proportion, and he argues that if a wire of a certain strength and thickness will hang extended between two given points, then if the strength and thickness of the wire be increased, the distance between the points may be increased proportionately. The proposed bridge may be looked upon as a succession of bridges from pile to pile. Several objections to the monster bridge are anticipated by the inventor and provided against. The iron piles, for instance, would not be nice things for a vessel to run against; but they would be of great value as lighthouses, and accordingly each pile would be fitted with a signal light. The cost of this Anglo-French bridge is estimated at \$80,000,000, and so sanguine is the Frenchman that it can be built, that he has deposited his plans with the Board of Public Works, and actually proposed to form a bridge-building company with \$80,000,000 capital.

The Secret.—"I noticed," said Franklin, "a mechanic, among a number of others, at work on a house erecting but a little way from my office, who always appeared to be in a merry humor; who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy, or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the secret of his constant happy flow of spirits. 'No secret, Doctor,' he replied. 'I have got one of the best of wives, and when I go to work she always has a kind word of encouragement for me; and when I go home she meets me with a smile and a kiss; and then tea is sure to be ready; and she has done so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word to any body.' "What influence, then, has woman over the heart of man, to soften it, and make it the foundation of cheerful and pure emotions? Speak gently, then, greeting, after the toils of the day are over, costly nothing, and goes far toward making home happy and peaceful.

There is no complete reformation in the conduct effected without a revolution in the heart.

A Tame Lion.—When visiting the French officer in command at Medeah, General Marey, we were introduced to a household favorite, of its kind as peculiar as Prince Puckler Muskau's Abyssinian:—"In a few minutes the door opened, and the lion entered the room, the man only leading him by a tuft of the mane. He was a magnificent animal, two years old, and full grown, all but his mane, which, although but a foot long, made a respectable appearance. He did not seem to care about our being strangers, but walking about the room like a large dog, permitted us to take liberties with him, such as patting him, shaking a paw, and making him exhibit his teeth and claws. He showed, however, a marked predilection in favor of his old acquaintances, and lying down before them, turned on his back to be scratched. After a scratch or two he began to yawn, and was fairly settling himself for a nap, when a cigar was puffed into his face,—a proceeding he evidently did not approve of. Rising in a hurry, curling up his lips, and wrinkling his nose, he exposed to view a splendid set of teeth,—a sure sign he was not pleased; a hearty sneeze seemed to restore him to good temper; and bearing no malice, he returned a friendly pat, bestowed upon him by Captain Martenot, who had been the aggressor, by rubbing his head earnestly against his knees."—*Kennedy's Algeria and Tunis.*

Selected for "The Friend."

John Bowron, after having preached the gospel for fifty-one years, finding his strength decay, desired his son Henry to go to a meeting and acquaint Friends, that his days were almost spent, which he having done, many Friends came to see him. Two days after, he arose without help, and came cheerfully forth of his chamber, took his grandchildren by the hand, saying, "Stay with me, do not go away, for I am taking my journey to a city, New Jerusalem, that needs not the light of the sun, nor the light of the moon, for the Lord God and the Lamb is the light thereof." He adds, "Zion is a precious habitation: is he that dwelleth within the gates of Zion shall never want." Again, "What can be expected? I have seen the wonders of God, both by sea and land. The sea saw the wonders of God, and fled, and Jordan was driven back." He died the 5th day of the Eighth month, 1704. Aged seventy-seven years.

Telegraph Fac-similes.—Mr. Field has brought out to this country a number of very interesting specimens of the system of telegraphing now in operation between Paris and Lyons, and Paris and Bordeaux, by which exact copies of the message are produced at either extremity of the lines solely by mechanical means. The message is written on prepared paper, covered with a lead-colored surface, which is a non-conductor of the electric fluid. The writing, or drawing, in the ink furnished for the purpose, changes the points touched by it to the opposite electrical character. The pendulum is swinging at each end of the circuit in unison. Its upper end is divided into points—say, like a fine-toothed comb. The message being passed over these at one end, sends a current to correspond with the writing or lines, and produces an exact copy of the original upon the prepared paper held to the vibrating pendulum in the distant city. Thus a fac-simile of writing and signature is furnished without any skill of the operator. A drawing of the likeness of a thief or absconding clerk is reproduced with minute faithfulness. Patterns of machinery, patterns for bonnets, hieroglyphics, messages in

Chinese, or in an unknown tongue, are copied with as little trouble as the simplest letters of a familiar alphabet. Some notice of this has been given in foreign journals, but no mere verbal description can convey a full idea of the wonderful process.

Extract from William Dewsbury's remarks to some friends, a few days before his decease:—

"Therefore, friends, be faithful, and trust in the Lord your God; for this I can say, I never played the oward, but as joyfully entered prisons as palaces, bidding my enemies to keep me there as long as they could; and in the prison-house I sung praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the eternal God, I always got the victory: for they could not keep me any longer than the determined time of God."

And this (he adds) I have further to signify that my departure draws nigh. Blessed be my God, I am prepared. I have nothing to do but die, and put off this corruptible and mortal tabernacle, this flesh that hath so many infirmities; but the life that dwells in it, ascends out of the reach of death, hell and the grave; and immortality, eternal life, is my crown forever and ever.

Health and Longevity of Brain-Workers.

The following interesting statements in regard to the effects of mental toil, upon the average duration of life, are abridged from a recent article in *Hours at Home*:

"Casting theory aside and applying the test of statistics, we shall see the falsity of the commonly received opinion, that the activity of the mind is unfavorable to health and longevity. And the object of this essay is to establish the opposite doctrine, that our brain-workers are as healthy and long-lived a class as we have among us. We shall first glance at the influences which conspire to produce this result, and then give some statistics which confirm the theory.

No one occupation combines all the conditions conducive to health and longevity. The laws of health demand at least four cardinal conditions: the occupation must admit of a healthful and symmetrical development of man's whole nature—it must admit of system—it must be congenial—it must be one that can be prosecuted without undue anxiety and weariness. But taking the world as we find it, no such ideal occupation exists. No profession meets all these conditions. No work, of brain or muscle, entirely escapes conflict with the known laws of hygiene. But some kinds of work approximate these conditions more nearly than others; and brain-workers, as we shall attempt to show, conform more closely to these laws than the mechanical or laboring classes, and consequently enjoy firmer health and greater length of days.

The true doctrine is, that while mental activity is injurious, both to mind and body, mental activity is pre-eminently healthful.

Let us now look at the special callings which require the largest exercise of the intellectual nature.

Clergymen, in many respects, are the most prominent of our professional men, and are always cited as illustrations of the destructive effects of intellectual toil.

Of 417 clergymen whose names are recorded in Allen's Biographical Dictionary, the average age was 65.7, and of these 13 lived to be over 90; 66 over 80; 23 over 70, and 84 over 60. In Massachusetts the average age of clergymen, as appears by the Registrative Report, is 56.75, and in Rhode Island 59.25. Of 840 clerical graduates of Harvard College the average age was 63.62.

From statistics gathered at the same time and place as above, it appears that mechanics and laboring men of all classes die before they are 50, while those engaged in printing, painting, and those who labor in unnatural positions, in over-heated rooms, do not attain an average of forty-five. A vast difference surely, and that can be explained on no theory but that of the pre-eminence of healthfulness of intellectual toil.

The profession of Law is also to an eminent degree favorable to health and longevity. Of lawyers it has been said that they "need a bad heart and a good digestion." If this be true, then our pleaders and counsellors are certainly well supplied with these conditions, for they stand high on the tables of longevity. Unlike clergymen, lawyers are not always able to command their time or systematize their labor, and they are even more liable to exhausting crises. The advocate must spend hours and days in the horrible air of court-rooms, and the counsellor, in his office-chair, leads the most sedentary life conceivable.

On the other hand, law presents a wide field for the exercise of the largest powers of reason and judgment; as a science it is intimately connected with statesmanship and diplomacy. If mental activity be healthful, then surely ought lawyers to enjoy a goodly length of life, notwithstanding the violations of hygienic laws that are incidental to their calling.

Their average age in Massachusetts was found to be 56.11; in Rhode Island 43.75. They do not stand as high on the list as clergymen, and yet they are healthier as well as longer lived than most of the mechanics and laborers.

According to ordinary impression Physicians are less able to cure themselves than others, and are hurried away by diseases from which their patients might be rescued. Medicine is, indeed, in some particulars, the most inconsistent and unequal of the professions. In one aspect it is peculiarly conducive to health, in another it would appear to be exceedingly prejudicial. It calls into action the best faculties of the mind and heart; its study embraces in its totality the whole range of human thought and feeling. Not only is it his province to prescribe for merely physical maladies; it is his solemn, responsible privilege to

"Minister to a mind diseased,
Pluck out from memory a rooted sorrow;
Raze out the written troubles of the brain."

a task that demands his moral as well as intellectual sympathy and inspiration. So far, then, as the practice of medicine gives scope for the exertion of man's best faculties and quickens the moral nature, so far does it approximate the ideal type of a profession.

But there is another side to the picture. The physician, especially the country practitioner, cannot adjust his hours of labor according to hygienic rules. He earns his bread out of human accidents that recognize no times or seasons. The life of a conscientious and successful practitioner must necessarily be one of exposure, anxiety, and irregular toil.

Of 490 physicians of Massachusetts who died before 1840, the average age was 57, and 35 in each 100 attained the age of seventy. In Thatcher's Medical Biography 145 physicians are mentioned whose average age was 62, and of these 25 lived to be over 90. Of 32 physicians and surgeons whose lives are sketched in Gross' Medical Biography, (including several who died before their prime) the average age was 59. Comparing the three professions, then, we find that the expectation of life for clergymen is 60 years, for lawyers, 54, and for physicians, 52 years.

(To be concluded.)

Working Under High Pressure.—It is an important element of success in life to acquire the habit of being beforehand with whatever you undertake. I can, perhaps, best illustrate what I mean by an example taken from another branch of the subject. There are two friends, gentlemen of large means, whose estates and whose annual incomes are about equal. One of these is always short of money, buys everything on credit, and on the longest credit that he can command; often when travelling has to borrow money to take him home, and really has to make as many turns and shifts to get along as if he were poor. All simply because he lives just twelve months on the wrong side of his income. The other man whose annual income and expenses are about the same as those of his neighbor, never has an open account, buys everything for cash, always has a plenty of money in his pocket, and a plenty more in bank, and is apparently without a care in the world, so far as money is concerned. All simply because he lives just twelve months on the right side of his income. The two men have equal resources. In the course of their lives they spend about equal amounts. Yet the one is always poor and harassed and the other is always rich and at his ease.

The picture has its counterpart in the history of professional men. Some men in their intellectual disbursements are always beforehand and at their ease, while others of equal resources live habitually from hand to mouth. You will see an editor scratching and scrambling for copy at the very latest moment, and living, it is to be feared in greater dread of the office devil than the other personage of the same name. You will see the professor quaking over his incomplete experiments or his half-finished manuscript, anxiously dreading the summons to lecture. You will see the clergyman locking himself up on Saturday to push through under high pressure the sermon that must be delivered on the morrow. These all, and others like these, simply in consequence of a bad habit of mental action, pass through life in a perpetual state of discomfort and professional poverty. Brainwork so done is generally bad done, besides being done at a ruinous waste of the life force.—Prof. Hart's "Mistakes of Educated Men."

It is a delightful and animating reflection that the sincere christian, that every occurrence of his life is under the immediate notice, and subject to the control of his heavenly Father. He contemplates him as an ever present and almighty Friend whom no difficulties can baffle, nor unforeseen accidents surprise, whose counsel is proffered to guide him safely through all the intricate and perplexing ways of life, to sanctify his affliction to moderate his joy in prosperity, and so to control the course of his personal concerns as "th all things shall work together for his good." He great are the privileges of the christian.

THE FRIEND.

TENTH MONTH 5, 1867.

Among the items of news transmitted to Europe through the Atlantic cable are two announcements that are of some interest to all professing christians, inasmuch as they relate to proceedings that may, more or less, affect the religious views and feelings of the members of two different denominations, including a large portion of professing christian church. We allude to voluntary assembling at the invitation of the mate of England, at Lambeth, of a considerable number of those who in the Episcopal Society

station and title of bishops, for the purpose of consulting together on the affairs of their agitated communion; and to the convocation by the Pope of an ecumenical or general council, to be held at Rome, and to embrace a large portion of the dignities connected with the papacy in all parts of the world. This, we believe, will be the first general Council of the Romish hierarchs that has been assembled since the famous one convened at Trent in 1545, in order to put a stop to the progress of the reformation set in motion by Martin Luther.

Time was when bodies similar to the last mentioned exercised absolute power over the majority of the professing church, determining at it should accept as its faith, prescribing the means of salvation, and obliging the secular powers to execute their cruel decrees respecting those whom they denounced as heretics, or who refused to submit implicitly to their behests.

It is natural that the present announcement should awaken reflection on some of the historical points connected with those councils held in times long past, and the mind revert to the almost incredible pretensions to divine authority and infallibility that were put forth by and accorded to those people. It is interesting to contrast it with the present, when the darkness of general ignorance and superstition that for so many ages had the nations of Christendom subservient to Popes and Councils, has been greatly dispersed by the gradual diffusion of the light of the gospel, and the closing the accumulated corruption of the papacy and its subordinate clergy, awakening inquiry and leading men to exercise their common sense, and still the despotism of Rome, and the dominion of custom, have been effectually shaken. The discussions and doings, therefore, of the two councils to which we have referred, will awaken more interest, though it is probable they will excite more curiosity than reverence or fear. That composed of Episcopal priests, being but an image of the other, and making less pretension, must play a subordinate part; not venturing to claim universal supremacy, though its whole structure rests on the same assumption of authority that characterizes its elder and more imposing competitor.

to believe there are eighteen acknowledged general Councils mentioned in ecclesiastical history, though the Roman Catholics enumerating in their list, the coming together of the Apostles and Elders at Jerusalem, to decide on the disputed point of circumcision, as the first, make the number nineteen. Protestants count from that summoned by Constantine A. D. 325, at Nice, in Phrygia. This is generally considered to have been the most important and perhaps as little influenced by any influence as any convened. It was convened in order to determine what were the doctrines accepted by what claimed to be the true Christian church; to take steps for removing the defections therefrom, and to provide for the future tranquility of the flock and family of believers. The imperial summons is said to have brought together more than two thousand ecclesiastics, of whom no less than three hundred and fifteen ranked as bishops. The Emperor presided in person, and appears to have been anxious to the healing of dissensions by the labours of an august assembly. But such was the vanity and sordid ambition of most of the prelates, such the accusations one against another, such the numerous and bitter quarrels, in the efforts to promote their self-aggrandisement, that while it seemed probable the whole time and attention would be devoted to settling private disputes rather than to ascertaining and enforcing

the catholic faith. The Emperor, however, interposed his sovereign authority, and after reproving the worldly minded priests for the scandal they were bringing on the religion they professed to teach, commanded them to proceed with the business for which they had been convened. With unexpected unanimity they condemned and denounced the heresy of Arius, who was present; drafted and approved a creed which, after being modified by a subsequent Council held at Constantinople A. D. 381, has been known as the "Nicene Creed," and been almost universally accepted by the "orthodox churches." In both these Councils the attempt to define by language dictated by the finite intellect of man, and inscribed in Holy Scripture, the incomprehensible nature of the substance of the Three that bear record in heaven, gave rise to protracted debate, altogether unbecoming the awful character of the subject; the difficulties being multiplied, and the incongruities made more gross by the introduction of the word person applied to Father, Son, and Holy Spirit.

Horne states that it was at a Council held at Laodicea, in the fourth century, that it was decided which writings should be accepted as the canonical scriptures, and those now called the Apocrypha were declared to be compositions of uninspired authors, and not to be ranked with the products of holy men of God who wrote as they were moved by the Holy Ghost. This decision was attempted to be repealed by the Council of Trent in 1545.

In this crucial notice we cannot undertake to specify the time, place of meeting or acts of the eighteen ecumenical Councils, but we may briefly refer to the last mentioned, and the last convoked by Papal authority until that which is now about to be summoned. It was resorted to in the hope that it might be able to silence Luther and his coadjutors, or at least effect a reconciliation between the powerful Protestant chiefs and the Romish church. It commenced its sessions at Trent, then removed to Boulogne, and again returned to the former place. At first it was small in number, being chiefly made up of Spanish and Italian prelates, but afterwards was more generally attended by those from other parts of Europe. The decrees promulgated by this Council give ample evidence of the height to which sacerdotal presumption had arrived, and the arrogant determination to secure the ecclesiastical orders from all interference on the part of the secular powers. The Pope was declared infallible, and his authority confirmed in all its former latitude. The property of the church was pronounced sacred. No clergyman could be tried in the civil courts unless the consent of the bishop was first obtained; nor could he be obliged to pay taxes or fines. Every mandate of an ecclesiastical judge must be executed without question or delay; while all secular power was held to be subordinate to the "church."

of course, a new revolt and the revolt from the holy Sepulchre were announced. In consequence of the Apocrypha being thought to sanction certain rites of the Romish church, those writings—previously condemned—were now declared to be of equal authority with those received by the primitive Christians as composing the “sacred canon;” as also that the traditions handed down and preserved in “the church,” entitled to as much regard, as a rule of faith, as what was recorded in the scriptures, and that the Latin translation of the scriptures—the Vulgate as it is called—should be held as authentic, and be used in the “churches” and schools. These celebrated Council continued its sessions for nearly eighteen years, and its conclusions have given rise to much

dispute within the Romish "church," it being long before they were accepted by all the Catholic nations of Europe.

In forming our opinion respecting the spirit that animated and the results obtained by these ecclesiastical legislatures, we must keep in mind the gross darkness that covered the people, and that the Bible was carefully withheld from them. No doubt there were some good men in the different convocations, and some of the measures taken by them were calculated to prevent the more general prevalence of certain fatal errors, industriously promulgated by schematics, and blindly adopted by the ignorant and easily-led people. But under the management of unscrupulous Popes, they were engines for the propagation of evil. They were at once the result of and the promoters of priestcraft; many of them being principally composed of men whose whole lives and bearing gave unmistakable evidence that they were altogether unfit to have anything to do with regulating the affairs of the *true* Church, though they showed themselves well adapted to support the priority and extend the power of the See of Rome. By their direct appointment, or under the shadow of their authority, false opinions, elaborate folly, the most abominable falsehood, and the most cruel persecution were inaugurated and persisted in. Image-worship, Mariolatry, canonization, "holy relics," transubstantiation, auricular confession and absolution, penance and purgatory, the sale of indulgences, and monastic institutions, are all direct fruits of their legislation, or the legitimate consequences of the principles they sanctioned.

Happily the power of these imposing conventions has been broken, and though we may fear some mischievous effects from those now about to assemble, yet no commanding attitude assumed by either, no stratagem of priestly dexterity, can again introduce former abuses, nor curtail the religious liberty which includes an open Bible to the professing christian Church, and the right to each one to seek from it instruction in righteousness, under the guidance of that measure of the Grace of God which bringeth salvation, and has appeared unto all men.

TO SUBSCRIBERS.

When the notice to our subscribers respecting the terms of payment was inserted in No. 2 of this volume, it was the intention of the Contributors to "The Friend" that bills should be sent to all whose subscriptions were then unpaid. Having lately ascertained, that owing to the sickness of the person on whom this duty devolved, these bills have not been sent, it has been concluded for the present year to extend the time for payment at the old rates, to the 1st of Eleventh month. All those who pay their subscriptions before the 1st of Eleventh month, will be entitled to receive the paper at \$2.00 per annum.

It has been gratifying to notice the general promptness of Friends in paying their subscriptions, and we hope those yet in arrears will be encouraged to follow their example.

SUMMARY OF EVENTS.

FOREIGN.—A Constantinople dispatch of the 29th, says: "The Sultan has at length sent out a commission of inquiry, consisting of three Turks and three Greeks, to investigate the affairs of Candia. The Turkish members are Riza Pacha, Karel Pacha and the Vizier."

The Russian demands for a session of Crete to Greece, and for the equality of the Christians being refused by the Porte, the Czar has declined to see the Sultan, there being nothing agreeable to say. The Porte has proclaimed a full amnesty to the insurgents, and a suspension of hostilities throughout Crete, and allows a month

and a half for the insurgents to lay down their arms or leave the island.

There was much commotion in Italy upon the arrest of Garibaldi, and serious disturbances in many places, which were suppressed by the military. In some cities the mobs were fired and shot, and the troops were ordered to use their bayonets, and sometimes fire upon the people, many of whom were killed and a large number wounded. Garibaldi, from his prison, has written a letter in which he says, the Romans have the right of slaves to rise against oppression, and the fellow of the Italians to help them. He hopes his fellow patriots will not be discouraged, but will march on to the liberation of Rome, and concludes by declaring that the eyes of the world are upon them. The Pope has sent a message to Napoleon thanking him for the arrest of Garibaldi. It is reported that King Victor Emmanuel is about to issue a proclamation, declaring extraordinary session of the Italian Parliament. In another paragraph the King says, that the faith of the government pledged in its treaties with foreign Powers, exacted of it the painful duty of arresting Garibaldi. A later report states that Garibaldi has been released on parole, and has retired to Capri.

The French official journals praise the decision and action of the King of Italy, and say that the conduct of the Italian government is another guarantee of peace.

A dispute has arisen between the King of Belgium and the Emperor of Austria in regard to the estate of Maximilian.

The report that the Spanish government had recalled its fleet from the Pacific is positively denied. The outbreak in Catalonia has been suppressed, but the country about Barcelona was still disturbed by the insurgents.

In the North German Parliament, on the 24th ult., Bismarck made a patriotic and significant speech, declaring in the most emphatic manner that if the German nation wished to unite, there was no power stronger than the hands of the union, nor was there any paltry enough to make the attempt. The North German Gazette, the organ of Bismarck, says the South German States are now free to join the confederation of the North, and make Germany one nation.

Fenian movements are feared in both England and Ireland. The government has sent gunboats to guard the southern and western coasts of Ireland. A Fenian cruiser has been seen on the Irish coast.

Late dispatches from Japan state that the Christians in various parts of the island are maltreated by the natives. This is especially the case at Nagasaki and its vicinity.

The Pan-Africanist, now in session in England, has condemned the writings of Bishop Colenso.

The Peace Congress at Geneva declared its principles to be democracy, political, economical, and philosophical liberty, abolition of standing armies, and sympathy with oppressed nationalities. The next Congress will be held at Mannheim.

The statement that Austria intends to confiscate church property to meet her financial deficiencies, is officially denied.

The Liverpool quotations for cotton show no material change. Breadstuffs are firmer. California wheat, 14s. 1d. per 100 lbs. San Francisco, 7s. 7.16. U. S. 25.20, 72.13.16.

INDIAN STATES.—The Indian Peace Commission has adjourned to meet at Fort Harker, in Kansas, on the 8th inst., for the purpose of making arrangements to meet the Cheyennes, Arapahoes, Apaches, Sioux and Comanches at Medicine Lodge Creek, the chief of the Brule and other tribes, was successful. They agreed to meet the Commission at Fort Laramie on the first of next month, and in the mean time they will send out runners among their people to bring into the council at that place those who have not yet been met with. A telegram from one of the Commissioners states that the prospect of peace with all the Indians is encouraging than it has been at any time. Superintendent Head writes to the Indian Bureau from Great Salt Lake, that the Indian chief Black Hawk, had pledged himself to use all his influence to stop further depredations. Black Hawk engages to visit his own band and cease, and stop all hostilities, and immediately thereafter see the other hostile Utes and induce them to do likewise, and hold a council with the Superintendent within six or eight weeks.

The North Pacific Railroad.—A communication from the Governor of Minnesota, received at the Land Office, announces the completion of the first section of the St. Paul and Pacific road, extending twenty miles westward from St. Paul.

Philadelphia.—Mortality last week, 238. In the corresponding week last year the interments numbered 311.

New Orleans.—This city still suffers from yellow fever. From the 24th to the 28th ult. inclusive, the deaths from this disease numbered 351.

Moscow.—The U. S. Secretary of the Treasury has received a letter from the executors of Ralph S. Fretz, of San Francisco, notifying him of a bequest of \$20,000 to the Secretary of the Treasury to be applied towards paying the national debt.

The receipts of wheat at Milwaukee last week were 756,640 bushels. Number one wheat sold at \$1.87 a bushel.

The Judges of the Supreme Court of Georgia have published a letter favoring reconstruction under the military bills, on the ground of necessity and expedience.

A remarkable hail storm passed over Philadelphia, and portions of the adjacent country, on the afternoon of the 25th ult. It lasted only a few minutes, but the hail stones were unusually large and caused the destruction of a great quantity of window-glass. The same storm passed over Reading before reaching Philadelphia. A Reading dispatch says "The stones were more noted for their size than number, many of them being as large as a hen's egg, and some were picked up which measured eight inches in circumference and weighed three ounces." In Philadelphia there was a pretty copious fall of hail, but few of the pieces exceeded the half of a walnut, and they were generally much smaller.

A sudden change in the weather throughout the northern States was experienced about the close of the Ninth month. On the 30th three inches of snow fell in New Hampshire.

The Central Pacific Railroad Company are preparing for winter by roofing in the most exposed portion of the road, such as the deep cuts through the snow belt. A large quantity of freight is now crossing the mountains.

Alaska.—Dates from the new territory to 8th mo. 20th have been received. Business was active in New Archangel, and town lots have largely advanced in value. There is some coin in circulation, but the Copper river country is most commonly in use. The Copper river country is coveted by the Indians and Russians to be rich in gold, copper and coal, but the natives are very hostile and warlike. The weather at New Archangel was pleasant. All kinds of common vegetables are raised; salmon and other fish are abundant, and deer sell at 80 cts. each. The Russians, Finns and Germans, it is stated, are very glad that the country has been annexed to the United States.

New York.—Mortality last week, 437.

The Markets.—The following were the quotations on the 30th ult. **New York.**—American gold 118 1/2. U. S. sixes, 181, 110 1/2; ditto, 20s, 107 1/2; ditto, 10-40, 50 cents, 99 1/2. **Superfine State flour,** \$8.50 to \$9.40. **Shipping Oils,** \$9.90 a \$11; **finer brands,** \$11.20 a \$14. **St. Louis extra,** \$16. **Amber State wheat,** \$2.62 a \$2.63; **white Michigan,** \$2.81; **No. 1 Milwaukee,** \$2.30. **Oats,** 75 a 76 cts. **Hay,** \$1.50 a \$1.60. **Western mixed corn,** \$1.30; **southern white corn,** \$1.30. **Cincinnati.**—No. 1 red wheat, \$1.34. **Middling uplands cotton,** 23 cts. **Superfine flour,** \$7.50 a \$8.25; **extra family and fancy,** from \$8.50 to \$14. **Red wheat,** \$2.25 a \$2.45; **amber,** \$2.50. **Hay,** \$1.50 a \$1.60. **Yellow corn,** \$1.44; **western mixed,** \$1.20 a \$1.42. **Oats,** 70 a 80 cts. **Clover seed,** \$9 a \$9.25. **Timothy,** \$3. The arrivals and sales of beef were estimated at about 2400 head. **Extra sold at 14 a 15 cts., fair to good,** 12 a 13 head. **Cattle,** common 9 a 11 cts. **At about 10,000 sheep sold at 5 a 6 cts. per lb. gross. Hogs,** \$10 a \$11.50 per 100 lbs. net. **Chicago.**—No. 1 white, \$1.91; **No. 2 \$1.86.** **No. 1 corn,** \$1.02. **Oats,** 53 1/2 cts. **Milwaukee.**—No. 1 wheat, \$1.92; **No. 2, \$1.86.** **Oats,** 53 cts. **No. 1 corn,** \$1.03; **No. 2, \$1.02.** **Cincinnati.**—No. 1 red wheat, \$1.34. **Extra sold at 14 a 15 cts., fair to good,** 12 a 13 head. **Cattle,** common 9 a 11 cts. **At about 10,000 sheep sold at 5 a 6 cts. per lb. gross. 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Health and Longevity of Brain-Workers.

(Concluded from page 46.)

Authors, as a distinct registered class, are not numerous; and yet the number of those who write and publish books is not small. We have authors scattered through all the professions—clergymen write for the press almost as much as for the poet—lawyers who love to escape, at times, from the tangled jungles of litigation to the flowery d of letters—physicians who snatch odd hours to hard toil to work still harder with the pen. Now, then, that whatever hygienic laws apply to professional men must also apply with equal force to authors as such.

Those who have not investigated the subject will be surprised at the statement, that the average of the poets, essayists, historians, and novelists of England, whose names have been handed down with various degrees of fame, is nearly sixty years.

If we go back to classic times, we find that Homer died at 64, Demosthenes at 60, Socrates at 70, Sophocles at 90, Virgil at 51, Tacitus at 60, Plato at 80, Aristotle at 63, Aeschylus at 69, Ovid at 80, Livy at 76, Anaxagoras at 58, Zeno at 98, Xenophon at 90; and if the list be extended to include all the immortal authors of antiquity, (average longevity is found to be very high.) As a rule, philosophers and men of science are healthier and longer lived than poets or romancers, probably because their temperaments are less susceptible and their habits more regular.

It is a fact generally known that the average longevity of farmers is very high. But this green age is not due to their muscular exercise alone. Mechanics and laborers, who work even harder than farmers, do not live as long by many years; not due to the pure air they breathe, for many of the door laborers are much lower in the scale of longevity than they; nor, lastly, is it due to the hardness of rural life, for the farmer, if freholder, is burdened with grave responsibilities and oppressed by weightier cares than the butcher in the market, the teamster on the highway, or the workman he employs by the day, all of whom die much younger than he. Farmers are long-lived not because of pure air, moderate exercise, and quiet life, but more especially because they counteract the injurious effects of merely manual labor by varied activity of the mind. Of 20,000 of this class who died in Massachusetts, the average age was over sixty.

Merchants and manufacturers live much longer than artisans and laborers, but not as long as professional men. The head of any large business firm must needs be a man of intellectual activity, and the myriad complications of mercantile life make heavy drafts on the will and nerve of the ablest. But the tendency of trade is to develop the faculties singly rather than in their entirety, consequently the man of business is apt to become sordid and narrow. Financial crises invite cerebral disease much more than do the anxieties of professional life. And yet, as a rule, our merchants in active business, are a sturdy class; but clerks and those who fill subordinate positions, when the duties are purely mechanical, are apt to suffer from the various phases of nervous disorders.

The fact that the expectation of human life increases with the progress of civilization confirms the position we have taken. From accurately prepared tables it appears that the expectation of life in Geneva in 1600, was nine years, in 1800, thirty-one, and in 1835, forty-five years. A most wonderful increase, and one that cannot be wholly accounted for by the progress of social science and sanitary knowledge. Statistics of London and Paris, so far as they go, agree in the main with those of Geneva. In our large cities, at the present day, we observe the best physical development among the better classes. Even our fashionable ladies, who loiter on soft cushions in darkened, over-heated apartments, who ride in closed carriages, and who each season worry through a dreary round of luxurious dissipation, are healthier, and as a class, handsomer than their milliners and servant girls, or even the daughters and wives of farmers in the country.

Reasoning from analogy and from the facts of biography, it would seem that those who are endowed with unusual intellectual powers, can work harder and longer, all things being equal, than the rank and file of humanity. The law is that great intellects are incased in sturdy, powerful frames, and the occasional existence of monstrosities serves but to establish the rule. The number of really great men of history is comparatively so small that it is impossible to fully substantiate this theory by statistical facts, but if we take the record of biography from the earliest time to the present, as our guide, it would seem to be very clear that intellectual giants are capable of undergoing a severer brain labor, with far better prospects of longevity, than men of mere ordinary ability. I have taken the pains to go through the cyclopaedia, and to note down the ages of one hundred of the greatest men of history, those who have created epochs, and have been the leaders of the world's thought in literature, art, science, and statesmanship, and I have found that the average age of these was much higher than that of literary and professional men generally; nay, even much higher than that of clergymen, the longest lived of all. This list, which covers a period of many centuries, contains such names as Goethe, Coleridge, Lessing, Beranger, Wordsworth, Voltaire, Hume, Milton, Shakespeare, Dante, and Irving among men of letters; Raphael, Michael Angelo, and

Reynolds among painters; Malebranche, Locke, Leibnitz, Kant, Hobbes, and Hamilton among modern philosophers; and Socrates, Aristotle, Plato, Cicero, among the ancients; Harvey, Cuvier, Buffon, Galileo, Humboldt, Newton, Jenner, and Faraday among men of science; Napoleon, Marlborough, Washington, Metternich, Richelieu, Burke, Webster, Calhoun, and Clay among warriors and statesmen; and Calvin, Luther, Knox, Butler, Paley, and Edwards among theologians. No one will deny that these and similar names fairly represent the giants of history.

Now, the aggregate ages of the one hundred men on this list was not far from 7,500, giving the astonishing average of nearly *seventy-five years*! which is twelve to fifteen years higher than that of the most favored of ordinary professional men. Whoever will make the effort to fill out any list of names that thoroughly represent the leaders of the world's thought and activity will, I am sure, arrive at results not essentially different from mine.

Selected for "The Friend."

Of the Declined and Fallen State of the Church.

When antichrist (or that spirit which wrought against that spiritual appearance of Christ, and power of his truth) was revealed, and got into the temple, appearing and being acknowledged there as God, then (without controversy) was the declined state. He had been a long while working under ground by his agents and ministers, appearing as ministers of righteousness, in a form therefore, of out, and against the power; but the power in the true apostles and ministers, stood in his way, and wrought against him, so as he could not for a long time get up. Yet he prevailed more and more in the corrupt part in man, till at length he drew many of the very stars from heaven after him; and then fighting an open battle, gets rid of the true church, vomits out a flood after her (as if she were an harlot, and not worthy of the name of Christ's spouse) and so gets into the temple, and is owned there, as Christ, in the stead of Christ.

Objection. Will any man own antichrist, worship antichrist, and acknowledge antichrist (instead of Christ) to be God?

Answer. Read 2 Thessa. ii. 4, and see if it be not so. See if he do not get into the temple, and sit ruling and governing in the temple (that which was once so) till the very coming and appearing of Christ in his Spirit and brightness, 8th v.

Ques. But how could this possibly ever be, or how can it be?

Ans. He doth not directly get up, nor show himself directly as he is; but in a mystery of deceit. He doth not appear as antichrist (crying up all manner of filthiness, abomination, and contrariety to Christ, in direct words,) but as Christ, preaching righteousness, crying up scriptures, ordinances, church-ministry, holiness, &c. Yet, for all these words and fair pretences, he is not the true spirit, but the false, the antichristian; and those that receive him, or bow to him in any of these, they bow not to Christ, but to him. He hath a mark, he hath a name, he hath a worship,

he hath a church, he hath a ministry, he hath laws and ordinances of worship, which whoever receives worship not the Lord Jesus Christ, but that spirit which under a disguise thus appeareth, which hath horns as it were of a lamb, or like a lamb; but not the Lamb's horns, nor the Lamb's nature; nor the Lamb's spirit, nor the Lamb's meekness; but the old nature of the dragon, who gives him both subtlety and power.

Now mark: when Christ brought forth his Church, it was a pure, holy, spiritual build; built up of renewed spirits; such as were new born, such as were washed, such as were sanctified, such as were justified in the name of the Lord Jesus, and by the Spirit of our God. Christ's Church was Sion, even the holy seed, built upon the holy hill of God, into an holy city or temple. But antichrist's church is Babylon, which hath the wisdom and order of man in it, such as man's eye judgeth right, but is foolishness and confusion in the eye of God. Now the Lord hath most terrible plagues to pour out upon this antichrist, and upon his Babylon; yea, upon every one that hath his mark or name, or that which amounts to his name, though it be not directly so called. Therefore, oh! fear the Lord God! and ye that love the peace of your souls, pray to be delivered from that which his wrath is to; for the dregs of the cup of trembling are to be poured out on antichrist inward and outward, and on Babylon inward and outward. Let him that readeth understand the tender warnings, which are given forth in the tender nature and spirit of the Lord; for the day of mercy spreads apace, and the night of anguish and tribulation hastens. The true Church of Christ was gathered by his Spirit into his name and power, and was a spiritual building, or building of spirits therein; wherein the Spirit of the Lord was as present spiritually, as ever he appeared in the outward temple or ark outwardly. And the ministers of the New Testament were made by the Spirit, and sent forth by the Spirit, and in the power of the Spirit; and if any man taught in the church, he was to speak as an oracle of God. Flesh is to be silent there, and only the Spirit's voice to be heard in the spiritual building. But now in the apostasy, the ministers there are as wells without water, clouds without rain, who have only the show of the thing after the flesh, but not the truth of the thing after the Spirit; and so being not in the thing, nor in the Spirit, they despise the dominion and speak evil of the dignities which are of the Spirit, and for advantage sake cry up the dominions and dignities which are of the earth. In the apostles days the ministers of the church were not of man, nor set over the flock by man; but made by God, and set over the flock as overseers by him. Acts xx. 28. For the same Lord who gave apostles, prophets, and evangelists, gave also pastors and teachers. Ephes. iv. 11. And though the hands of the presbytery were laid on those that were made ministers; yet that was not done suddenly, or lightly, but by the guidance of God's Spirit; and there went a gift and power of the Spirit along with it, according as Paul said to Timothy, neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim. iv. 14. But now, in the declined fallen estate, there is no such thing; but an empty form, a form of worship, a form of godliness, a form of ministry, a form of doctrine, a form of discipline; without the life, without the spirit, without the power, from which the true form came, and whereby alone it could be preserved. The declined state hath been a very sink of iniquity, wherein the christian love hath not

only grown cold, but hath been quite dead, and plucked up by the very roots; yea, wherein all that filthiness which was sprouting forth and getting up in the declining state had reigned in power, defiling the very name of christianity, oppressing the good seed, and corrupting the earth, 2 Tim. iii. 2, &c., and see what a generation of christian professors were to grow up (and did grow up) in the time of the apostasy.

ISAAC PENINGTON.

Of the state of the Church in its recovery; or what state the Church shall be in after it is recovered out of the apostasy.

The state of the church after the apostasy, is to be like the state it was in before the apostasy for purity, power, brightness, and glory, &c.; yea, shall it not be more glorious, after its coming through all this darkness, and shining over it, than it was before? The New Jerusalem is to come down from God out of heaven; the bribe is to be clothed and adorned as the Lamb's wife, meet for the delight of her husband. The power and spirit of the Lord, which cleanse away all this rubbish, will make his truth shine, his church shine, his suffering lambs (that come out of the great tribulation) shine more than ever before. The Lord God Omnipotent will take his great power unto him to reign, and will reign according to his power in the hearts of his children, and over the earth. He will break that which stands in his way with a rod of iron; and will embrace and exalt that which boweth to and kisseth the scepter of his Son, who is to appear upon the holy hill of Sion; and the law is to go forth out of Sion, and the Word of the Lord from Jerusalem; the power whereof shall break down the power of iniquity, and bring up the suffering seed into the dominion and glory of life. In this restored state antichrist shall be worshipped no more, nor the beast, nor the dragon, who gave his power to the beast; but the Lord God shall be worshipped and magnified over all. It shall be said no more, Who can make war with the beast? after the Lamb hath overcome him. But, who is like to thee, O Lord, O King of saints, who hast taken to thee thy great power, and hast reigned, and dost reign; who hast brought down this lofty city, and trod it under the feet of the poor, and made the steps of the needy to pass over it; who hast made it a heap (the city fenced by all the might, wisdom, and power of man) a ruinous heap, a place no more for thy dear children to be captived in and oppressed; but an habitation of dragons, and a cage of every unclean and noisome bird for ever? Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for thy nations shall come and worship before thee; for thy judgments are made manifest. Rev. xv. 4. Thou hast judged down Babylon, which was exalted; thou hast pitied Sion, which lay in the dust for many ages and generations, and hast raised up thy holy building again, and wilt give to thy children to be clothed, and to walk before thee in pure white linen (which is the righteous nature and Spirit of thy Son) for evermore; the darkness shall never come over them again, but the beast, dragon, and false prophet shall be cast into, and bound down in the lake; and the springs of life shall open, and whosoever will may come freely, and drink of the water of life. And the people in heaven shall say, Hallelujah, salvation, and glory, and honor, and power unto the Lord our God. And the voice of great multitudes, and the voice of many waters, and the voice of mighty thunders shall say Hallelujah! And shall be glad, and rejoice, and shall give honour to the Lord, for the bride's marriage with the Lamb, and for her rich adorning for her

bridegroom. Yea, the earth shall rejoice, the multitudes of the isles be glad. Why? Because the Lord reigns, who is tender over the earth, and hates the oppressing not only his seed, but also of his creatures: for he reign and judge in righteousness, and tenderness, and much mercy, to all that is of him; and no shall feel his judgment and severity but which is contrary to him, and joineth to his enemy. For the Lord will make war with that spirit which is contrary to his life and nature, for evil and end. And he that joineth to that spirit shall find woe, misery, and tribulation (tribulation anguish shall light upon every soul that continueth in the evil doing); but he that comes from out that spirit by the leadings of God's Spirit, bow to and kissing the Son, shall taste of the Father's love to the Son, and partake of the mercy, peace, and reconciliation which is treasured up in his Amen. ISAAC PENINGTON.

Lost Children.—An English paper has a story from Australia. Three tiny boys, colored, of Daylesford, Victoria, started into the bush to look for some runaway goats. The eldest was only seven; but Australian children have a continent for a playground, and nothing was feared. When, however, the little ones missed the dinner, and then supper, their parents grew anxious and searched the neighbourhood, but in vain. Night fell, and with the aid of the local police the search was extended, and though it lasted the morning the children were still missing. A storekeeper came in who had seen a little wanderer on the road overnight; and a boy who had given them the right direction towards their home as he passed. This was all that could be learned throughout the second day; but the scattered community had heard of the loss, and was on the alert. The quartz miners put their tools and went into the bush; so did the sawyers at the steam-mill, and so did the outlanders; and the third day was thus passed in vigorous search. Still no trace or tidings, except a faint footmark going in the wrong direction towards the Warrabee river, and therefore parents and their sympathizing neighbours were growing alarmed and very anxious, and it settled at a public meeting that all hands should strike work and go to look for the lost children. Accordingly next day—the fourth—every man was shut, every tool and implement was left behind, six or seven hundred men, women and children turned out in all directions into the densest bush to hunt the strayed ones up. Seventy ponies were collected as a reward for the finder; but no one wanted that incentive, and the man at the steam-mill kept the whistle going all day to guide the little feet home if they were still able to go. For several days the people persevered in search, but all in vain; at the end of the week the shops had to be re-opened and the work more fully resumed, for the children could not be recovered. And so the melancholy narrative of the children, it was evident, were hopelessly lost. The probability is, that worn out with hunger and fatigue, they had finally laid down to rest in the recesses of some thicket. The service dogs of quick scent would have been invaluable in such a search, but as they are not mentioned, it is presumed there were none such in the settlement.

It is not often in great things that we are able to show that we love our neighbor as ourselves. It is in the daily, hourly exercise of domestic virtues, that they who truly love may be distinguished from those who love not.

For "The Friend."

Agricultural Laborers in England.

The following account, extracted from a recent number of *The Leisure Hour*, gives a deplorable picture of the depressed condition of a portion of agricultural laborers in England. One of the chief objects to which a statesman can devote attention is to determine the causes which lead to such results, and the best means to avert and remove them. The recent reform passed by the British Parliament, will tend to increase the power of the lower classes of government, and it is to be hoped will pave the way for such further reforms and changes as may ameliorate the condition of the working population.

In one of my walks last summer, while rustling in a southern county, I fell in accidentally with a labourer returning from his day's work. According to my wont, responded to his civil greeting, and entered into talk. The man, a honest fellow enough, was several years of age, but he walked in a hobbling way. He said, 'being stiff with the rheumatics,' and he had the stoop, the languid motion, the slow, hesitating speech of old age. I asked him for his replies to my queries that he received eight shillings a week from his employer, of which he had to pay him two for rent—he had a wife and five children, the eldest alone being able to maintain himself, and therefore, six persons, one of them being the twinner and head of the family, had to be supported at a cost of a shilling a head per week. I did not ask him how he solved this terrific evil; he could but have told me the old story of hard work and hardest living, and of getting on and hand in spite of both, and then doing his best to fetch up again by means of extra pay and at hay-time and wheat-harvest. But I did not wish he and his fellows did not demand wages: to which question his reply was, 'the farmers in that neighbourhood would be they were going to be ruined if wages rose one shilling—he could remember the time when they were only six. He showed me his cot for the fee simple of which no man in his would have offered thirty pounds, and to his landlord and employer would do no more than it was falling fast to ruin. It had no accommodation for a family—was damp draughty, unsound in walls and roof, picturesque with mildew within and without, and so of room that the five children, boys and girls, had to be thrust to sleep into a kind of closet with lean-to walls, under the eaves.'

It happened about a month later that, in visit relative in a midland county, he introduced a farming friend of his, who, renting near hundred acres, brought up a large family on moderate wages, while he paid his labourers twelve shillings a week, and housed them in cottages at the rate of two shillings paid by the poor as mentioned above. I found the men on the farm as healthy as the average of workers anywhere, in good condition and good spirits, in all respects equal to the work they had to do, and it with a will. The farmer took me over the cottages he had built for them; these were on a rank on elevated ground, were perfectly sound and in repair, and, in addition to a kitchen and living-room on the ground-floor, had three snug bed-rooms above. They were of stone in solid style, with shingle roofs, at about one hundred pounds each; and the proprietor reckoned that allowing for rent of each cottage had a long strip of garden (in the rear) and for repairs, the money he

had invested in them would yield him a good four per cent., with which he professed himself satisfied.

I have given these two cases as contrasts—not as the extremes of the labourer's condition, which they by no means represent.

Whatever may be the causes which have degraded the tiller of the soil to the level of our poor rheumatic friend in the south—and I shall advert to some of them presently—it is worth while to look a little closely at the facts of his condition before we go any farther. Imagine a man who is the head of a family living by his labours, and looking up to him for example, and who, after paying rent, has but six shillings a week, or ten and two-pence a day, to provide their food, clothing, education, and all their other wants. *What does that mean?* It means starvation, famine, 'leanness of teeth,' in the first place. Six people, two of them adults, cannot be fed, in this country and at the present time, as human beings should be fed, on less than twopence a head per day—that cannot be done by any stretch of ingenuity whatever; they must suffer the pangs of hunger and inanition, and under such suffering must fall the ready victims to disease. It means poor and insufficient clothing in the second place; for what funds can be saved for clothing out of a wages too small to buy food? The mystery is, how families so situated contrived to procure clothing at all. We know that private charity supplies this want in innumerable instances; but why the able-bodied British labourer should be compelled to accept of charitable aid to clothe his children, we really do not know. It means ignorance in the third place; for, though there may be available schools in the neighbourhood, hunger and rags will virtually shut the school-room door against the labourer's child. 'When you have nothing but what comes out of your fingers,' says a labourer's wife, 'you must send the children into the fields'; and so, when they should be learning, they are scaring crows, picking up stones, weeding the corn, or thinning the turnips, poor little wretches! because, as mother says, 'they want more victuals than I got to give 'em.' Thus education and moral training go to the wall; they grow up in ignorance, not learning even to read intelligently; they arrive at puberty often without any sense of modesty, decency, or self-respect; and if they fall into vice and crime, as many of them do fall, where is the wonder? and on whose shoulders sits the blame? Of all philanthropic endeavours, that is one of the most hopeless which seeks to reclaim in after-life a class so degraded in childhood."

For "The Friend."

"Endeavoring to keep the unity of the Spirit in the bond of peace." This is an injunction to which all have need to give heed, who have in any degree witnessed a being brought into that precious unity of which the members of the living Church are made partakers, and which proceeds from Him who is the Head thereof. How often has the springing up of a root of bitterness broken this, when had the watch been faithfully maintained, this would have been perceived and rooted out. The church has sustained much loss from this source; many have thus been defiled, and those, whose eyes had been resting upon these as waymarks, have been discouraged when they have witnessed the fruit which this root has produced, and some have turned away sorrowful, doubting the faith of these, while with others it has given room for the enemy to vaunt himself. Sometimes little personal feelings in religious and other matters, have estranged those of the same faith;

hardness of feeling and jealousy have found place, and sad has been the result; when if the importance of "endeavoring to keep the unity of the Spirit in the bond of peace" had been sufficiently considered, this would have been prevented: these personal feelings would have been felt to be of little moment in comparison with this, and they would not have been cherished, but turned away from as something which if permitted to take root, would produce bitter fruit. The following remarks of a beloved and valued elder in our religious Society, who was a bright example, both in his private life and in the church, of "the meekness and gentleness of Christ," contain instruction on this point. "We are all subject to infirmities, hence the necessity of bearing and forbearing; we are, I think, told to pray one for another; the humble, contrite heart is not easily disturbed, but bears with patience whatever may befall; knowing its own weakness and sympathizing with others, it can pray for and forgive. This is an attainment very useful to be sought for and abode in. If we were all rightly concerned to seek for that which would bind us together in the bond of christian fellowship, we would be careful not unnecessarily to wound the feelings of others, and being humble would not be ready to take offence."

E. A.

Ninth month 25th, 1867.

India—Its Present Condition.

The most trustworthy estimate of the present population of India is as follows: British India, 144,674,615; native states, 47,909,199; French and Portuguese settlements, 517,149—total, 193,100,963.

According to official reports, the revenue of British India in 1865-6 was £18,935,220—an increase over the previous year of £2,282,323. The expenditure was £46,169,152, an increase from the previous year of £322,734. The surplus was £2,766,068. The previous year there was a deficit. Various reforms have been effected in the revenue system. There are now currency notes to the value of £10,000,000 in circulation. The money order system is becoming popular. The new excise regulations have sensibly improved the morals of some sections. There is talk of introducing postal savings banks.

The bridge over the Jumna at Delhi is finished, and trains now run from Howrah to Delhi, a distance of one thousand and nineteen miles. The time is fifty hours. Both the Great Indian Peninsula and the East India Railroads have an immense business. The work of planting trees for fuel will be resumed, as, after two years' experimenting, the coal of the Salt Range has been given up. The telegraphic system is to be extended and improved. It is proposed to remodel the Ganges Canal. A loan for the rapid completion of the irrigation system has been sanctioned. The Calcutta Park has been drained and lighted with gas. A great many new roads have been built in Madras and Bombay. The coal fields of Assam will soon be opened to private enterprise. Coal has been found at eleven different points in the Pench Valley.

A curious law has been passed to legalize, under certain conditions, the dissolutions of the marriages of native converts to christianity, who have been repudiated or deserted on religious grounds.

The prevalent distress has largely increased the number of thieves and robbers in Bengal and the Northwest. The courts of Oude are overrun with vexatious civil cases. Trial by jury works well at Lucknow, as do the "Small Cause Courts." In the Central Provinces the number of heinous

crimes is steadily decreasing. In Madras the worst evil is the open and universal gambling of the natives.

In Bengal, 290 new schools were reported, and the increase in the number of scholars was 10,734. The salaries of teachers have been raised, in the hope of attracting university men from England. The experiment of girls' schools in the North-west has not, as yet, proved entirely unsuccessful. There is talk among the natives of founding a university at Lahore. The censorship of the native press has been abolished, and several new papers and periodicals were reported. Vigorous efforts have been made to bring about a sanitary reform in the towns and districts ravaged by cholera and smallpox.

The preceding items of information, taken from a late journal, throw a little light upon the state of India at this time, and encourage the hope that some improvement is gradually taking place in that great and populous country. Although the British rule is far from being all that it ought to be in the judgment of the philanthropist and christian, it still has its redeeming features. The aspect of beneficence is not wholly wanting certainly, but what a boon it would be to a large portion of the human family, if it were more strongly marked in the measures and policy of the government of British India.

A Tender Conscience.—An old author has the following remarks on this subject: "Oh! for the high blessings of a tender conscience, such as shrinks from the approach, and abstains from all appearance of evil, not venturing to tamper with any self-pleasing way, but hating it as false, defiling, destructive. I have marked the apple of my eye, that tenderest particle of our frame, that it is not only offended by a blow or a wound; if so much as an atom of dust find entrance, it would smart until it had wept out. Now, may such be my conscience, sensitive of the slightest touch of sin, not only fearful of resisting, rebelling, or 'quenching the Spirit,' but grieving for every thought of sin, that grieves that blessed Comforter—that tender Friend."

Land Slide in Ireland.—Patrick Malone, parish priest of Belmullet, writes to a Dublin paper about an extraordinary convulsion of nature which occurred within eleven miles of that town a few nights ago. The "side of a mountain was raised from its bed, and suddenly breaking up into huge fragments, proceeded down the inclined surface, carrying destruction in its course, until it spent its fury in the waters of the Atlantic." The portion of mountain which broke up contained an area of about forty acres, and though the elevation was not more than one foot in fifteen, the great altitude from which the subterranean current descended accounts, he thinks, for the irresistible force which attended it. Hundreds of large fragments, some of them measuring two thousand cubic feet, are now, P. Malone says, to be seen thrown in on either side and strewn upon the undisturbed plain, without the appearance of water having accompanied them there. His explanation of the phenomenon is that the great drought of the preceding two months created a vacuum between the peat surface and its gravely substratum. The heavy fall of rain being pressed into the cavity produced the eruption. Several families had a narrow escape of their lives, some persons having been carried forward a distance on the moving and breaking ground. The bog debris is scattered over the crops of several poor men, a road is blocked by the fragments, a dale

closed up, and a valley created "where nothing but a mountain appeared before."—*Evening Post.*

"ONLY WAITING."

Selected.

A very aged man in an almshouse was asked what he was doing now? He replied, "Only waiting."

Only waiting till the shadows

Are a little longer gone;

Only waiting till the glimmer

Of the day's last beam has flown;

Till the night of earth is faded

From the heart once full of day;

Till the stars of heaven are breaking

Through the twilight soft and grey.

Only waiting till the reapers

Have the last sheaf gathered home,

For the summer time is faded,

And the autumn winds have come;

Quickly, reapers! gather, quickly,

The last ripe hours of my heart,

For the bloom of life is withered,

And I hasten to depart.

Only waiting till the angels

Open wide the mystic gate,

By whose side I long have lingered,

Weary, poor, and desolate,

Even now I hear the footsteps

And their voices far away;

If they call me, I am waiting,

Only waiting to obey.

Only waiting till the shadows

Are a little longer gone;

Only waiting till the glimmer

Of the day's last beam is flown;

Then from out the gathering darkness,

Holy, deathless stars shall rise,

By whose light my soul shall gladly

Tread the pathway to the skies.

KNOCKING AT THE HEART.

Selected.

One bid me turn aside,

Saying, He had a message I could bear

Best in some quiet place; but as I went

I heard the busy voices of the world,

And, listening to them, answered in my pride

I had no care for being interrupted

On keeping all my old companions near.

He called me once again,

Pleading that He had precious things to say,

Which he desired that I should understand;

Things which he would not tell to other men.

I said, that if I were too long away,

I could not join my company, and then

Should lose my place of honor in the band.

He told me I was ill;

That He saw time had chosen for His call

Because He saw my labor was too much,

And that I greatly needed to be still.

I answered, I was strong enough for all

That I had planned that morning to fulfil;

And so again shook off His gentle touch.

And yet I suffered sore:

My eyes were dim with weeping all the night;

A heavy burden preyed upon my mind;

I dared not look on the long way before;

I dared not look on the dark way behind;

Glad morning could not bring my spirit light;

The way of hope and peace I could not find.

I am grown wiser now,

And sadder with the knowledge of my loss

Of all the holy words I might have learned,

Of counsels whose sweet comfort would not cease.

Oh, if, alone with Him, I had but turned,

Had bowed in meekness 'neath the bitter Cross,

And found it change to blessing and to peace!

He is not far away;

For still, at intervals, I hear His voice;

I hear His footsteps coming to my door

And whisper that the music is the day.

Enter, O Lord! Oh! speak to me once more,

And I will list each word that Thou dost say

As humbly as a child,—and will rejoice.

—*Sunday Magazine.*

Lake Superior Iron.—The iron product of the mines adjacent to Lake Superior is one of the most interesting industrial subjects of the day. Three years ago it was stated that one-eighth of all the iron made in this country was dug in Marquette county. Ten years ago Lake Superior iron was mineralogical marvel. The Sault St. Mary Canal was opened in 1855, and iron shipments were then made for the first time. They have grown in this way:

	Tons.		Tons.
In 1855,	1,445	In 1861,	45,000
" 1856,	11,594	" 1862,	115,721
" 1857,	26,184	" 1863,	185,271
" 1858,	31,135	" 1864,	235,121
" 1859,	65,679	" 1865,	178,701
" 1860,	116,984	" 1866,	235,221

The product of the last year was really 396,261 tons, but a large quantity was sold to blast furnaces near at hand. The deposits in this region are great, and easily worked. All of the iron have easy access to water carriage, none being more than thirty-five miles from such transportation, while most are within thirteen. Freight Detroit or Cleveland is from two and a half three dollars per ton. Coal is abundant at the places, and these facilities sufficiently account for the rapid development referred to. Other localities have shared with Cleveland and Detroit the profits of this business. If the ratio of increase continues—and the increase of population and consumption warrants that expectation—it seems to be no good reason why ten years hence these cities may not have an iron business which will compare favorably with that of shipping some of the most important shipping ports of lakes.—*N. American.*

For "The Friend"

Will the editor of "The Friend" please insert the following appeal for the dumb, from *Country Gentleman*, an agricultural paper published in Albany? A gentleman suggests, in regard to meat brought from the West, that placing it in a close box, and surrounding it with cloths saturated with a constant stream of water, the quick motion of the car, with the air play upon nearly the whole of the surface, it would keep at a low temperature by evaporation,—thus bring to an end the cruelties practised the present mode of transporting cattle to East.

HUMANITARIAN.

"CRUELTY TO ANIMALS IN TRANSIT."

"Three ladies, now on a western tour, wrote to the *Country Gentleman*, begging its investigation of a subject that ought long ago to have received the attention of men,—namely, cruelty practised upon animals sent eastward by the railroads. They are informed that stock closely packed in the cars, frequently remain without food or water, or opportunity for change of posture, in the insufferably hot weather of dog-days, as at other periods of the year, for twenty-four to sixty hours on the stretch!"

"We have alluded to the subject before, and the result of the movement has been the passage of a law in this State, compelling it to be stopped at the necessary intervals, or stock, if necessary, to be unshipped, to give them food, water and rest from the constant jarring when in motion. The legislative authority of Ohio, Indiana and Illinois should imitate, as promptly as possible, as well as Pennsylvania and Maryland, through whose other leading lines are largely engaged in transportation of animals. On the Baltimore and Ohio Railroad, we saw, this season, a train loaded closely with hogs, for which the only refresh-

owed was a very imperfect deluge of water, at way station, occasionally, from the spout used replenishing the engines. There were no conveniences for accomplishing even this, in a satisfactory way; the water poured out about as fast as it went in, and so that very few of the crowded animals could get at it at all. It was really pitiful to see them thrusting their pouting snouts out, between the bars of their enclosure, in the vain hope of catching a few drops of the welcome water; and one of the attendants remarked, "they would be pretty much all *lard*, by the time they got to Philadelphia,"—a statement not over true, as any spectator would confess.

It is not alone humanity which should lead to greater regard for the comfort and health of the stock coming forward to the eastern markets; but, slaughtered as it generally is, without affording the animals any time to recover from the harsh and unwholesome internal condition and external bruises, to which they have been subjected, they cannot make proper food for human consumption. No one knows how much disease might be prevented, with greater care to ensure all articles of diet in fit condition; but we frequently hear of complaints about bad stale vegetables, much less is said with reference to the no less important subject of *hats*,—except when they become notoriously *unsuited*.

The Free Schools of Illinois.—The sixth biennial report of the Superintendent of Public Instruction of the State of Illinois, for the year 1865-6, 1866, has been issued. It is, in some respects, one of the most interesting documents that have been published by that State. We learn from it that 614,659 scholars were reported in all of the common schools of the State for the year ending September 30, 1866. These were under the tuition of 6,825 male and 10,454 female teachers. The number of school houses reported is 9,753, an increase of 589 over the previous year.

The two-mill school tax yielded \$750,000. This for the past eleven years has amounted to \$493,794.51; in addition to which upwards of \$5,000,000 has been raised for school purposes by local taxation.

The Congressional land grant for the promotion of agricultural and scientific education gives to the State of Illinois about five hundred thousand acres of land.—*E. Post.*

Selected for "The Friend."

Short Lesson for Teachers, and for Teachers of Teachers.

Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel." Y. W.

enth mo. 6th, 1867.

A Dog Story.—A surgeon at Netley, England, lately took a long walk in the neighborhood of Southampton, accompanied by his dog, a fine Newfoundland. In the evening he missed some papers from his coat pocket and his dog. The owner did not surprise him, as his dog often wandered from him in his walks. The next day, annoyed and puzzled at the loss of his letters, he thought it possible he might have drawn them from his pocket with his handkerchief during the previous day's walk. He resolved, therefore, to repeat the walk, for he might have dropped his letters in an unfrequented path. About four miles from the hospital he came suddenly upon his dog lying on the ground, with the letters close by. The dog had laid by the side of the letters sixteen hours.

For "The Friend."

One Session in Schools.

The one session system, as now existing in many of our schools, demands the serious attention of parents, teachers, and all concerned in the welfare of these schools. As now carried out it is injurious to the health of both teachers and pupils; injurious to the advancement of the latter; and interferes with the domestic arrangements of many homes. I believe all will admit that the health of our children is a matter of the first importance, and that all the arrangements of the school-room should be made with a due regard to the preservation of health; and yet I can conceive of no plan more calculated to destroy it than that of keeping young and active children confined in a close room from 9 o'clock in the morning till 2 in the afternoon,—five hours, poring over, or rather vainly endeavoring to pore over Webster, Brown, Greenleaf and Cicero, till their heads ache and their brains reel over the task. Let any one of mature years apply themselves, as children are expected to, in this way, and I am greatly mistaken if they will not soon discover that they are wholly unequal to do, even for a few days, what is required of their children year after year. It is true that five consecutive hours are not spent in the school-room—there are short intervals for recreation which are a great alleviation—but so far from curing the evil, they only prove the value of two sessions per day. For if a few minutes relaxation are so beneficial, how much more so would be the total suspension of all study for two or three hours?

I have had considerable experience in the school-room—often with a large school composed of pupils of various ages and abilities. A rainy day, good skating, or some unusual occurrence, would suggest to the pupils an excuse to have one session, and accordingly a deputation would come forward, to ask that the exercises might go on without the interruption of a "noon." The request was often granted, but I invariably found that when the usual hour for adjournment arrived, the spirit of the school began to flag, the pupils became restless and uneasy, and though anxious to push through, it was all up hill work, and mostly to so little profit, that I generally looked upon the time spent in school after the usual hour for adjournment as lost; and now upon looking back believe it would have been better to have dismissed my school at the usual hour, and drop the afternoon exercises entirely. To undertake to do the whole work of a day in the first half thereof, is about as rational as it would be for a farmer or a merchant to do the work of a week in the first four days, that he might have the remaining portion for rest. The farmer, the merchant and the mechanic, have to employ themselves all the day, and why should not the teacher and his pupil do likewise? By being employed all the day, I do not mean to spend more time in the school-room, but to spread it over the day from 9 o'clock in the morning to 4 or 5 o'clock in the evening, giving a couple of hours in the middle of the day to dinner and play, and suitable recesses besides. This would give ample time for calisthenic exercises, now so sadly neglected in most schools, though admitted by all to be of great importance; not only in a purely physical point of view, but as an antidote for that listlessness and want of energy so prevalent in many schools. I have heard some teachers say they have no trouble in keeping up the spirit of their schools; that all that is necessary is a proper rotation of exercises and a wide awake teacher. True, much can be done in this way, but it is at best a hot house system of forcing—the mental battery is excited

to renewed and constant effort when it needs rest—the medicine employed—but aggravates the disease, and the child returns from school completely worn out with his long confinement, his nervous system exhausted and no appetite for dinner, or else such an unnatural one that he is liable to injury by its indulgence. The balance of the afternoon the mother's utmost ingenuity and patience are taxed to find suitable employment or amusement for the child, for he is remembered they are heartily tired of books for that day, and in the city at least there are few out door sports to interest them, while to allow them the liberty of the streets would be moral poison. The next day it is the same thing over again, and so day after day, year after year, the poor child drags along, listless at school, enfeebled in health, pale and sickly, lacking that mental vigor which a proper and judicious mingling of study and recreation would give, but for which there is no time under the present one-session plan.

Fathers and mothers, look to it before it is too late! Depend upon it, your children will advance more rapidly in their classes and grow up more vigorous both in mind and body under the old regime than the new. Aye, if I mistake not, some of our schools would be more prosperous than they now are if they would return to the two session plan.

I have carefully observed the different effects of the two plans upon the same pupils, and the preceding remarks are the result of my experience both as a teacher and parent, and I offer them to the readers of "The Friend" hoping they will examine the subject carefully for themselves.

A.

What is Jute?

After such an event as a great and devastating fire, during which the public journals announce that a great many bales of jute were totally destroyed, we hear in many directions the inquiry, "What is Jute?" A remote notion seems to be entertained by some, that it is a kind of vegetable fibre resembling hemp, which is used as a substitute for that valuable material in the manufacture of ropes and cordage. Others possess an idea that it is fraudulently mixed with silk in the manufacture of silken fabrics; and not a few, that its sole use is in the manufacture of paper.

Jute is a name given first in India to a fibre comprising the inner bark, or liber, of two species of plants, called respectively *corchorus olitorius* and *corchorus capsularis*, belonging to the same natural family as the lime tree, from the inner bark of which the bast is derived, so well known to horticulturists as the material of "bast matting." The fibre, as prepared for the market, might easily be mistaken by the novice for hemp, but it is softer, more glossy, weaker, and under the microscope, more transparent, more slender, and apparently with thinner cell-walls.

The jute plant is an annual, varying in height from four to twelve feet, the stems being from three-quarters to an inch, and a half in circumference. Its leaves are alternate, elongated, and serrated at the edges, the two lower serratures being lengthened out into a slender thread. The flowers are small, and have five yellow petals. Jute is largely cultivated, especially throughout the Bengal Presidency, where its domestic manufacture occupies almost all classes of Hindoos. It has been estimated that the annual weight of jute manufactured in India is not less than 118,000 tons. Not less than 50,000 or 60,000 tons of jute fibre are annually exported to Great Britain, and the total production in India is estimated by Dr. Forbes Watson at not less than 300,000 tons.

That is, therefore, a very important staple in the commerce of India.

The great trade and principal employ of jute in India is for the manufacture of gunny chuts, or chuttees, for making bags. These gunny bags are the common coarse bags in which Indian produce is brought to the English market. This industry pervades all classes in Lower Bengal, and penetrates into every household. Men, women, and children find occupation therein. Boatmen in their spare moments, husbandmen, palankeen-carriers and domestic servants; everybody, in fact, being Hindoos—for Mussulmans spin cotton only—pass their leisure moments, distaff in hand, spinning gunny twist. Its preparation, together with the weaving into lengths, forms the never failing resource of that humble, patient, and despised of created beings—the Hindoo widow—saved by law from the pile, but condemned by opinion and custom for the remainder of her days literally to sackcloth and ashes, and the lowest domestic drudgery, in the very household where once, perhaps, her will was law. This manufacture spares her from being a charge on her family—she can always earn her bread.

There is scarcely any other article so universally diffused over the globe as the Indian gunny-bag. All the finer and long stapled jute is reserved for the export trade, in which it bears a comparatively high price. The short staple serves for the local manufactures, and, it may be remarked, that a given weight of gunny bags may be purchased at about the same price as the raw material, leaving no apparent margin for spinning and weaving—*Science-Gossip.*

For "The Friend."

Believing the following description of Thomas Elwood's ride in 1660, a few weeks prior to the restoration of Charles II., given by himself, may interest some of the readers of "The Friend," it is sent for insertion. He says: "I had been at Reading, and set out from thence on the first day of the week, in the morning, intending to reach (as in point of time I well might) where a meeting was to be that day. When I came to Maiden Head I was stopped by the watchman laying hold on the horse's bridle, and telling me I must go with him to the constable's, for travelling on Sunday. Accordingly, I suffered him to lead my horse to the constable's door. When we got there, the constable told me I must go before the warden, who was the chief officer of the town; and he bid the watchman bring me on, himself walking before. Being come to the warden's door, the constable knocked, and desired to speak with the warden. He thereon quickly coming to the door, the constable said: 'Sir, I have brought a man here to you, whom the watch took riding through the town.' The warden began to examine me, asking, 'whence I came and whither I was going.' I told him I came from Reading, and was going to Chalfont.

He asked me why I travelled on that day. I told him I did not know that it would give offence to ride or to walk on that day, so long as I did not drive any carriage or horses laden with burthens.

'Why,' said he, 'if your business was urgent, did you not take a pass from the mayor of Reading?'

Because, I replied, I did not know or think I should need one.

'Well,' said he, 'I will not talk with you now, it is time to go to church—but I will examine you further anon,' and turning to the constable.

'Have him to the inn, and bring him before me after dinner.'

The naming of an inn, put me in mind that such public houses were places of expense, and I knew I had no money to defray it, wherefore, I said to the warden: Before thou sendest me to an inn which may occasion some expense, I think it needful to acquaint thee that I have no money. At that the warden stared, and turning quickly upon me, said,

'How! no money? How can that be? You do not look like a man that has no money.'

However I look, I tell thee the truth, that I have no money, and I tell it to forewarn thee, that thou mayest bring no charge upon the town.

'I wonder,' said he, 'what art you have got, that you can travel without money, you can do more, I assure you, than I can.'

I making no answer, he went on and said: 'Well, well, but if you have no money, you have a good horse under you, and we can distraint him for the charge.'

But, said I, the horse is not mine.

'Ho! but you have a good coat on your back, and I hope that is your own.'

But it is not, said I, for I borrowed both the horse and great-coat. With that the warden, holding up his hands, smiling, said,

'Bless me! I never met with such a man as you before! What! are you sent out by the parish?' Then turning to the constable, he said, 'Have him to the Greyhound, and bid the people be civil to him.'

Accordingly, to the Greyhound I was led, my horse put up, and I put into a large room, and some account given of me, I suppose, to the people of the house.

This was new work for me; and what the issue would be, I could not foresee; but being left there alone, I sat down and retired in spirit to the Lord, in whom alone was my strength and safety; and of him I begged support, even that He would be pleased to give me wisdom and right words to answer the warden, when I should come to be examined before him again.

After some time, having pen, ink, and paper about me, I set myself to write what I thought would be proper if the occasion required, to give to the warden. While I was writing, the master of the house being come home from worship, sent the reporter to me to invite me to dine with him. I bid him tell his master that I had no money to pay for dinner. He sent the man again to tell me I should be welcome to dine with him, though I had no money. I desired him to tell his master that I was very sensible of his civility and kindness, in so courteously inviting me to his table, but I had not the freedom to eat of his meat, unless I could pay for it; so he went on with his dinner, and I with my writing. But before I had finished what I had on my mind to write, the constable came again, bringing with him his fellow constable. This was a brisk genteel young man, a shop-keeper in the town, whose name was Cherry. They saluted me very civilly, and told me they came to take me before the warden. This put an end to my writing, which I put into my pocket, and went along with them.

Being come to the warden, he asked me the same questions he had asked before, to which I gave him the like answers. Then he told me the penalty I had incurred; which he said was either to pay so much money or lie so many hours in the stocks, and asked me which I would choose. I replied, I shall not choose either, and I have already told thee I had no money; though if I had money, I could not so far acknowledge myself an offender as to pay any. But as to lying in the stocks, I am in thy power to do unto me what it shall please the Lord to suffer thee.

When he heard that, he paused awhile, and then told me he considered I was but a young man, and might not perhaps understand the danger I had brought myself into, and therefore he would not exercise the severity the law awarded me. It hopes that I would be wiser hereafter, he would pass by this offence and discharge me. Then putting on a countenance of the greatest gravity, he said: 'But young man, I would have you to know, that you have not only broken the law of the land, but also the law of God, and therefore you ought to ask Him forgiveness, for you have high offended Him.'

That, said I, I would most willingly do, if I were sensible I had offended Him by breaking any law of His.

'Why!' said he, 'do you question that?' Yes, truly, said I, for I do not know of any law of God, that doth forbid me to ride on this day.

'No, that is strange! Where, I wonder, were you bred? You can read can't you?'

Yes, said I, that I can.

'Don't you thus read,' said he, 'the commandment; Remember the Sabbath day to keep it holy, &c.'

Yes, I replied, I have read it often and remember it well. But that command was given to the Jews, not to the Christians, and this is not the day, their Sabbath was the seventh day, but this is the first day of the week.

'How is it,' said he, 'you know the days of the week no better. You need to be better taught.'

Here the young constable, whose name was Cherry, interposed, and said: 'Mr. Warden, the gentleman is right as to that, for this is the first day of the week, and not the seventh.'

This the old warden took in dudgeon, and looking severely on the constable, said: 'What! do you take upon you to teach me? I'll have you know, I'll not be taught by you.'

'As you please, for that, sir,' said the constable, 'but I am sure you are mistaken on that point for Saturday was the seventh day, and you know yesterday was Saturday.' This made the warden hot and testy, and put him so out of patience that I feared it would have come to a downright quarrel betwixt them, for both were confident, and neither would yield. And so earnest were they engaged in the contest, that there was no room for me to put in a word betwixt them. At length, the old man having talked himself out of wind, stood still awhile, as it were to take breath, and then bethinking of me, I turned, and said: 'You are discharged, and me take your liberty.'

But, said I, I desire my horse may be discharged too, else I know not how to go.

'Aye,' said he, 'you shall have your horse and turning to the other constable, who had offended him, he said, 'Go see that his horse be delivered to him.'

A way thereupon, went I with the constable leaving the old warden and the young constable to compose their difference as they could. But come to the inn, the constable called for my horse to be brought, which done, I immediately mounted and began to set forward. But the hostler, knowing the condition of my pocket, modestly said to me, 'Sir, don't forget to pay for your horse's standing.' No, truly, said I, I don't forget it, but I have no money to pay it with, so I told the warden before I sent him. 'I've held your tongue,' said the constable, 'I see you're paid.' Then opening the gate, he let me out, the constable wishing me a good journey, and through the town I rode without fail.

estation, though it was as much the Sabbath joy, when I came out as when I went in. I never thought arose in me as I rode away, that I had been preserved from doing or saying anything which might have given the adversaries of Truth offence against it, and against the Friends, and as I sprang up in my thankful heart, to the Lord my Preserver. It added not a little to my joy that I felt the Lord near unto me by his presence in my heart to check and warn me, and that my spirit was so far subjected to him as to be able to take warning."

With joy and thankful congratulations his friends at Chalfont, welcomed his return. They were anxious about him, knowing that he intended to be with them at meeting.

California Silk.

From the earliest settlements in this country up to the present time, public attention has at great periods been directed to the subject of raising. Indeed, this appears to have been one of the earliest and most successful industries introduced in this country, for it is related that it was made from material grown in Virginia was introduced by Charles II. at his coronation in 1551. Raising mulberry trees for rearing silk-worms was a useful industry in the early history of the colonies, and it was incumbent upon property holders by legislative action, and prior to the Revolution it was considered quite fashionable for ladies to devote their leisure moments to tending silk-worms. The non silk being sent to England to be manufactured. The State of Georgia was settled chiefly because its climate was deemed peculiarly suitable for raising silk, and liberal appropriations were made to the colony by parliament for its encouragement. A rich brochure woven from Georgia was worn by Queen Caroline as a court dress. In the Southern States the only ones insisted, for each of the older States have at various times been extensive silk raisers, but from various causes the industry has finally fallen into disre-

pute, although practically a failure in the Eastern States, this employment seems destined at no distant day to assume importance in the Pacific States, particularly in California. The climate of this western region is dry, warm, and equable, having all the requisites for success. Our exchanges with the State speak quite favorably of the new culture, and anticipate its development in time as an important industry. A pioneer in this enterprise is M. Louis Prevost, of San Jose, who, having had some previous experience in this line, and who, in his system of treatment has deviated somewhat from the usual manner of raising the worms, introducing improvements whereby time and labor are saved, and consequently increasing the prospects of making the business a paying

one of the most marked innovations on the old methods, is feeding with branches of the mulberry trees instead of leaves, a change which is to work admirably. Sufficient food can be gathered and distributed to 80,000 hungry worms by only three hours labor per acre; then the trees prosper better by cutting away a portion of the shoots entire instead of partially stripping all the twigs, while the leaves themselves retain their freshness much longer in that climate, by remaining attached to the stalk. It is the air in San Jose that remnants of the old and other offal are soon completely destroyed, so that in a room where 80,000 worms are reared on trays which are never removed for cleaning, the air is at all times entirely free from

The demand for the worm eggs, both for home use and exportation, is so great that M. Prevost decided this year to save no cocoons for silk, but has allowed all the larvae to undergo the full metamorphosis and pass through the crystal into the moth state. He estimates his crop at from 12,000,000 to 15,000,000 eggs, and three crops may be raised a season. The French and Italian silk masters do not preserve any larvae that are not hatched by the fourth day of incubation. M. Prevost hatched out all his eggs this year and kept each production separate. The first day's crop of worms and the twelfth day's as shown by the results, are equally valuable, the worms last hatched growing to as large a size, and the cocoons being as fine as from those that first left the shell. All these experiments go to show the superior vitality and the healthy condition of California worms over European.

William Garton "Being asked by a young man, that watched with him, how he did, he replied, 'I am the better to see young men come up in the truth.'"

A friendly person coming to see him, on his sick-bed, he put out his hand to him, saying, "Ah! thou lackest something: there be serious times."

Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing them to the benefit of others that need. The first without the last begets covetousness; the last without the first begets prodigality. Both make an excellent temper. Happy is the place where they are found.—William Penn.

THE FRIEND.

TENTH MONTH 12, 1867.

OHIO YEARLY MEETING.

By accounts received of Ohio Yearly Meeting, we learn that it convened at Mount Pleasant last week; its first sitting being on the 30th ultimo. The Meeting of Ministers and Elders was held on the 28th.

The meetings for Divine worship on First day, the 29th, were unusually large, both morning and afternoon. They are reported to have been quiet and very satisfactory, a good degree of solemnity attending, both while silently waiting on the Most High, and while ministers were engaged in the exercise of their gifts.

The meeting for business was quite as large as heretofore, perhaps rather larger than last year. All the representatives from the Quarterly Meetings were in attendance except two, detained away by indisposition.

Samuel Cope and Ebenezer Worth, of Philadelphia Yearly Meeting, were present with minutes.

It was concluded to form a new Quarterly Meeting, in Iowa, composed of the three Monthly Meetings which have been established there for some time, and have become quite large. It is to be called Hickory Grove Quarterly Meeting.

We hope to receive a copy of the minutes before long, when we will furnish our readers with fuller information of the proceedings.

We take this opportunity to state, that the accounts spread abroad, that Ohio Yearly Meeting had divided and subdivided since the separation from it, that took place in 1854, are misrepresentations. As was the case within Philadelphia Yearly Meeting, so a few members withdrew from

Ohio Yearly Meeting, we think about three years ago, but we understand those thus leaving it have not held any meeting they call a Yearly Meeting, nor claimed to be Ohio Yearly Meeting, nor professed to disown any of those they were formerly associated with, as has been reported. Their number was quite small: what divisions may have taken place among them—if any—we do not know: their actions have nothing more to do with the standing and integrity of Ohio Yearly Meeting, than have those of the body that separated from it in 1854.

These separations, both in this and in other Yearly Meetings have given, and we apprehend, must continue to give the Society much trouble; and deep religious concern to all who are sincerely desirous to see Friends laboring together in the gospel as one body. It will be a time of rejecting to many a weary traveller, when the healing waters shall rise so as to cover the desert places, and that everything that moveth, wherever they come, shall live. If we would be instrumental in hastening the coming of that day, we must know every root of bitterness that may be secretly buried in our hearts, plucked up, and a willingness wrought to endure hardness, as good soldiers of Jesus Christ, and to suffer with his suffering seed.

Did Friends everywhere labor earnestly to experience the transforming power of Divine Grace, so as to have their natural propensities and will crucified, their spiritual ear acquainted with the insuasive voice of the Shepherd of the sheep, and their hearts given up to follow him, we cannot doubt that He would lead them safely out of the difficulties and defections of the present time, and restore paths of peace and holiness for them to dwell in. But the faith that is overcome by the world cannot effect this. Then let all who long to see the Society brought back to its primitive purity and dignity, strive and pray that they may receive or retain that faith by which the elders obtained a good report, subdued kingdoms, and wrought righteousness, and which is the gift of God.

In the present number will be found a communication on the existing fashion of one session of school in a day. We know not whence it comes, but we heartily endorse the sentiment contained in it, that children suffer from being too long confined at the desk. Young children should not be expected to remain in school more than from two to three hours in a day; after they are twelve years old, they will generally bear an hour more. In both cases, the time should be divided by at least sixty minutes for bodily exercise. We do not think it a matter of great importance, whether the school hours are before or after the common dining time, provided the pupils have the full sixty minutes, either consecutive or divided, to take nourishment and exercise.

From our own experience and recollections of our school-days and school-fellows, we apprehend there was quite as much evil resulted from keeping the scholars in the school-room from half-past eight to twelve in the morning, and from two to five in the afternoon, as there is now from the one session. The immature physical system of a child, especially the brain, cannot bear being long taxed, with attention to either study or work, without some penalty. Nature prompts the young to mobility and diversified application, and they should not be too long restrained from obeying her.

The idea of keeping a child in school merely to save parents or caretakers the trouble of watch-

ing over, and finding fitting amusement or employment for it, is hardly consonant with the best interests of either.

SUMMARY OF EVENTS.

FOREIGN.—Information has been received by the U. S. Treasury Department from an official source, that the wheat crop of Great Britain and Ireland in short in quality as well as in quantity. Competent judges estimate that it will fall about twenty per cent. below an average crop.

Garibaldi has issued an address urging all his followers to go to Rome. It is said the Papal troops have been beaten at Bagnara. Garibaldi refused to give his parole not to engage in hostilities against the Papal government, and consequently is detained under guard in Rome. The Pope's soldiers have asked the aid of the Italian government, but the latter refuses any troops. It is said that if a revolt breaks out in Rome the Pope will fly to Civita Vecchia.

In Paris, as well as throughout Europe, the political situation causes much distrust and uneasiness. A visit from the Emperor of Austria was expected at Paris during the present month.

It is rumored that there will be an immediate change in the Italian Cabinet, and Cialdini will take the place of Rattazzi at the head of the government.

It is reported on the continent that Napoleon has placed a note in the hands of the Emperor of the south German States, in which, after calmly discussing the last circular of the Prussian Cabinet urging German unity, he asks them to pledge themselves not to pass the Rhine and merge their countries in the new confederation of the north.

The Roman Catholic Bishops of the Austrian Empire have met in Congress and declared their opposition to any change in the Concordat.

Hungary will contribute from 1869, 33,000,000 florins annually towards paying the interest on the debt of the Austrian Empire.

Gen. Priu, the leader of the Spanish insurrection, has been banished from Belgium. General Luzaudi has received the nomination as Captain General of Cuba, and sails immediately for Havana.

The cession of the island of Caudia to Greece is still urged by Russia.

The latest advices from South America give no definite intelligence as to the result of the recent bombardment of the Paraguayan fortifications, but state that the Brazilian and Argentine fleet was lying inactive off Humaita, and that the land forces were making no preparations for any further movements.

Fenian disturbances continue, and rumors were prevalent in England of a new and wide-spread conspiracy. The London dispatch of the 5th says, there were apprehensions last night of a Fenian attack on one of the armories, and the proper measures were taken to guard against it. The Pan-Anglican Synod has issued an address condemning Rationalism, Popery, and Mariolatry, and seeking to promote unity in the Church.

The reciprocal treaty between the United States and the Hawaiian Legislature on the 2d of Ninth month, and was ratified by the king.

A Florence, Italy, dispatch of the 7th states, that the revolutionary volunteers were invading the Papal territory on all sides. On the sixth a detachment of troops sent out from Rome to the coast of Anagnina, was defeated by them and compelled to fall back towards the city.

A report is current in Paris that Prussia is disposed to support the demands of Italy in regard to Rome.

A dispatch from Aden, at the mouth of the Red Sea, announces that the pioneer steamers of the expedition for the release of the British captives in Abyssinia, have sailed from that port for the coast of Abyssinia.

A violent and most destructive typhoon has visited the harbor of Hong Kong, causing great loss and damage to the shipping.

On the 7th consols were quoted at 94½. U. S. 5-20's 71-76. Middling uplands cotton, 8½d. Orleans, 8½d. California wheat, 14s. 3d. per 100 lbs. Red wheat, 13s. 12d.

UNITED STATES.—*The Public Debt.*—The monthly statement of the Secretary of the Treasury shows the debt on the first inst. to be as follows: Debt bearing coin interest, \$1,745,196,141; debt bearing currency interest, \$461,074,681; matured debt not presented for payment, \$18,221,257; debt bearing no interest, \$405,497,377. Total debt, \$2,630,389,456; amount in the Treasury, \$135,112,009.24 deducted, leaves the debt, less cash in the Treasury, \$2,495,277,446.76, which is \$10,178,648.29 less than at the first of Ninth month last. During the month the debt bearing coin interest

increased \$29,508,400, and the debt bearing currency interest was reduced \$47,570,175.

The Currency.—On the first inst. the amount of United States legal tender notes outstanding was \$361,164,844; of fractional currency, \$29,864,713, and of national bank notes, \$299,064,655—total, \$690,134,223.

Philadelphia.—Mortality last week, 237; that of the week ending 10th mo. 6th, 1866, was 367. The mean temperature of the Ninth month, according to the record kept at the Penna. Hospital, was 68.21 deg., the highest being 86°, and the lowest 45°. The amount of rain during the month was 1.74 inch. The rain fall of nine months has been as follows: during the first six months of this year, 30.20 inches, in the Seventh month, 2.38 inches, in the Eighth month, 15.81 inches, in the Ninth month, 1.72—total 50.11. In the corresponding portion of 1866 the rain fall was 35.87 inches.

Reports from the military and naval forces reported yellow fever last week was 405. General Grant has issued an order authorizing those officers who are absent from their post in the Fifth Military District, to remain absent until further orders, in order to avoid the epidemic.

South.—It is stated that heavy rains have seriously damaged the crops in Florida and southwestern Georgia. Thirty thousand head of cattle, from Texas and New Mexico, were recently at Abilene on the Union Pacific Railway, one hundred and sixty-five miles from the Kansas State line. Gov. Swann has proclaimed the establishment of a new constitution of Maryland. He states the "verified" vote at 41,152 for the constitution, and 13,036 against it. The counsel for Henry Smith, charged with perjury in New Orleans, took exceptions to the case being tried before Assistant Recorder Dunn, on the ground "that he is a negro, is unrecognized by the laws of Louisiana as a citizen, and is, therefore, not legally an officer of justice." The Recorder overruled the exception, tried the case, and discharged the prisoner, as the prosecutor declined to testify while a "negro" was acting as Recorder. The prosecutor was then fined \$25 for insulting the court. General Ord has appointed a former slave and business manager of Jefferson Davis a major.

Mexico.—During the Eighth month 3,295,622 cwt. of wheat were imported into Great Britain, of which Russia supplied about 40 per cent., Prussia 19 per cent. and the United States 10 per cent., Egypt 5½ per cent., and Turkey 5 per cent.; the residue coming from France, Denmark, and other countries. The total shipment from San Francisco during the quarter ending 9th mo. 30th, were 1,492,441 sacks. The gold value of wheat and flour exported from San Francisco the present year is about \$2,950,000.

The steamer *Only Chance*, from Port Benton, Montana, arrived at Omaha on the 4th inst. with \$3,000,000 in treasure.

Sixty-eight thousand three hundred and ten acres of the public lands were entered at the Denver Land office in the Ninth month. Preparations were making for holding an agricultural fair at Denver this week. A fast freight line is to be established between the terminus of the Pacific Railroad at Denver and the West.

It is said that one-eighth of the iron and steel now made in the United States is from the iron ores of Lake Superior.

In Russian America a seam of pure anthracite coal over thirty feet deep has been discovered, and has been traced for a mile, near a glacier harbor, where there is an abundance of ice.

The Penobscot river, in Maine, which has recently been subjected to a survey by a body of United States engineers, it is reported by them, has its bed so full of sawdust and slabs from the lumber mills on the banks, as to exterminate the bass and salmon.

A hunter in Maine killed a hog 4½ feet long, weighing six feet in length, and weighing nearly four hundred pounds.

A tremendous gale occurred at Galveston, Texas, on the 3d inst., causing immense damage to shipping, houses and goods.

The branch cut at Charlotte, N. C., is soon to be put in operation for assaying purposes only. It is represented that working operations have been recommenced in the mines which were neglected during the war, and that the receipts of gold at this mine are on the increase, not only from localities in North Carolina, but from the contiguous States.

The Indians.—The head Chief of the Osage Indians writes from the Osage Nation, south of Kansas, to the officer in Indian Affairs that the tribe desires to remain on friendly terms with the United States government.

It is stated that the Crow Indians refuse to meet the Indian Commissioners at Fort Laramie next month.

Jefferson Davis.—A Richmond dispatch of the 7th

states, that the trial of the rebel ex-President will begin at that city on the 25th of next month. The accusation is stated, will admit the fact of leaving war upon United States, and will rest his defence upon the ground that being a citizen of a State his allegiance was due provisionally to that State, and not to the United States.

The Markets.—*New York.*—The following were the quotations on the 7th inst. *The York.*—American gold 1 U. S. sizes, 1881, 110½; ditto, 5-20, new, 107½; ditto, 10-40, 5 per cents, 100½. *Superfine State flour*, \$9.90. *Shipping Oil*, \$10.50 a \$11.50. *Michigan and Indiana*, \$3.20 a \$3.50; family and family extra, \$14 a \$16. *No. 1 Chicago spring wheat*, \$23.23; *wheat Michigan*, \$3; *California*, \$3.15. *On*, 7½ cts. *State rye*, \$1.70. *Western mixed corn*, \$1.13. *Cotton*, 20 cts. *Cuba sugar*, 12½ a 12½ cts. *hard refined*, 16½ cts. *Philadelphia*—*Superfine flour*, \$7.50 a \$8.50; extra, \$8.50 a \$10.50; family and family extra, \$14 a \$14. *Red wheat*, \$2.40 a \$2.70; *On*, 7½ cts. *Rye*, \$1.65 a \$1.68. *Yellow corn*, \$1.05, 70 a 77 cts. *Clover-seed*, \$9.25. *Timothy*, \$2.83. *The arrivals and sales of beef cattle* read about 2800 head. Prices were unsettled and rather lower, closing selling at 14 15 cts. for fair to good, and common 9 a 10 cts. per lb. About 8,000 sh. sold at 5½ a 6 cts. per lb. gross. *Hogs*, \$9.50 a \$11. *lbs. net*. *Baltimore*.—*Red wheat*, \$2.75 a \$2.85. *Low corn*, \$1.40; *white*, \$1.30 a \$1.32. *On*, 70 a 75 cts. *Chicago*.—*No. 1 spring wheat*, \$1.93. *Corn*, \$1.07. *On*, 54½ cts. *Chicaneau*.—*No. 1 wheat*, \$2.00. *On*, \$1.04. *On*, \$1.50. *St. Louis*.—*Wheat*, \$2.40 a \$2.65; *red*, \$2.25; *spring wheat*, \$1.97. *Yellow corn*, \$1.01. *On*, 56 a 60 cts.

RECEIPTS.

Received from I. Steer, O. P. per P. Hall, Agt., \$2, 41; from A. Boone, C. W., \$2 to No. 27, vol. 42; J. E. Forsythe, \$2; from J. H. Smith, \$2; from J. E. Forsythe, \$2; from J. Straton, O. P., \$4; from W. Wood, \$2.50, vol. 41; from E. J. Morris, for J. Coppo, O. P., \$2, vol. 41, and for W. G. Coppeck, \$4, vols. 39 and 40; from A. Cowgill, Agt., Io., for J. Thomas, \$2, 41, and for J. Hall, \$4, vols. 40 and 41; from J. Bates, per A. Garretson, Agt., \$3, vol. 41, from J. P. Garretson, Boarding School, O., per W. Hall, \$1, to 52, vol. 41.

WANTED,

A person to take charge of the Girls' nursery at W. town Boarding School. Apply to Elizabeth R. Evans, No. 322 Union St., Elizabeth, N. J., or to J. B. R. 702 Race St., Sarah A. Richie, No. 444 North Fifth St.

NOTICE.

A suitable Friend and his wife are wanted to intend and manage the farm and family under the of the Committee for the gradual Civilization and improvement of the Indian natives at Tusnessa, O. rangus Co., New York. Any person who is intelligent and mind drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., P. John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co., Pa. Joseph Scattergood, 413 Spruce Street, Phila.

TEACHER WANTED.

Wanted, a well qualified Female Teacher, of e and experience, to teach Grammar, History, & FRIENDS' SELECT SCHOOL FOR BOYS, in this City. For further information apply to

Thomas Lippincott, No. 413 Walnut Street, Philadelphia, or to 304 Arch St. Rebecca S. Allen, No. 325 South Fifth Elizabeth Rhoads, No. 702 Race St.

FRIENDS' ASYLUM FOR THE INSANE

NEAR PHILADELPHIA, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSHUA H. WATSON, M. D.

Notice is given for the Admission of Patients to be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

Died, in this city on the 19th ult., ANS ON, wife of John Comfort, an excellent and amiable member of Buckingham Monthly Meeting, Bucks county, 93d year of her age.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

A RELIGIOUS AND LITERARY JOURNAL.

NO. 8.

'There has been much excitement for a few days past in this place, and many fears have been entertained, not by trading people only but by those who are out of business as to the result; but there certainly is a place of quietude under every storm, to be attained by the devoted christian, whose confidence is firm in this overlasting truth, The Lord reigneth.' By his overruling providence he can cause even the wrath of man to praise him, and it is promised the remainder of

wrath he will restrain. May my dear —, with myself, be increasingly engaged to love and serve him in our generation, and count nothing too dear to be parted with to evidence our gratitude to Him who loved us before we loved him. And if the impression is made upon the mind at times, that a full and entire surrender of our own wills yet remains to be effected in us, may we seek unto him who hath all power for ability to be faithful unto death, the death of the first nature, knowing the old man with his deeds to be crucified and slain, that thus we may be prepared to partake of that spiritual resurrection which those witnesses who have been planted with their dear Redeemer in the likeness of his suffering and death."

Chester Co., 9th month, 1867.

The Red Fox—The White Whale.

One day, in the snow time, as I was roaming the woods close by a Canadian river, after wild turkeys, I noticed a flock of mergansers,—thereabouts usually called saw-billed ducks, or sheldrakes,—swimming in a small air-hole that had remained open in the frozen surface of the river. There were four or five ducks, and the pool might have been about ten feet by six in size. I watched them for some time, as they kept stemming the current, but without any intention of wasting ammunition upon them. My attention was attracted elsewhere for a moment, and I was surprised on again looking towards them, to see a splendid red fox sitting at the upper edge of the little pool, where he could not have been more than a couple of yards from the nearest of the ducks. Presently he jumped up, and running to the other end of the pool, stretched out a paw, as if to seize one of them; but they were too quick for him, placing themselves well beyond his reach with a few strokes of their paddles. He was far too cunning to plunge into the water and risk being carried under the ice by the current; and the ducks appeared to be quite aware of this, for they did not make any attempt to rise, nor indeed did they seem to be at all uneasy at the proximity of their natural enemy. It was exceedingly interesting, not to say amusing, to watch the many stratagems of the fox to get at them. Sometimes he would lie down upon the snow and lash about him with his bushy tail, whimpering in a querulous and imbecile manner at being thus outwitted by simple water-fowl. Then a new idea would take possession of him, and he would start up and run round and round the pool at a tremendous pace, probably to try and get a chance at the ducks by flurrying them; but they knew too much for Master Reynard, and always edged away from him at the right moment. Tired at last of watching these manoeuvres, I "drew a bead" upon the fox; but my hands were numbed from keeping still so long, so that instead of hitting him in a vital spot, as I had intended, I only broke one of his forelegs, and away he went into the woods on three paws with amazing speed, while the ducks rose into the air at the report of the rifle, and flew up the course of the river in search of lonelier water. I followed the track of the fox for a mile or more, but had to give up the chase at last. The snow was flecked with spots of blood where he ran; and although the fox is not usually an object of sympathy around Canadian borders, yet I regretted much that I had not missed this one altogether, instead of maiming him, after all the amusement he had just afforded me by his curious pranks.

Among the creatures that visit the lower St. Lawrence is the white whale—*Beluga* of the naturalists. On a fine summer's day, when the water is blue and calm, these curious rovers of the deep may be seen basking with their backs just

above the surface, looking so like small icebergs that they convey an agreeable sense of coolness to the observer. At other times, and especially just about nightfall, they are very active, tumbling and splashing and spouting in every direction, as if in play. Often have I been startled by one as it rose, suddenly, and with a loud snort, close by the little yacht, while we lay at anchor for the night. I was told here that the calf, or young, of this whale utters a kind of bleating cry, and that the mother whales frequently carry their young ones upon their backs. Some few years ago I had an opportunity of verifying the truth of these statements by observing the habits of a white whale and her calf that were exhibited by M. Cutler, of Boston, at Jones' wharves, near New York. The calf used to throw itself upon the back of its dam, with a peculiar squeal, and remain there till carried several times round the tank. Brush wears are built by the inhabitants of these coasts for the capture of this kind of whale, which is generally called the white porpoise here. These wears are merely hedges of stiff brushwood, arranged so as to enclose a wedge-like space, with its wide end open to the river. The whales wander up into them, where they soon become embarrassed by the obstacles on either side, losing their reckoning at last, and "coming to grief" by being stranded up on the beach when the tide ebbs. They are not uncommonly from sixteen to twenty feet in length, and specimens have occasionally been captured which had attained the great length of forty feet—one of average size will yield about a hundred gallons of oil. A soft and excellent leather, well adapted for shoemaker's and other work, is now manufactured from their skins.—*Atlantic Monthly*.

For "The Friend."

Rule 26th in Comly's Grammar reads, "An adverb should not be placed between a verb of the infinitive mood and the preposition to which governs it." This rule is very harshly violated by many newspaper correspondents now, and I was sorry to see two violations of it in "The Friend" of 9th mo. 28th, in the extract from the *Leisure Hour* on the Vatican Testament. "To jealously exclude" for "jealously to exclude," and "to thoroughly examine" for "to examine thoroughly."

A SUBSCRIBER TO "THE FRIEND."

Phila., 10th mo. 8th, 1867.

Children's Feet.—Life-long discomfort, disease, and sudden death, often come to children through the inattention or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to, see that the feet are dry and warm: neglect of this has often resulted in a dangerous attack of croup, diphtheria, or a fatal sore throat.

Always on coming from school, on entering the house from a visit or errand, in rainy, muddy, or thawing weather, the child's shoes should be removed, and the mother should herself ascertain if the stockings are the least damp, and if so they should be taken off, the feet held before the fire and rubbed with the hand till perfectly dry, and another pair of shoes be put on, and the other shoes and stockings should be placed where they can be dried, so as to be ready for future use at a moment's notice.—*Late Paper*.

There is but one thing that deserves our highest care and most ardent desires, and that is, that we may answer the great end for which we were made, viz., to glorify that God who has given us our being, and to do all the good we possibly can to our fellow men, while we live in the world.—*Brainerd*.

The Awakening of the Birds.

Some birds rise much earlier than others. As a rule, those that live in the fields are much earlier, than those dwelling in the woods; and *pro contra*, the field birds go to bed earlier than the wood birds.

The robin is our earliest songster. While the stars still twinkle, and the first gray streaks of dawn have but just appeared, the robin wakes from his sleep, and pours forth his matin hymn. From all sides the songs proceed,—from the orchard and garden, from the edge of the neighbouring woods, and from the trees that fringe the brooks and ponds, you hear the joyous, ringing strains of this delightful songster. After singing for about ten minutes or so, the robin descends from his perch, and seeks his breakfast with an appetite sharpened by the morning air; yet you hear him throughout the morning, but not so often as in the early dawn. Then he puts forth his finest effort; and if you would fully appreciate his song, you must listen to his *matine* which he gives in the earliest light.

While the robin is yet singing, the two pewees awake, and mingle their mournful notes with the robin-concert. These notes, though so sad and plaintive, have, nevertheless, a pleasing effect, and the common pewee especially is welcome long after you have ceased to hear him in the broad glow of day, or even in the quiet evening you may listen to him in the early morning, the fresh air of which seems to have an electric effect not only upon him, but upon all the other birds besides.

Shortly after the robin has finished his song, rather while he is still singing, the bluebird heard saluting the morn with his soft notes. You seldom hear him during the hot summer days of June and July; but here, in the early morning he is the same gallant and musical fellow that was in March and April. Simultaneously with the bluebird the chipping sparrow awakes, and is so heard chanting his simple cricket-like song from the garden and lawn.

But now, as the light increases, and the dawn in the east gives evidence by their crimson hue that the sun is nearing the horizon, birds of sorts begin to awake. The sharp "speak" of the least flycatcher coming from the orchards; the king-birds make the fields noisy with their notes and the songs come so thick and fast that it is next to impossible to tell which was the earliest. The song-sparrows and the indigo-birds sweetly from their accustomed haunts, while the vesper sparrow delivers his delightful strains from the broad open pasture lands. This latter seems to take a fancy to singing in the dusk, although one may hear him at all hours, still preferring the dim morn or the quiet twilight. The bobolink is an early riser too, and his jolly jingling notes add much to the chorus of bird-voice that now chant so sweet a concert on every side.

The forest birds are now awake, and from dark, distant woods come the faint bell-like note of the wood thrush, our prince of songsters. The veery, and the rose-breasted grosbeak join in with him, and the woods soon ring with the notes of these three birds, who are unquestionably the finest songsters. The vireos, who have I awake some time, lend their sweet voices to the choir; and as the sun rises in the sky, concert each moment grows louder and louder. The golden-crowned thrush begins his bucolic song; the wrens, catbirds, orioles, warblers and sparrows all add their notes to the concert; and by the time the sun has lifted itself well above the horizon, all the birds are awake and in full song.—*American Naturalist*.

For "The Friend."

often hear the expression—we have had a meeting to-day—after having heard one of our favorite ministers address an attentive audience; but let us consider in what a good meeting consists; is it in much speaking? 'Tis true there are reasons when the overshadowing presence of the Holy Spirit is so sensibly felt amongst us, and our spoken is so powerful, as to arouse the careless and cause them to exclaim, "How low is this place! this is none other but the will of God, and this is the gate of heaven." Truly are highly favored meetings, but they are so rare, and if those in our small country who witness such perhaps not once a year, feel that these alone are good, how tried and discouraged they must often be as they journey to and from our silent assemblies where, perhaps, "two or three" only are gathered. But I fail to believe that to every sincere-hearted worshiper who thus assembles, the promise is fulfilled that He will be in the midst, and though we may have to wrestle long perhaps about the whole meeting, without feeling the presence of His presence, yet we must still believe He is faithful who hath promised, and that which has been fed with food convenient for us, we are strengthened to press on in the way of acquiring. But oh! how often to the rightly ordered mind at such seasons does He show himself by the breaking of bread, so that though no is spoken, we feel it is good to have been so. Let us then, my dear friends, be concerned for our part, and by watching unto prayer, we have learned in whatsoever state we are, there to be content, let us confidently believe that our gracious Father in heaven will not forsake us; do not first forsake Him; then may we feel that our assembling together has been, and that in the highest sense of the word—have had a good meeting.

10th month, 1867.

Farming in Minnesota.

correspondent of the St. Paul Pioneer gives following interesting account of a visit to an extensive farm in that vicinity:

After a pleasant drive of a few hours we arrived at the ground, and were cordially received, and taken into the midst of the harvesters. Joining at the most elevated part of the field, we looked long enough to take a view of the scene before us. The land owned by M. Dalrymple comprised 2,000 acres, of which 1,700 are in wheat, divided into three farms—a farm of a thousand acres, seven hundred and twenty acres of which are in one field, inclosed with a neat board fence. On the several farms the proprietor has had full sets of substantial buildings of sufficient capacity for one hundred men and about the number of horses. It is sufficient to say they are model farms, and all operated on the policy of wheat raising. It was only last May the 12th ult., that the machines were put into action, and the calculation is to have the whole seven hundred acres cut by the middle of the next week, which will be at the rate of 150 bushels per acre. By the 22d, five threshing machines and cleaners will be put to work in the field where wagons will load for the river depot, and in ten more days from that time this immense harvest will be offered at market.

To land upon which this crop was grown is a rolling prairie, and was broken up last year. The seed sown this spring from the first to the 1st of May. The crop was put in by the implement known as the broad cast steel sower, a

half dozen of which I saw under cover upon the premises.

This crop has been visited by the neighbors and their judgment is that there will be from twenty-five to thirty bushels to the acre. Take the lowest estimate and we have, on seventeen hundred acres of land, 42,500 bushels of wheat, which at present prices delivered at market, say one dollar and fifty cents per bushel, will amount to *sixty-three thousand seven hundred and fifty dollars.*

We take the above from an Iowa paper, the *McGregor Times*, and presuming the statement to be correct, it certainly gives a very favorable view of Minnesota wheat raising, and exhibits farming under very different aspects from that we are accustomed to in Pennsylvania and the eastern States generally.

It must however be borne in mind that by the operation referred to the virgin soil of the prairie is being robbed of the fertility of many years accumulation, and the process cannot be safely often repeated. In Minnesota and almost every where else judicious agriculture includes manuring and rotation of crops.

According to the newspaper statement, Dalrymple's first wheat crop more than repays the first cost of the land, buildings, fencing and improvements of all kinds, together with agricultural implements, farm stock, wages and all the expenses of tillage.

For "The Friend."

The following letter from Samuel Fothergill to the widow and children of Peter Andrews, who died while on a religious visit to Friends in Great Britain, has been sent to us by one of the descendants of the latter. It has never before been in print.

DEAR FRIENDS—The widow and children of Peter Andrews. With a heart affected with tender sympathy allow me to mingle my tears and sorrows with yours, on the mournful occasion of the loss you have sustained by the removal of so tender a relation. It is allowable to mourn for the beloved relations, for the most perfect example, even Jesus Christ, wept for his friend Lazarus—an example we are to follow with patience and resignation.

To be removed out of life, when far separated from his tender relations, that none of you could have the opportunity of paying the latest acts of love and friendship to him, is doubtless an addition to the sorrow such an awful dispensation justifies. But, dear friends, when we consider on the other hand, we are but strangers in this vale of tears, and eternity our final home and fixed habitation, to which we are all hastening; we must allow no new thing hath happened, though it may be new to you, being never before so tried. Yet the lot of all flesh is dissolution, and its time uncertain, far above our reach and comprehension, and the ways of Infinite wisdom and his judgments past finding out. If he gather a flower out of his own garden, while it is in bloom, who shall say to him, what doest thou? What may greatly tend to ease this humble trust, he is released from pain and sorrow, and admitted to rest in that city, none of whose inhabitants can say, I am sick. He hath left behind him a sweet sorrow, being dearly beloved by those who knew him. His conduct and ministry loudly proclaiming whose servant he was—even of the Prince of Peace. Happy, unutterably happy, is the lot of such as are gathered, whilst clothed with the white linen of saints, and their warfare accomplished and they victorious.

I trust many have stained their robes with advance of life, their sun set in a cloud of darkness. Herein may you find consolation and relief; he labored according to the will of God, and accord-

ing to his high pleasure, is fallen asleep. Let not, therefore, an unbounded grief for his removal be given way to. The tender connections are broke, but by one whose wisdom and truth go hand in hand forever; and inasmuch as it was your happy lot to bear so near a relation to so worthy a man, regard his memory; let him, though dead, be heard to speak; let your conduct be squared agreeable to what you knew to be his will and mind for you when living; beware lest any part of your conduct should contradict that reverence you ought to bear to his memory: that instead of the father there may be the son, and the God of the righteous generations bless you beyond your progenitors. I am particularly near in my spirit to you, and the more so as I am led awfully to reflect, what am I, O Lord, to be preserved to return to my beloved relations in peace and safety, when thy more precious servants are taken away; no more to those, nor to be seen by those to whom they are tenderly united. But we may remember it is a fixed truth respecting all visible things, however near and dear, they shall perish. But in this hath true comfort often arose, thou remainest, O Lord, through the years of all generations, an everlasting father to thy own children. Let therefore, dear friends, your hearts be established in quiet hope: pursue the footsteps of so worthy a husband and father: remember and fear his God; and may the stay and everlasting succor of his people be with you, a husband to the widow, and a father to the fatherless, and for you all a merciful Judge from his holy habitation.

I have in my hand several letters I brought for dear Peter, which I intend to return by the next vessel, and desire my near and true love, with well wishing, may be accepted by you.

From your sincere friend,

SAMUEL FOTHERGILL.

Important Discovery.—An invention has recently been patented for making glass from native ore, the silicate of iron, which exists in great abundance in different parts of the world. The columnar basaltic rock of the Palisades, Hudson river, and the famous Giant's Causeway, in Ireland, are formations of this ore in a crystallized and hence opaque condition. A factory at Newburg, N. Y., has been started to utilize this ore by the newly discovered process, and it is turning out ware of unequalled cheapness and toughness. Nails may be driven into solid timber with quart bottles of this manufacture, without risk of breaking. The cheapness with which glass may be made in this way will cause it to be introduced into a variety of new uses. Common window glass can be produced at prices below present cost; but whether the finer qualities of glass can be made in this way remains to be determined. The discovery is one of great importance, and is the work of American genius.—*Late Paper.*

Brevity.—Dr. Abernethy, the celebrated physician, was never more displeased than by having a patient detail a long account of troubles. A woman knowing Abernethy's love of the laconic, having burnt her hand, called at his house, showing him her hand, she said: "a burn."

"A poultice," quietly answered the learned doctor.

The next day she returned and said: "Better."

"Continue the poultice," replied Dr. A.

In a week she made her last call, and her speech was lengthened to three words: "Well,—your fee?"

"Nothing," said the gratified physician, "you are the most sensible woman I ever saw."—*British Workman.*

Humility.

For "The Friend."

He that shines with this noble grace, is a person whose high imaginations have been cast down; not by the force of moral precepts, but by the mighty weapons of the christian warfare; and who can say with the Psalmist, "Mine heart is not haughty, neither are mine eyes lofty"—"I have behaved and quieted myself as a child weaned of his mother: my soul is even as a weaned child." He thinks more meanly of himself than of others, and never abhors himself more than when he is most highly applauded—if you reprove him, he esteems it a kindness, and is not ashamed to own his fault or error—speak before him to another's praise, and he does not feel himself rivalled or eclipsed—tell him of some one that has fallen and become a scandal to religion, he mourns, and adores the freedom of restraining grace towards himself—inform him of some who calumniate him, you find him beforehand with his reproachers, for he has more ill to lay to his own charge than those you mention. His rest is not disturbed—the contempt of bad men does not deter him from, nor the applause of good men incite him to, the discharge of his religious duties—he loves his neighbor, not in proportion as his neighbor loves and speaks well of him, but in proportion to his worth, and as an immortal being—if he is obliged at any time to vindicate his character from unjust aspersions, it is with great reluctance, afraid lest he be talking like a fool—if he compares himself with sinners, he is ready to think himself the chiefest of them; if with saints, he apprehends himself the least of them—all he sees some excellency about the meanest of his fellow christians, in which himself is surpassed—his eyes are full of his own wants, and the perfections of other men.

In relation to God, how does he behave himself; He thinks that the blessings he receives from God, are above, and the trials which God lays upon him are beneath, his deserts—"I am not worthy of the least of all thy mercies," he cries. Instructed by this noble grace, he willingly submits his proud reason to divine revelation—persuaded of the great imperfection of his own righteousness, that he is but an unprofitable servant, he flies to the mercy, and submits to the righteousness of God, as the sole ground of his pardon and acceptance. He cannot dig, he cannot work, but to beg he is not ashamed.

Damascus.—This is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra lies buried in the sands of the desert; Nineveh and Babylon have disappeared from the shores of the Tigris and Euphrates. Damascus remains where it was in the days of Abraham—a centre of trade and travel, an island of verdure in a desert, "a predestined capital," with martial and sacred associations extending beyond thirty centuries. It was near Damascus, that Saul of Tarsus saw the light from heaven, above the brightness of the sun; the street which is called Strait, in which it is said, "he prayeth," still runs through the city; the caravan comes and goes as it did one thousand years ago; there is still the sheik, the ass and the waterwheel; the merchants of the Euphrates still occupy these "with the multitude of their wares." The city which Mohammed surveyed but was afraid to enter, "because it is given to man to have but one paradise, and, for his part, he resolved not to have it in this world," is to this day what it was of old.

A PINE TREE.

Selected.

A bandful of moss from the wood-side,
Dappled with gold and brown,
I borrowed to gladden my chamber
In the heart of the dusty town;
And there in the flickering shadow
Traced by my wine vine,
It aurs to life and freshness
The germ of a giant pine.

I turn from the cold-hosomed lilies,
Dewy the whole day through;
From the fluting torches of tulips,
Flame-like in form and hue;
From the gorgeous geraniums' glory—
From the trellis where roses twine,
To welcome this stately stranger—
This poor little exiled pine.

Out of this feeble seedling
What wonders the years may bring!
Its stem may defy the tempests,
Its limbs in the whirlwind sing;
For age, which to men come laden
With weakness and sure decline,
Will add only strength and beauty
And growth to this tiny pine.

Hark! is it an airy fancy?
The roar of its storm-wrung limbs—
Then the sigh of the tender tassels
To the twilight's zephyr-hymns—
The rain on its thick soft greenness,
When the spring skies weep and shine—
Oh, may and mighty the voices,
Haunting this tiny pine!

Shops, and the jar of machinery;
Mills, and the clatter of wheels;
Wharves, and the bustle of commerce;
Ships, and the rushing of keels;
Towns, and the hurry of living,
The murmur which none may define—
I see and hear as I listen
Watching this tiny pine.

I will take it again to the wood-side,
That, safe with its kindred there,
Its evergreen branches may broaden
Yearly more strong and fair;
And long after weeds and brambles
Grow over this head of mine,
The wild birds will build and warble
In the boughs of my grateful pine.

—Harper's Monthly.

MORNING HYMN.

Selected.

Jesus, Sun of Righteousness,
Brightest beam of Love Divine,
Wipe the early morning rays
Do thou on our darkness shine,
And dispel with purest light,
All our night!

As on drooping herb and flower,
Falls the soft refreshing dew,
Let Thy Spirit's grace and power
All our weary souls renew,
Showers of blessing over all
Softly fall.

Like the sun's reviving ray,
May Thy love, with tender glow,
All our coldness melt away,
Warm and cheer us forth to go,
Gladly serve Thee and obey
All the day!

O our only Hope and Guide,
Never leave us, nor forsake;
Keep us ever at Thy side,
Till the eternal morning break
Moving on to Zion's hill
Homeward still!

Lead us all our days and years
In Thy straight and narrow way;
Lead us through the vale of tears
To the land of perfect day,
Where Thy people, fully blest,
Safely rest!

Velocity of Electricity.—The sixteenth annual meeting of the American Association for the advancement of science was held recently. At of the session Dr. Gould read a paper on "Velocity of transmission of signals by the telegraph," which is thus noticed by the *Scientific American*: "Previous to the year 1849, it was supposed that the velocity of electricity through wires was too great to be measured. In that year, Sears C. Walker discovered, while measuring longitude, a perceptible retardation. Between Washington and St. Louis the velocity was found to be only 15,000 miles per second. On the marine cable between Greenwich and Brussels the velocity was only 8,000 or 9,000 miles. On the Atlantic cable, Prof. Gould found the velocity to be between 7,000 and 8,000 miles per second, being greatest when the circuit was made by two cables. Incidentally it was shown that the usual practice of telegraphers to increase the power of their batteries is entirely unnecessary and unwise. A single element is sufficient to produce the signal through 4,100 miles of the cable. The speaker mentioned the fact that he had transmitted signals from Valentin to Newfoundland with a battery composed of a percussion cap, a drop acid, and a morsel of zinc, and had also transmitted signals on wires from which the battery had been removed, by the previous charge alone. The insulation of the cables improved by time, and signals were sent most rapidly by alternating positive and negative currents.

One Drop at a Time.—Have you ever watched an icicle as it formed? You noticed how it one drop at a time, until it was a foot long more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so characters are forming: one little thought orling at a time, adds its influence. If each thought be pure and right, the soul will be lovely sparkle with happiness; but if impure and wrong there will be filial deformity and wretchedness. *British Workman.*

The Bower Bird.—We are all more or familiar with the industrious habits, method forecast of different animals—the ant, the bee, and the badger, &c.—by which they construct lodgings and lay up stores for future use. We had yet to learn that the creative and constructive talent of an animal could be carried far as to build for itself a play-ground or field more sport. Such a being is found in the bird of Australia, as described by M. Gould, his hand-book of the birds of that country. The traveller discovered several of these bower playing places on the ground, under the shade of the branches of overhanging trees, in the retired part of the forest; they differed considerably in size, some being a third larger than the rest. The base consists of an extensive and rather vext platform of sticks, firmly interwoven, a centre of which the bower is built; this, like platform on which it is placed and with which it is interwoven, is formed of sticks and twigs of a more slender and flexible description, the tips of the twigs being so arranged as to point inwards and nearly meet at the top. Inside the materials are so placed that the forks of the sticks are always presented outwards, by which argument not the slightest obstruction is offered to the passage of the bird. The interest of the curious bower is much enhanced by the variety in which it is decorated with the most colored articles that can be collected, such as

tail feathers of the Roseshell and Pennantian crabs, bleached bones, the shells of snails.

Some of the feathers are inserted among twigs, while others, with the bones and shells, are strewn about near the entrance. The propensity of these birds to fly off with any attractive object is so well known to the natives, that they always search the runs for any small missing articles that may have been accidentally dropped in a bush.

It has now been clearly ascertained that these iron bowers are merely sporting-places, in which the sexes meet and the males display their strength, and exhibit many remarkable actions. So recent is this habit, that the living examples, which have from time to time been sent to England, continue it even in captivity. Those belonging to the Zoological Society have constructed iron bowers, decorated and kept them in repair, several successive years.

For "The Friend."

A meeting of "Friends' Association of Philadelphia and its vicinity for the Relief of Colored edmen," was held at Arch St. Meeting-house, Philadelphia, the 10th of Tenth month, 1867, by appointment of the Executive Board—on whose behalf statements were made of the present condition of their work, and the engagements under which they have placed the Association for the support of schools during the current year.

From these it appears that about \$25,000 will be required for this purpose, should the schools remain open as now projected. An additional sum will be required for the continuance of their education of religious reading. It was also stated that no funds are now in the treasury applicable to these purposes. Much sympathy was expressed and encouragement given to the Board to continue their labors without relaxation; and the following Friends were appointed to give public expression to the sentiments of this meeting, and to aid the Executive Board in providing means required to carry on their work, and in securing the attendance of Friends generally at an ensuing meeting—to wit:

Thomas Williamson, Henry Hartshorne, Charles Adams, Edw'd Richie, Horatio C. Wood, Jonathan Rhoads, Charles Ellis, John S. Hilles, Geo. Scattergood, Richard F. Mott, John C. Allen, Geo. Balderston, John M. Sharpless, David Hill, John C. Tatam, George S. Garrett, Richard Acton, Samuel Emmon, Edw'd Bettle, Clarkson Appard, Aaron Sharpless, Benjamin Passmore, Geo. Knight, and Thomas Chase.

The Association then adjourned to meet at the same place at 7 1/2 o'clock on the evening of Thursday, the 5th of Eleventh month next.

JOHN B. GARRETT, Secretary.

The Friends named above, and the members of the Executive Board, are requested to meet at the committee-room of Arch street Meeting-house, on Friday afternoon, the 17th of 10th mo., at 4 o'clock.

From the "Christian Advocate."

Letter from Rome.

The eternal city bears the marks of age and of many transformations through which she has passed. The ancient city has disappeared, and only a few ruined monuments of her greatness and grandeur are to be seen. The Rome of the middle ages has left still fewer mementoes of her questionable splendor; and the modern city, dating back about three hundred years, surrounded by domy walls, and filled with churches, palaces, streets, and filth, owes all its grandeur to one

man, and lives under the shadow of his glory. As in France all its excellences reflect Napoleon, so in modern Rome all that is grand, and finished, and permanent, and perfect in architecture and arts, proclaim the name of their master, Michael Angelo, and it would not be very much out of place to confer upon this city the name of Angelo.

More books have been written on Rome than on any two or twenty cities that have ever been built, and hence, since so much can be said, the difficulty of writing a single letter that will convey any idea of its topography, ruins, churches, palaces, public institutions, works of art, catacombs, climate, and customs of the priests and people.

The Campagna, in the centre of which Rome is situated, is an extensive tract of undulating land, running in a direct line nearly thirty miles, from the Mediterranean on the west to the Sabine Apennines and the Cimbrin hills on the east. The city is unequally divided by the Tiber into two parts, and is built on the slopes of the seven famed hills of the ancient metropolis. It is entirely surrounded by high strong walls, irregular in form, and of many varieties of masonry, without any ditch, but crested with two or three hundred dilapidated towers, and entered by a dozen gates, which are closed at ten o'clock at night. The seven bridges which unite the two portions of the city are old structures. The most ancient of these is the Sublucian bridge, which was built by Ancus Martius in 114 A.U.C., and is the celebrated spot where Horatius Cocles withstood the army of Porsena until the Romans broke it down behind him, which heroic act made the bridge so sacred that it was unlawful to repair it without the express sanction of the pontiff. The ages of the other bridges run from 708 A.U.C. to A.D. 1863, the last date being a suspension bridge thrown over the Tiber a little below where the Triumphal, erected by Nero, stood.

The seven proud hills on which the eternal city once stood are distinguished by the ruins that crown their summits, rather than by any marked elevation. The extensive ruins of the palace of the Cæsars, in the midst of gardens, mark the Palatine, the seat of the earliest settlement of Rome. The Capitoline, on which stood the temple of Jupiter Capitolinus, is now occupied by the church of Ara Cœli. Between these two hills may be seen a portion of the Tarpeian rock, diminished in height to about thirty feet by the accumulation of soil at its base. The Esquiline is marked by the mouldering walls of the baths of Titus. On the Viminal is a portion of the ruins of the baths of Diocletian. The Quirinal is covered with buildings, including the pope's palace, which the present pontiff has meagerly furnished but does not occupy. The Aventine boasts of three churches, and the Cælian is surrounded by the magnificent basilica of St. John Lateran. These are the original hills which mark the limits of the city inclosed within the walls of Servius Tullius. The present city takes in as many more hills, and these are again surrounded by an amphitheater of hills of still greater pretensions to height and verdure.

The ruins of Rome are numerous and extensive, and belong almost exclusively to the imperial era. The sites of the early settlements, palaces, and temples of the period of the kings are identified chiefly by history, and the only remains to be seen now are the cloaca Maxima, built in 616 B.C., to drain the marshes of the ancient city. Part of it is in a good state of preservation, and is a monument of the massive architectural structure of that early day. The Mamertine prisons evidently belong to the same period, and were erected between

640 and 578 B.C. Their inner dungeons are immensely strong and fearfully gloomy. The priests claim that Peter was imprisoned here, and even point out the stone post, inclosed with iron bars, to which this "prince of the apostles" was chained. There is also still visible a part of the celebrated rampart and walls erected by Servius Tullius, B.C. 578.

Scarcely a fragment of the ephemeral works of the republic now stand. Its palaces and temples of brick have washed away, or are buried beneath the greater structures of the empire, and the solid military roads constructed by Appius Claudius, and called the via Appia, and a few ruins of tombs and temples, are the only monuments of the republic. The boast of Augustus that he found Rome of brick and left it of marble, indicates the architectural inferiority of the republic and the splendor of the imperial structures. The tombs, arches, columns, temples, aqueducts, theatres, and palaces of the later Cæsars are now the grand monumental ruins of modern Rome, and display the Latin taste for colossal architecture, as well as the influence of Greek art, which was introduced into Rome after the fall of Corinth and Carthage, and which was exhibited in the decoration of the palaces and temples and all the public edifices of Rome after this time. Augustus alone began the palace of the Cæsars on the Palatine, and filled the campus Martius, which is now the business heart of the city, with temples, porticoes, theatres, columns, and other public structures. On this spot are the massive walls which once inclosed the forum, in the centre of which was the temple of Mars Ultor, the columns of which are still standing, and indicate the splendor of that great edifice. Here, too, are three beautiful columns which belonged to the temple of Castor and Pollux or of Minerva Chalcidica; and all around are extensive ruins of the theatre of Marcellus, the portico of Octavia, the mausoleums of Augustus and of Caius Cestius. Here, too, is the master-work of Agrippa—the pantheon—erected 26 B.C., and is the best preserved of all the monuments of ancient Rome. It is more dilapidated than the pictures which we see of it indicate, but no one requires to ask what it is. Not very distant from this are the grandest ruins in existence—the coliseum—begun by Flavian in A.D. 70, and dedicated by Titus ten years afterward. It would occupy the space of several letters to merely catalogue the immense ruins of imperial Rome. It is most astonishing that one stone stands upon another, or that any trace of even the most splendid and enduring structure can be found, since for thirteen centuries they have been exposed to the storms and decay of time, to the harsher treatment instigated by the intolerance of bigoted christians, by the ignorance of the northern invaders, and by the extremities of war. During some reigns these magnificent monuments of Rome's greatness were treated as convenient stone quarries; then they were exposed to successive earthquakes and inundations of the Tiber, which swept away large portions of the city, and then they were wrapped in flames and left to the wanton destruction of princes and popes. They have withstood all these tempests of nations and nature, and still stand in silent grandeur to proclaim the glory of imperial Rome.

(To be concluded.)

The Great Tunnel of the Central Pacific Railroad, which has just been completed, is said to have been the last, the longest and by far the most costly of the excavations along the line of the road. It is one thousand six hundred and sixty feet in length, and was begun at the east portal on the 16th of

September and on the west portal on the 20th of September last, and the work upon it has therefore occupied about a year. The material which had to be drilled and blasted was granite of the hardest grain. As but a limited surface could be presented to the workmen, advantage was taken of a depression in the centre, and a working shaft of one hundred and fifty-nine feet was sunk so as to present four working faces. The average rate of progress with powder was about one foot per day to each face, or from twenty to thirty feet per week in all. In March last the company accepted the services of an experimenter in nitro-glycerine, which article was manufactured on the spot, wherever it could be used with advantage, and the average was increased to nearly fifty feet per week. The workmen, principally Chinamen, labored in three gangs for eight hours each, and proved very serviceable in this kind of work. At times the consumption of powder reached four hundred kegs per day. The Pacific Railroad is thus making rapid strides to a successful completion.—*Ledger.*

For "The Friend."

Yacht Excursion to Norway in the Summer of 1866.

From the *Friend's Quarterly Examiner*, of 4th mo., 1867, the following sketch is compiled. The excursionists appear to have had a pleasant time among the bays, mountains, glaciers, and waterfalls of Norway; and the incidental notices they give of our Norwegian Friends at Stavanger and other points, are interesting:

"We sailed from Sunderland direct for Stavanger in the yacht *Nereid*, (150 tons), on the 2nd of the Seventh Month. We were six in number, with a crew, &c., of fifteen persons; twenty-one in all. On the afternoon of the 4th we cast anchor in the harbor of Stavanger, in a small bay surrounded on three sides by the town; having been only fifty-two hours from England.

"Reier Reiersen, one of our kind Norwegian Friends, quickly discovered us, and afforded us much assistance both then and afterwards.

"The town has nearly doubled in size during the last fifteen years, and now possesses more than 17,000 inhabitants. Like all other places in Norway, Stavanger is built almost entirely of wood, the houses being neatly painted, usually white or buff color. The effect is pretty and clean.

"We at this time remained but two or three days at Stavanger, paying social visits, and attending their Fifth-day Meeting, at which about fifty were present, and on the following morning were preparing to continue our northward voyage, when our friends Joseph Buckley, William E. Turner, and Endre J. Dahl arrived from their religious visit to the Friends at Kvinesdal, who are, we believe, about fifty in number, and among them one or more who are ministers.

"Finding that J. Buckley and W. E. Turner were very desirous to prosecute their religious service, and that no opportunity was likely to offer which would enable them to cross the fjord, a distance of forty English miles, for several days to come, we waited a few hours for them, and taking them, with Endre J. and Maria Dahl, on board, we weighed anchor and skirted the eastern shores of the bay. The whole region to the east and north was one confused mass of tumbled mountains, excessively craggy and wild in their character, and from two to four or five thousand feet in height. The fjord was studded with a hundred islands, upon one or two of which were hills rising five hundred to a thousand feet above the water.

"As we sped over the calm waters with a delightful breeze, enjoying the picturesque scenery

and the interesting company of our friends, Endre J. Dahl related anecdotes of the bears and wolves which are still met with, though not often so near to Stavanger as formerly. One or two of these accounts may amuse our readers.

"A bear in that neighborhood, having at different times slain nearly forty head of cattle, it was determined to have a 'scall,' and for that purpose the people of the district were assembled to the number of many hundreds, who, forming themselves into an immense encircled, (each man being at first perhaps one or two hundred yards distant from his neighbor), inclosed a wide extent of country in front of the almost inaccessible buttresses of the mountain chain. The hunters gradually advancing towards a common centre, at length found themselves face to face with an immense bear, their long-sought enemy. Savage with his wounds caused by the bullets of his assailants, he could not break through the cordon of his enemies drawn every moment more closely around him; when, driven to extremity, he betook himself to the precipitous crags at the foot of which he was thus brought to bay. From ledge to ledge, higher and higher still climbed the bear, until at length a hunter, fearing he would escape, essayed to follow him up the precipice. It may well be supposed that the people below watched his course with breathless anxiety. His eagerness, however, led him incautiously to approach too near; the enraged animal suddenly turned and clutched him in his roving embrace; both lost their foot-hold, and fell sheer over the perpendicular wall of rock. Locked in the arms of the monstrous beast, as they fell through the air, the great weight of the bear of course caused it to be the undermost; and being dashed upon a pointed rock, it was killed on the spot, while the hunter, though roughly handled, escaped with life and ultimately recovered. It is understood that one of our Norwegian friends was present at this 'scall.'

"Another adventure was that of a young woman, who, while sitting on a 'boulder,' knitting and watching her cattle as they fed on the scanty herbage upon the rock-covered space between the mountains and the shore of the bay, had her attention arrested by a violent commotion among the animals under her care, and looking up perceived that a bear had fastened his fangs in the flesh of one of her cows. Seizing a stout stick which lay by her side, she immediately flew to the rescue; and, hitting Bruin a vigorous blow upon his snout, the savage brute forsook his prey, rushed at the girl, and felled her to the earth with a stroke from his powerful paw. Happily she was only stunned, and in a few moments recovering her faculties, she had the presence of mind to remain perfectly motionless as if dead. Bruin imagined that she was so in reality, and (as is often the practice with these animals) he resolved to bury her in a neighboring peat bog, and come at night to devour the savory food. For a time he stood watching her intently; and at length, pretty well assured that she was dead, he trotted off towards the bog, but after every few steps, stopped, looked earnestly at the prostrate form, and then, appearing to be satisfied, proceeded. He now began to scratch a great hole, in effect a grave, anything but agreeable-looking to her who it was designed should be its occupant. Still the animal was suspicious, and at intervals paused and looked round, and did not again continue his operations until he had satisfied himself that all was right. Meanwhile the girl gradually unfasted her dress in the intervals when the bear was busily engaged about his own arrangements. If he looked up she lay perfectly still.

But when all was ready, she seized her opportunity, slipped off her outer garment, and leaving it as her representative, darted behind a rock. Again the bear looked up, but seeing the dress apparently laid as when he left her, was content and again applied himself to his work. Then the girl ran for shelter from rock to rock, never moving from one hiding place to another until she was sure the bear was preoccupied by his grave-digging; and ultimately gaining the farmstead where she lived, roused the inmates, who arming themselves with guns and pitchforks, rushed to the scene of action; but the bear was gone; he found out how he had been cheated, and such was his fury at the discovery, that he tore the girl's clothes to shreds, so that, as the narrator said, 'not one single piece was left of the size of a hand.'

"In the evening we anchored under a bay, isolated arch, probably a thousand feet in height which divides Stangfjord into two portions, and is situated a few miles from Slodvig, the residence of our friends of that name. After breakfast all proceeded in two boats to Slodvig, and partook of lunch, including delicious 'sour milk.' We dined in the same dish, as in the times of old Anders Slodvig's farm is in a delightful situation in a region not very unlike the Troscachs, a number of butterflies were fitting in the meadow; among them Pearl-bordered Frillaries, Blues and others. We here parted with our friend J. Buckley, W. E. Turner, and the Dahls, an returning to the ship, left Stangfjord with spangling breeze."

After passing through a deep and narrow channel, so close to the houses on the rocks that border it, that the sailing master thought he could have leapt in at the window of one of them, we entered Hardanger fjord, on the right of which a mountain range crowned with perpetual ice and snow, stretched in unbroken sweeps of dazzling whiteness for thirty miles in length and twice in breadth, at a height of more than five thousand feet above the sea. From the upper snows this range descended a glacier with an icefall probably three thousand feet in perpendicular height; its tumbled and contorted surface quietly pure and spotless, with crevasses of a lovely blue. They navigated the fjord to the village of Odde, at its extreme southern end.

"While we remained at Odde, the Lutheran priest, who only comes there 'once in a while' to hold a 'service' in the church building, to which the people of the whole region for ten or twelve miles round appeared to come. As we watched from our vessel, which was moored in front of the village, it was interesting to observe one boat after another glide from out the numerous little bays of the fjord, and in quick succession ground up to the beach and discharge their living freight, until scores of them were ranged side by side front of the 'church.' Probably five hundred people were thus assembled; but as only a couple of hundreds could find accommodation within the building at once, the succession of 'services' continued for several hours. After holding a usual meeting on board, at which during the voyage the whole of the officers and crew were disengaged usually assembled at eleven. First-day mornings, we were rowed ashore, and distributed several hundreds of Friends' tracts to the people. They were accepted with pleasant smiles; the recipients extending their hands in expressing their acknowledgments by saying, 'in the language of the country, 'thanks.'"

"We are told that, a few years ago, at the time of the service in the church of Roldal, a young man, whose heart the Lord had opened to us,

the scriptures, entered into conversation the Lutheran priest, which ended in a discussion upon the subject of 'ordinances,' the expressing his belief that they were not in any with the spirituality of the gospel distinction. The people gathered round much in the argument; and at length the hard pressed by his youthful opponent, 'You are a Quaker!' The young man not heard of the Quakers, but at once took point, obtained Friends' tracts and books, and the instrumentality of a colporteur who specially visited the valley, and the result was twelve out of the twenty families in Roldal are Friends. They have now a good meeting house."

It is encouraging to find that earnest persons in the secluded valleys of Norway are thus from time to time induced to separate from the State, and assemble in silence before the Lord. Other's houses, not knowing that any else should hold the same religious views. An instance is occurred at Sand, about fifty English from Stavanger."

Wherever we anchored, men and women came aside in boats, offering sheep, or milk, or venison or other fish, for sale. The men especially seemed much to admire the schooner, which in an unwonted manner thus invaded the quiet of their grand fjord a hundred miles from sea; for during the voyage we several times rated further than any English yacht had previously done. * * * We had supplied ourselves with dance of Norwegian tracts and books, a stock which our Stavanger Friends always have on hand, and as almost every one can read and write, seemed to be appreciated; for it is a curious situation, and not a bad one either, that by the gift of the land "no man may marry unless he read!"

At Bergen we attended the meetings of Friends the First-day. About twenty five were present one of them are in actual membership. A young Friend from Roldal was undergoing fifteen solitary confinement in the fort at the time of our visit for refusing to bear arms; but only a few days were thus unexpired, when he would be fitted to return to his home. Bergen is a town of forty thousand inhabitants, beautifully situated upon its land-locked fjord, and fringed by craggy mountains two thousand feet high. As we lay at anchor near the Custom-house, however, a lively aroma of dried herrings and stock-fish at times pervaded the atmosphere, the result of the very numerous warehouses filled with these commodities which line the shores of the harbor on all sides, and which are thence sent to Spain and Portugal, and to South America. After a few days' stay we proceeded towards the great Sogne fjord, the longest in Norway, penetrating inland to a distance of a hundred and thirty English miles. Small flocks of elder-ducks, an occasional great northern diver, besides black guillemots and red-throated loons, were swimming in the narrow channels of the rocky islands which everywhere abound. Sogne fjord is in latitude 61°20' north, and in summer the sun does not descend far below the horizon. For a whole month it was comparatively light at midnight, and we never needed candles. When about fifty miles from sea we entered into a narrow branch called Fjerdalsfjord, in which we sailed for about ten English miles, and were obliged as usual to anchor at its mouth close to the shore, on account of the great depth of these waters, which is understood to be almost everywhere six hundred feet. Our commanding a view of five glaciers descend-

ing from an extensive region of immense mountains, estimated to contain four hundred square miles of perpetual snow and ice. We are not aware that these glaciers have been examined by any scientific person; the Supelle glacier excepted, which Professor Forbes has described, and which he tells us is the largest and most remarkable glacier remaining in Europe. It descends, according to Forbes, to within a hundred and fifty feet of the sea level; and it was curious to observe many sea gulfs flying around and over it when we ascended it. It is called a 'glacier remanie' because the whole mass of ice of which its lower portion is composed is first precipitated in avalanches over a crag eight hundred or a thousand feet in height, and is then re-formed into a vast glacier (like that of the Rhone) sweeping down into the bottom of the valley. Our sailing-master measured the altitude of the upper icefall, and by his calculations, estimated it at three thousand eight hundred feet. The portion of glacier above the central precipice is excessively disrupted, and stood out against the bright blue sky in shattered snowy pinnacles and towers, while its 'crevasses' rivalled the sky itself in blueness. We ascended for many hundreds of feet upon the ice, and stood in front of the walls of rock over which the avalanches successively plunged. One of these was remarkably grand. Its roar reverberated through the glen like thunder, as pouring in a cataract of ice ground almost to powder it looked like a feeble cascade of water; the last great leap it gave being perhaps four hundred feet in height by two hundred in width. The mountains of this district appeared to be chiefly composed of gneiss and mica schist."

On a former visit, when in the neighborhood of Høeg, "a pair of golden eagles sailed slowly off a rock about twenty feet above the road, and within ten to twenty yards' distance. Nothing could have been easier than to have shot them both with a couple of barrels. So deliberate were their proceedings, that we could perfectly see the coloring of each feather, and had time minutely to examine their mode of flight. This was accomplished, not by frequently flapping their wings, but by keeping them outstretched and rowing themselves forward, using each of the secondary quill feathers as an oar in the most regular succession. It was a beautiful and instructive sight; and thus they sailed with even flight over the valley, only giving a flap with their wings at long intervals; and gradually rising, they soared round a conical snow-covered peak, at each gyration increasing their elevation until at length they were lost in the sky."

Flexible Stone.—A great geological curiosity has just been deposited in the museum of the Hartley Institution at Southampton, England, consisting of a piece of flexible stone about two feet long, seven inches wide and more than one inch in thickness, having the appearance of rough sandstone, which bends with a slight pressure like a piece of India rubber or gutta serena of the same size. This interesting specimen of geology has been placed in a glass case constructed for it, fitted with a lever, by touching the key of which on the outside of the case the flexibility of the stone is shown. It was presented to the Hartley Institution by Edward Cusden, from his relative, R. S. Munden, who obtained it from Delhi, India. In its natural position the stone is said to run in thin layers in the soil in which it is found, but it is so rare in India that it finds a place in the museums at Calcutta. There is a similar stone, but not so wide as the one under notice, in the British Museum, and another in

the museum of the School of Mines, but specimens are very rarely to be met with. Although the stone has a gritty appearance, no grit or dust is thrown off by the motion given to it when under pressure.—*Evening Post.*

THE FRIEND.

TENTH MONTH 19, 1867.

We are glad to learn, by the different published accounts from the peace commissioners appointed by the general Government to treat with the hostile Indians, there is reason to believe that a general pacification may be effected. A general council is about to be held near Fort Larned, to which the various tribes have sent representatives, there being, it is said, about five thousand lodges at the place of rendezvous. The runners dispatched some weeks since to invite those who had commenced hostilities to meet the commissioners, are reported to have been generally received favorably, nearly all expressing a willingness, if not desire, to stop fighting and try once more to enter into treaty with their "great Father."

The great evil and injustice of which they make bitter complaint,—beside the cruel murders committed on their women and children—are the infraction of former treaties, and the extension of the Pacific railroad, with its different branches, across the far western plains, where the buffalo roam and feeds. They allege, as is no doubt true, that the laying of the railroad track, the running of the cars, and the necessary accommodations of this mode of travel, must inevitably drive away the herds of these animals that now pass from one section of those plains to another, and thus the Indians be deprived of the food on which they mainly depend for life.

It is not to be wondered at that these poor children of the wilderness, who have never learned to subdue the earth and raise their food from it by the sweat of the brow, should regard with anger and dismay the encroachments of a superior, because civilized race upon their loved and long possessed domain; especially as past experience has taught them that with the onward march of the more powerful and dominating "pale face," the degradation and destruction of the savage, roving, improvident red-man keeps equal pace.

Too often a slave to his natural propensities and passions, the ignorant, indolent Indian lives for himself alone, striving to satisfy the necessities of the present hour with as little labour as possible, and when he has obtained enough for that, making little or no provision for the future. Thus dependent almost wholly on the spontaneous gratuity of nature, he takes what she may bestow, revelling amid her abundance, but from sluggishness or want of thrift, left to starve when she withholds her bounty.

When we reflect that the remnant of the numerous tribes that once occupied this vast country in which we dwell, have been pushed further and further west, as wave after wave of immigrants rolled on and wrenched from them, by fraud or force, millions of broad acres inherited as their patrimony; and that they now see the last reserve of a continent, once possessed by their forefathers, invaded by the insatiable whites and likely to be fleeced or torn from them; we may readily understand the fierce anger it must kindle in their sensitive and unlightened hearts, and the murderous raids by which they have sought to glut their revenge. We should not forget that the Indian is an untutored child of nature, with no outward teaching how to overcome and govern himself, or

to subjugate the material world around him so as to make it contribute to his support and enjoyment. He knows but little of the blessing of well directed labour, or the refining enjoyment of social intercourse. Above all, a knowledge of the glorious truths of the gospel as declared in Holy Scripture, have, in the providence of the Almighty, been withheld from him; and though he has not been left without the gift of divine grace sufficient, if obeyed, to bring him salvation, and he is susceptible of noble impulses producing actions that rise to the dignity of virtue, yet his mind is cramped, his reasoning power undeveloped, and his code of morals debased by ignorance and superstition.

It is the duty, then, of the Government and its agents, as they claim to be his superiors, profess to be the possessors of a divine religion, and examples of civilized education, in dealing with the poor, heathen Indian, to show their superiority by conduct consistent with the christian civilization which produces it, and commend the loving, saving gospel of Christ through its fruits manifested in themselves. There is ample evidence afforded in the changes produced by the kindly labours of christian people among some of the tribes that once had their habitations on the Atlantic slopes of the Alleghenies, that the aborigines of our country are keenly alive to the influence of disinterested friendship, and susceptible to religious culture and the refinement of civilization. Again and again the savage heart has been subdued by christian love and kindness, and though snarling under wrong, has consented to deny its natural promptings to revenge and cruelty. Whole tribes have consented to give up their nomadic habits, to cultivate the soil, and live in law-abiding communities. But too generally they have been repelled from christianity and more firmly attached to their barbarism, by the wickedness and perfidy of most of the whites with whom they have been brought into contact, and by the determination manifested by officers of Government to deprive them of their homes and hunting grounds. Now is an opportunity to convince them that as christians we are not only willing to confess they have been wronged, but to make ample amends for the wrongdoing; that the Government is not only strong but generous, will ask nothing for which it will not make ample remuneration, and will employ its power and its resources to do justice to them and secure peace, safety, and the enjoyment of comfortable homes. If they should be thus treated, we have not a doubt that hostilities will be stopped, and the right of way for the railroad be peaceably granted. The hitherto implacable warriors and braves, touched by the humanizing principles displayed, will consent to bury the tomahawk forever, and the moral and financial disgrace that now rests upon the course of our country towards these poor people may be removed; forgotten, indeed, if a christian policy is persevered in, and the remaining children of the forest made to feel the superiority of the white man and of his religion, by the strict justice dispensed and the other benefits bestowed.

SUMMARY OF EVENTS.

FOREIGN.—The North German Gazette says, in its issue of the 12th inst., that Bismarck is firmly convinced of the French Emperor's desire for peace.

Prince Hohenzollern, chief minister of the Bavarian Cabinet, has made a speech in the diet, in which he discussed the question of German unity, and indicated the position of the government. He declared the true policy of the Bavarians was to seek a union with the North German States under the presidency of the King of Prussia, and at the same time to establish a firm and enduring alliance with Austria.

The arrangements are completed for a meeting between the King of Prussia and Napoleon, at an early day, in Baden. The competition between the English and American safe manufacturers, has resulted in the success of the latter, the jury having decided in favor of the safe made by S. E. Herring, of New York.

Affairs in Italy are very grave. The Italian government is bound by treaty with France to respect the temporal rights of the Pope, but almost the whole nation, it is stated, seems disposed to follow the lead of Garibaldi, the latter, the jury having decided in favor of the safe made by S. E. Herring, of New York. A Florence dispatch reports the arrest of Menotti while engaged in carrying out his father's plans for the invasion of the Roman territory. Cardinal Antonelli has addressed a note to the European Powers expressing the Italian government's disapproval of the continuance in the revolutionary movements against Rome. The Roman territory has been invaded at a number of points by the revolutionists, whose plan, it is supposed, was to draw the soldiers away from Rome, and give their friends in that city an opportunity to rise.

The Vienna city government has presented a petition to the Austrian Emperor, praying for a revision of the Concordat with the Pope. A bill for abolishing the Concordat has been introduced in the Austrian Reichsrath. This movement is earnestly opposed by the Roman Catholic Bishops, and is also objected to by the government on the ground that it would be unconstitutional and not a law, and hence is not a proper subject for the cognizance of the Reichsrath. The emperor refuses to change the Concordat.

A London dispatch says, it is the general belief that the government will call Parliament together on the 19th of next month. The Fenians are restless and cause some anxiety in the north of England as well as in Ireland. The apprehensions of another Fenian landing have subsided, and the war vessels which have been guarding the Irish coast for some time past will, it is stated, be withdrawn, with the exception of two ironclads. The Times officially declare that Lord Derby has received a commission as deputy of the Ministry, or that he contemplates doing so. On the 12th the quotations were as follows: Consols 94½. U. S. 5-20's 71½. Midling uplands cotton, 8 3-16d. Orleans, 8½d. Breadstuffs firm, white California wheat, 16s. 9d.; western red, 14s. 8d. per 100 lbs. The Manchester advices were unfavorable for cotton, and the quotations for goods and prices have a declining tendency. Much fault is found with the selection of Edward Thornton, Minister to Brazil, to represent Great Britain at Washington. The opinion is generally expressed that none but a diplomatist of the highest rank should be sent to the United States.

A London dispatch says, that the Chinese rebels are making progress and seriously threaten Peking.

UNITED STATES.—Pennsylvania.—At the recent election in this State, Judge Sharswood, the Democratic candidate for the office of Judge of the Supreme Court was elected by a small majority, probably less than 1000. The next Legislature will be composed of 20 Republicans and 13 Democrats, in the House of Representatives of 54 Republicans and 46 Democrats.

Ohio.—At the late election a majority voted against conferring the right of suffrage on colored persons.

Philadelphia.—Mortality last week, 205. In the week ending 10th inst., 156. At the late election 101,698 voters were polled. The number of registered voters is about 144,000.

Miscellaneous.—The New Orleans Commercial Bulletin says that persons capable of judging estimate this year's crop of sugar in Louisiana at one hundred and ten thousand hogsheads. This is about one-fourth an ante bellum crop.

The colored juries in North Carolina, empaneled under the orders of General Canby, are giving satisfaction to the bar generally. Ex-rebel Governor Vance of that State was the first prominent lawyer to address them as "Gentlemen of the jury."

The Tennessee House of Representatives organized on the 8th, and James Sumner, colored, was elected assistant doorkeeper over white competitors.

The yellow fever in New Orleans appears to be abating. The deaths from that disease during the last week ranged usually from about 40 to 50 per day.

The population of the Sandwich Islands is estimated at 25,000,000 persons.

The mental capacity of the native African is shown in a very favorable light by a recent case in England. James Solomon, a pure African from the Gold Coast, went to England some years ago to be educated, having received no teaching save what he obtained from a native school. This young man has just taken a first-class

certificate in the Oxford middle-class examination, and is about to matriculate at the London University.

Large quantities of seven-thirty bonds, sent to Washington to be exchanged for five-thirty bonds, have been discovered to be counterfeit. The bonds are said to be the best counterfeits ever executed. The brokers and bankers of New York and Washington have suffered heavily by purchasing the spurious bonds.

The King of the Fijee Islands has ceded to the United States three small islands in a group, one of which passes a fine line between the United States and the United Kingdom. The protectorate of the Fijees was offered the United States, but Capt. Stanley, of the United States steamer Tuscarora, to whom the offer was made, declined to accept it, not having sufficient authority.

The King of the Sandwich Islands has ratified the treaty with the United States, and it has been forwarded to Washington.

The Markets, &c.—The following were the quotations on the 12th inst. New York.—American gold 14 U. S. sizes, 1881, 112; 1042, 5-20, new, 107; 107, 10-40, 5 per cents, 100½. Superfine Sugar, 19¢, 19-85. Shipping Oil, \$10.50 a \$11.50. Ind. Indiana and Michigan, \$12.30 a \$13.50; finer brn \$14 a \$16.80. No. 1 Chicago spring wheat, \$2.31; \$2.42; No. 2, \$2.28 a \$2.36; amber Michigan, \$2.15 white Tennessee, \$3. Western oats, 82 a 83 cts. Br \$1.70. Western mixed corn, \$1.40 a \$1.42. Middling cotton, 18 a 19½ cts. Cuba sugar, 11 a 12½ cts. Philadelphia, 15 a 16 cts. Superfine flour, \$7.50; extra, \$8 a \$12; family and fancy brands, \$13 a \$15. Red wheat, \$4.50 a \$2.75; California, \$3. Rye, \$1.70 a \$1.73. Yellow corn, \$1.50 a \$1.53. O. 72 a 79 cts. Clover-seed, \$9 a \$9.25. Timothy, \$1 a \$3. Flaxseed, \$2.85. Baltimore.—Prime white \$2.80 a \$2.85. Yellow corn, \$1.48 a \$1.50. \$1.50. Oats, 70 a 73 cts. Rye, \$1.70. Chicago.—Spring wheat, \$1.98 a \$2. 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THE FRIEND.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

When paid quarterly in advance, five cents.

For "The Friend."

La Ciotat.

This is the name of a small maritime town in the south of France, containing about 10,000 inhabitants, and situated on a bay of the Mediterranean sea, 14 miles south-east of Marseilles. It is nothing specially noteworthy in the town, which is one of the many little walled towns built in France centuries ago. The chief interest which now attaches to the locality is derived by the operations of a French mercantile company called Les Messageries Impériales, whose building yards and engineering establishments are located there. What this company does, and the lightened regard for the welfare of the large station dependent upon its business at that place, is thus described by the *Pall Mall Gazette*: "The company is the proprietor of a large fleet of Mediterranean steamships. Much of the Mediterranean steam trade that used to be carried on by English steamships with English engines is done with French engines and French steamships built at La Ciotat. It is not more than fifteen years since that company obtained possession of the place and made contracts for the French Government in the Mediterranean, and it has now succeeded in driving most of the English ships, and the companies who used them, out of the Mediterranean trade. Of these French engines and companies there are some excellent models in the marine department of the French Exhibition; they are obviously the work of high education and perfect organization. Perhaps, however, the best proof of the fact of La Ciotat's having become the highest testimony that can be borne to the excellence of the administration there."

But the company has done another thing still worthy of notice. This company is the great impetus to the English steam navigation company, the Peninsular and Oriental. A few years ago the Messageries Impériales established a rival line of steamers, to carry European mails by Marseilles, Alexandria, Suez, and the Red Sea to India and China. The English at first disregarded, and despised, this daring attempt to place steamships and engines of French manufacture on a sea-going line which had always been deemed exclusively English. But it turned out that the English company had so well thought out their ships and engines, and so well proportioned their ships and engines to work to be done, and so fitly organized

their executive, that from the moment they started till now their line has been distinguished above the English by greater punctuality and fewer accidents.

"The details of the education which this company provides for its people are remarkable. Its chief superintendents are engineers and naval architects who have received the highest professional education that France provides. Its ships are designed by men who have first passed through the Ecole Polytechnique, and afterwards graduated at the Imperial School of Naval Architecture. Its chief-engineers have in like manner graduated in science at the Ecole Polytechnique, and completed their studies in the school of marine engineering or are pupils of the central school of manufactures at Paris. The next class under these have also been educated at the central school of arts and manufactures. It is no wonder that with such men as these at the head of the workshops the want of educated workmen should speedily have been felt. The company employs 2,500 workmen, and apprentices, who with their families, form a population of 6,000 out of the 10,000 inhabitants of the town; and they provide wholly, or contribute largely, to the funds for the schools for the education of these people."

"There are, first, the infant schools, which contain two hundred and sixty children, under the superintendence of nuns, who give them religious instruction and teach them elementary grammar, reading, arithmetic and geography, and to the girls sewing and other kinds of women's work. The next schools provided are the elementary schools, which contain three hundred and fifty boys; they remain until the age of thirteen or fourteen, and receive the ordinary elements of a boy's education. At the age of fourteen their technical education and the special duties of the company commence. An apprenticeship in the works of La Ciotat is from beginning to end a course of technical instruction. The superintendents remark with pride that all the foremen and workmen delight in teaching the youth. The company has done away with the system of obligatory apprenticeships for a fixed period. The children not only receive wages from the moment they enter the establishment, but those wages are increased as soon as greater knowledge and skill enable them to do better work."

"But their apprenticeship is not merely a school for mechanical dexterity. The company has a schoolroom, in which all the apprentices are educated gratuitously during one hour of the day, and that hour counts as one of the ten hours of their day's work. Attendance at this school is compulsory on all the apprentices; but they have in addition the evening school, which those may attend who will. Three evenings a week planning, drawing, designing of machinery, designs of ships and ornamental drawing are taught gratuitously. Two hundred apprentices and workmen regularly attend this class. The superintendents say they do not know which to admire most, 'the anxiety of workmen and apprentices to obtain admission to this course, the diligence with which they apply themselves to its work, or the order and silence

which pervades the school-room.' This is really the highest sort of technical education, and there is a strong inducement to take advantage of it in the circumstance that the company selects men for the responsible duty of engineers of steamships from those who have distinguished themselves in this course and take the highest places in an annual examination at which gold and silver medals are distributed as prizes."

"The company also provide a library, which is open to their people from eight till ten in the evening and ten till four on Sundays. Workmen's houses have been erected, with all modern appliances for pure air, cleanliness and domestic economy: there are gardens attached to each; each contains a kitchen, a large room with two windows and an alcove, and another chamber with one window; and they are let to the workmen at from sixty-five to one hundred francs a year. With a further view to economy, the company has also organized a market for butcher's meats. It has founded hospitals and savings banks; provided funds for sickness and death, and pays persons to attend to the moral and religious education of the people."

"Such is the moral and intellectual apparatus provided by this mercantile company for training the workpeople. The next point is whether all this training really produces the improvement aimed at. We have an official judgment on this subject. 'The commissary of police, the justice of peace, the gendarmierie and the public prosecutor, all state that they are surprised at the small number of misdemeanors and crimes to be met with in the population of La Ciotat. Three facts are adduced as a proof of the high moral tone of the workmen. 1. In 1858 there was an almost total cessation of work in the establishment. Instead of dismissing men, the company decided to employ and pay them only a third of each day, and the workmen accepted this sacrifice without a murmur. 2. In 1851 the mechanics of Marseilles struck for higher wages, and sent their emissaries to La Ciotat in order to obtain their co-operation: the attempt utterly failed. 3. Those apprentices who have been some time in school differ from those who have just entered, not merely in intelligence and age, but in a higher moral tone and conduct, the result of their education. In a money point of view the managers say that the company reaps an ample reward in the superior intelligence and steady conduct of their workmen."

A Watchword.

For "The Friend."

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." A few weeks since, in conversation with a friend, this prayer of the Psalmist was alluded to, and it has, since that time, so frequently revived as a salutary watchword, that I hope it may prove helpful in the same way to others.

It is a good thing to know our "words" to be savory, "seasoned with salt," to be preserved not only from those expressions which are positively wrong, but also from those which are trifling and

useless; but it is a much deeper work to have "the meditations of our heart" of such a character as to be acceptable in the sight of a pure and holy God. As we walk the streets or pursue in various ways our ordinary avocations, let us test our thoughts by this standard. Has any one insulted our sense of dignity by a personal affront, wronged us in a business transaction, or, in any other way, so treated us as to arouse feelings of resentment which may be unprofitably indulged—let us ask whether this is an "acceptable meditation." Are we tempted to increase the profits of our business by taking advantage of favoring circumstances so as to depress the wages we are paying our employees—consider, is this an "acceptable meditation." We do find our mind habitually reverting to schemes for adding to our riches, when our situation in business is such as to render it unnecessary—then remember the Psalmist's prayer, and we may feel an inward check, which will lead us to desire more earnestly those durable riches which moth and rust do not corrupt, and which thieves cannot steal from us. If in the conversation or actions of those we meet with, aught occurs calculated to excite in the mind improper trains of thought, do not delay promptly to bring them to the test, "are they acceptable in the sight of the Lord our strength and our Redeemer."

While the watchful care over our words and thoughts, which the habitual exercise of this practice would produce, is always necessary and valuable, yet it is especially important when gathered with our brethren to wait in solemn silence upon an ever-present God, who will be worshipped in Spirit and in Truth. Alas! how many of us there are, who, at the close of a religious meeting, in looking back at what has been passing through the mind, have been compelled to acknowledge to ourselves that the meditations of our hearts have not been such as to be acceptable in the sight of the Lord. The Psalmist declares Him to be his "strength" and his "redeemer," and to Him let us look for "strength" to redeem us from all that is not well-pleasing in His sight. J.

For "The Friend."

Meteorological Apparatus.

The importance which is now attached to the preservation of accurate records of the various phenomena of the weather, has led to the construction of many ingenious contrivances to lighten the labor of observing them. The following interesting account of a very complete registering machine for this purpose is extracted from a recent periodical:

"The meteorograph which Father Secchi has had constructed represents in itself alone a meteorological observatory, performing its duties almost without interruption, and, without any need of being attended to, inscribes automatically on a moveable tablet the pressure of the atmosphere, the temperature, the atmospheric moisture, the velocity and the direction of the winds, the hour of the rain-fall and the quantity of water fallen during the day. In it are to be seen a multitude of little steel arms supplied with pencils, going and coming upon a tablet which an invisible mechanism causes to descend with a uniform rapidity. You would say that they were goones performing their work with a silent zeal. One is charged to watch the degree of heat of the temperature outside; it draws incessantly odd-looking signs on the place which has been given it; when the temperature is stationary, it scarcely moves; when the sun sets and the air grows cold, the little draughtsman retires to the side where the cold is indicated; when the sun returns and warms the

earth again, the thermograph runs to the opposite side to scrupulously record the waves of heat with which the air is inundated. The zigzags of these apparently capricious drawings speak a language clearer than that of figures; they preserve forever the faithful image of the atmospheric circumstances which have characterized the weather during the day, they allow one day to be compared with another, and that which is constant and invariable to be distinguished in this general vortex.

The balancing barometer which Father Secchi has chosen for his meteorograph, is an invention of Sir Samuel Morland, which this last presented to Charles the Second towards the end of the seventeenth century. It is an iron tube which is suspended on the beam of a balance, and which plunges into a basin filled with mercury; the oscillations of the balance indicate the variations of the atmospheric pressure. The thermograph of Father Secchi is that which has been invented by Kreil, and which was used formerly at Vienna and at Kreunmuer. It is a long and thick copper wire suspended in the air, and attached by one end to a bent lever, which transmits every contraction and every expansion of this wire to the registering apparatus. The *anemograph*, which writes down the force of the wind, is a windmill of Robinson's. It is formed of a horizontal cross, the four arms of which carry four hollow cups, into which the wind blows, as into the sails of a ship. This apparatus is placed in an elevated and exposed position; its motion is transmitted by an electric wire to a wheel, which causes the pencil to move intended to register the velocity of the wind. During an hour, the pencil advances always one step at each turn of the windmill; the length of the line which it traces during this time represents, on a reduced scale, the road travelled over by the wind. At the moment the clock strikes the hour, the pencil releases itself, and returns hastily to its first place, to commence its journey over again. It thus traces twenty-four lines a day; the sum total rarely amounts to more than three hundred marine miles (five hundred and fifty kilometres) for the twenty-four hours, which represents a mean velocity of six or seven metres a second. A fresh wind travels over ten metres a second; a hurricane, fifty metres and more.

To register the direction of the wind, a simple weathercock is used, which is connected alternately with a system of four electric magnets, corresponding with the four cardinal points. Each of these magnets directs a particular pencil; when the vane turns to the north, it communicates with the first pencil; when it turns to the east, with the second, and so on; the pencil then traces a series of black strokes on the paper, as long as the wind blows in the same direction. This is the registering anemometer of M. Du Moncel.

This is how the rain fall is measured. The water that falls is collected by a funnel from which it flows into a little cistern. When the level in this reservoir ascends, it raises a float which acts on a pencil. Another pencil marks on the great meteorographical tablet the hour at which the rain has fallen; it is put in motion by a wire which connects with a little hydraulic wheel placed under a spout. A last pencil is charged with noting the state of humidity or dryness of the air. It is carried on a chariot, which goes or comes before a special tablet, on which it traces a series of black parallel lines, the explanation of which would lead us too far.

The chief idea which influenced Father Secchi, and which appears to us truly prolific, was to combine the different registers in such a manner that all the pencils should march abreast on the same

tablet. The curves which they trace thus find themselves continually drawn near to each other and a single glance can discover the agreement or disagreement which exists between the simultaneous variations of the different meteorological elements. The comparisons of these curves permit us to see, for example, what influence different winds exercise on the barometric pressure, in what manner the state of the barometer announces rain, how the temperature varies before, during and after a shower, and a thousand other connections of this kind can be perceived without making the slightest calculation and glance. It is truly seeing the natural forces work, and surprising their most secret combinations by obliging them to keep their own journal. On the tablet of the meteorograph a special count is opened for the heat, another for the moisture, another for each of the four principal winds they come to dictate their *debts* and *credits*, and one to his own book-keeper, who hastens to write everything down on the registers. At the end of a few days the meteorograph is opened, the tablet which has been filed up is taken away and a new one is put in its place, on which will be recorded the atmospheric circumstances of the ensuing days. Thus, without trouble and without fatiguing the archives of the weather are made, and if the same process was followed in a great number of observatories distributed over the surface of the globe, we would soon have the picturesque history of the atmosphere in thick volumes which could be placed in some central establishment.

The meteorograph of the College of Rome has already revealed several curious facts, among which we will content ourselves with citing a few. During rains and storms, the barometer frequently undergoes oscillations of very short duration; it falls all at once five or six millimetres, then ascends at the end of a few minutes. We might believe that these momentary depressions were only an illusion produced by a accidental fluctuation of the balancing barometer, the barograph at Oxford, which registers the atmospheric pressure by means of photograp, indicates them also, there is no room, then, to doubt that they have a real existence."

For "The Friend."

Thirty-sixth Annual Report of the Board of Managers of the Association of Friends for Free Instruction of Adult Colored Persons.

To the Association of Friends for the Free Instruction of Adult Colored Persons.

The Managers Report—That the schools in their care have been continued during the past months in the building at the corner of Rasp and Aurora Streets. They were opened on evening of Tenth month 1st, under the efficient charge of John S. Stokes as Principal in the m school, and Sarah J. Cooper as Principal in women's school, with three assistant teachers each school. The number of scholars admitted became quite large, and by the end of Tenth month nearly 400 men and women were registered. Additional teachers were found necessary, and two other teachers were cordingly engaged for the men's and women's school respectively, making in all twelve teachers, nearly all of whom were employed during the remainder of the season. A number of scholars were entered later in the session, and it appears that 193 men and 260 women have partaken or less of the opportunity for instruction at these schools afforded. From circumstances dependent to their condition in life, and other causes, most of the scholars were prevented from attending constantly, and the numbers present at

ently over 100 in one of the schools in the part of the session, have averaged for the months 67 men and 72 women. A number died diligently under adverse circumstances, some at considerable personal sacrifice.

These schools continue to be very useful to the colored portion of the colored population of this in affording them an opportunity in adult acquiring the elementary knowledge necessary for conducting ordinary business, and also, a part of some of them, of accomplishing a cherished desire of becoming able to read the Scriptures. At the commencement of their of study about 50 of the men were learning alphabet, or spelling short words; 90 were read with more or less fluency; and about 100 were performing simple exercises in arithmetic. The women's school about 70 were learning to read, and 110 were reading without much assistance; 100 were engaged in cyphering. As the ladies attendant upon an introduction to learning are frequently discouraging to persons of this class, it was deemed best to provide assistance in the early part of the session, there has been gratifying evidence of improvement on the part of all who have regularly attended in many instances rapid progress has been in the studies mentioned, as also in writing geography, which have been regularly taught in the schools.

Among the more interesting cases observed of appreciation in which these schools are held in this class, was that of John Chadman, was alluded to in the report of 1864-65, as a laborer, residing in Pittsburgh, who had saved weekly wages for some time, to enable him to go to Philadelphia to attend school. During the session he again came to this city for the same purpose, and at an expense of more than eighty dollars, spent four months here diligently attending school as well as that taught in the same thing in the day time. Several other colored men, who, like the one above mentioned, were formerly slaves, have been very earnest in endeavoring to obtain learning during the past winter, as the dormant faculties of some of these have been awakened, they have given evidence of possessing qualifications for usefulness which we hope have been advanced by the course of instruction closed. One young man, who though not fully ignorant, appeared remarkably dull upon entering the school, afterwards improved rapidly to the close of the session was one of the most scholars attending. Another colored man attained unusual proficiency in arithmetic this year, on first coming to the school three winters from the South, was unable to read. The opinion of freedmen in the men's school during the term is believed to be about one third; in the women's school the number of this class was proportioned so large.

The progress which many of the scholars had was shown at the time of closing the women's schools on the 27th and 28th ult., removing, when some creditable exercises were performed in both departments.

In the women's school a recitation of some parts of the New Testament were made, and a number of letters written by the scholars were showing that they had profited by the opportunity enjoyed. In the men's school an exhibition on a collection of useful facts and short pieces of a religious and moral character, which were committed to memory, showed the interest with which many of them had applied themselves to study.

The Scriptures have been daily read at the meetings of the schools, and Friends' Tracts and

the Moral Almanac have been distributed among those attending.

The Managers have paid frequent visits to the schools, and they have also been visited at times by other Friends interested in the improvement of this portion of the community.

The Managers would be glad if these and other Friends, whose contributions aid in supporting these schools, would more frequently visit them, believing that a personal inspection of them would increase their interest in maintaining these helps to the intellectual advancement of the colored people.

To defray the expenses incurred in carrying on these schools, the Association is mainly dependent upon the annual voluntary contributions of Friends, and it is satisfactory to be able to assure them that at no former period have the advantages which they offer appeared to have been more appreciated than during the past two years. The great desire for instruction apparent throughout a large portion of the colored people in the country, is an encouragement for all interested in their welfare to continue to labor for their improvement, and in assisting them to qualify themselves for occupying the higher position in the community which appears to be rapidly opening before them.

On behalf of the Board of Managers,

Geo. J. SCATTERGOOD, Clerk.

Philad., 3d mo. 7th, 1867.

OFFICERS OF THE ASSOCIATION.

Secretary,—Ephraim Smith.

Treasurer,—Elton B. Gifford.

Managers.—Elton B. Gifford, Samuel Woolman, J. Wistar Evans, Geo. J. Scattergood, Isaac Morgan, Jr., Joel Cadbury, Jr., John W. Cadbury, Thos. Elkinton, Ephraim Smith, Jacob Smedley, Jr.

From the "Christian Advocate," Letter from Rome.

(Concluded from page 61.)

There are upward of three hundred churches in Rome, besides thirteen basilicas. The churches are comparatively uninteresting in structure or adornments to the stranger, and I will pass them by, and glance at a few of the most interesting of the basilicas, called the patriarchals. These are five in number—the Vatican or St. Peter's, St. John's, Santa Maria Maggiore, St. Lorenzo, and St. Paul's. The basilica is the style of architecture introduced immediately after the popularization of christianity under Constantine, and was probably designed after the forums and courts of justice of the Pagans. Their form is oblong, and consists of a nave and one aisle on either side, separated by a line of columns from which arise the arches which support the roof. The present patriarchal edifices are not pure basilicas, but have some of the characteristics, and retain the name. The original St. Peter's was entirely a basilica, and this is the chief claim of the present gorgeous temple to that name. The St. John's Lateran bears the inscription on each side of its entrance that she is the mother and mistress of all churches in the city and in the world. Her chapter has the precedence over St. Peter's. Five general councils have been held in it, and here all popes are crowned. The interior has two aisles on each side of the nave, separated by four rows of massive columns. Its roof and walls are covered with medallions and stucco ornaments. On each side of the nave are niches which contain colossal statues of the apostles in marble. Its high altar stands beneath a magnificent tabernacle, and was erected, at an immense expense, to contain the heads of Saints Peter and Paul. These relics are

highly prized, and were on exhibition on the day I happened to be present. It also lays claim to the possession of the table on which the last supper was laid. It has several very fine paintings, and includes two of the richest and most costly chapels that have ever been erected. The rarest marbles, the most chaste and rich ornaments and gildings, bas reliefs and columns of precious marble, and even gems, are lavished upon their decorations. In its cloisters are two columns of Pilate's house, a column said to have been split in two when the veil of the temple was rent in twain, a slab on which the soldiers cast lots for the Saviour's garments, four columns the exact height of the Saviour, and a miraculous altar table, with a hole made through it by a wafer which fell upon it from the hands of a priest who doubted the real presence. Under a portico is the holy stairs, on which penitents and devotees are daily seen in crowds, as in the days of Luther, ascending on their knees, and kissing each step, and touching it with their foreheads. These stairs are of marble, and are said to be those on which Christ descended when he left Pilate's judgment hall. They have been covered with thick boards, and several coverings have already been worn out. At the head of the stairs is a small chapel, in which lights are kept burning constantly, called the holy of holies, in which no one is permitted to enter. Nor is any person allowed to mount the scala santa, except on his knees. They have proved a great blessing to the world, and Protestants can renew their faith as they look with commiseration upon the rich and poor devotees ascending these twenty-four planks laid on as many marble steps, in token of their piety, or humility, or as an evidence of the senseless superstitions which are still taught by the Roman Church.

The church of St. Peter is erected on the site of the circus of Nero, which was doubtless the scene of many christian martyrdoms. On the approach to Rome by any conveyance, all the passengers are on the look-out for some glimpse of St. Peter's or its lofty dome. The first inquiry of the stranger on reaching Rome is, Where is St. Peter's? And the first place visited is St. Peter's. The first exclamation as you stand in the presence of St. Peter's, looking upon its plain facade is, Can this be St. Peter's? And the first expression of wonder, amazement, and grandeur when you enter her doors and gaze upon her splendors is, this is St. Peter's. This stupendous edifice is approached through colonnades, arranged in semicircular forms, which greatly ornament the plain front of the church, and at the same time hide the irregular and more lofty and shabby looking buildings which are in the immediate vicinity. The porticoes of these colonnades are supported by two hundred and eighty-four columns, four rows deep, and on their entablature are one hundred and ninety-two marble statues of saints. The interior view disappoints even those prepared for it by its contracted dimensions. There is such an admirable arrangement of the openings for light that you seem to see the entire of the interior at the first glance, and it is difficult to divest yourself of this idea of the moderate proportions of this stupendous edifice, even after walking around her bulwarks, and mounting her dome, and studying her exact dimensions. The dome is of course the great object of admiration, and it is difficult to conceive of anything in architecture that can surpass the magnificence of this stupendous vault, resting on four colossal piers. Some writer says of the cupola, "that it is glorious, viewed in its design, altitude, or decorations. As a whole, or as a part, it pleases the eye, and

satisfies the taste. The very air seems to eat up all that is harsh or colossal, and leaves us nothing but the sublime to feast on—a sublime peculiar as the genius of the immortal architect, and comprehensible only on the spot."

I had the good fortune to see St. Peter's illuminated, first on the outside and then on the interior; but my pages notify me that I have already exceeded my usual space, or I would notice some of the sensations awakened by these brilliant displays of lamps and lights. I can almost say that I have been passing through a succession of the most gorgeous flames of fire ever since I landed in Europe. First, England was lit up in commemoration of the queen's birthday; then France for several days, in gratulation at the escape of the emperor of Russia from assassination; then Versailles, for a welcome to royal visitors; then the coliseum and St. Peter's, and the square of the Populi at Rome, to swell the rejoicings of the eighteenth centenary anniversary of the death of St. Peter. The illuminations and the display of fireworks in Rome exceeded everything of the kind I ever saw or conceived. I start to-day for Naples, and thence to Alexandria, Egypt.—*Lyon.*

Follow Christ.—Some men will follow Christ on certain conditions: if he will not lead them through rough roads—if he will not enjoin upon them any painful tasks—if the sun and wind do not annoy them—if he will remit a part of his plan and order. But the true christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, *whither thou goest I will go*, whatever difficulties and dangers may be in the way.—*British Workman.*

A Volcanic Bore.—This is certainly the era of engineering marvels. The Pacific Railway, the Hoosac tunnel, the East River bridge, the lake tunnel at Chicago, the pneumatic railways, the projected tunnel across the channel from England to France—these, and others like these, are a few of the works by which engineering genius means to celebrate itself and the nineteenth century.

The latest, and one of the most extraordinary works of this kind has just been completed in New Zealand. This is nothing less than the running of a tunnel through a volcano, which has been accomplished by a corps of English engineers after six years of hard labor. The tunnel in question occurs on the railway from the port of Lyttelton to Christchurch, in the settlement of Canterbury; it is two thousand eight hundred and thirty-eight yards long, and cost nearly two hundred thousand pounds, or a million dollars.

"This tunnel affords the first instance where a complete section of an extinct volcano has been opened out. The rock in the tunnel is a series of lava streams and beds of tufa, intersected by vertical dykes of phonolite.

"Wherever difficulties have been met they have been quickly and successfully overcome. A siphon six hundred yards long was employed for the drainage of the upper half of the tunnel. The system of ventilation has proved perfectly adapted to the requirements of the case, and has been not only effective, but simple and comparatively inexpensive.

"In the first instance air was driven in by fans worked by horse-power; but this soon proved insufficient; and when the works extended some distance, much time was lost owing to the difficulty of getting rid of the smoke. To obviate this on the Lyttelton side, the upper portion of the tunnel was partitioned off by a floor or brattice, about nine feet above the rail level, forming a smoke flue connected with one of the shafts, at

the bottom of which was placed a furnace, which, by rarefying the air caused a steady current up the shaft, and drew the smoke away from the face of the workings.

"The system employed to secure the correctness of the alignment of the two ends of the tunnel was very simple. A permanent mark was fixed in the outer line of the tunnel, on a tower built on the dividing range, nearly midway between the two ends. A transit instrument being placed on the meridian of the tunnel, as well as of the tower on the hill, it could be seen at once whether the flame of a candle in the centre line of the work inside the tunnel was in a vertical plane with the mark on the tower."

Although the work was prosecuted under disadvantages of climate, and numerous other difficulties, it has been concluded without extraordinary sacrifice of life or extravagant outlay of money, and may be regarded as an eminent triumph of engineering skill and perseverance.—*Evening Post.*

HERE AND THERE.

Selected.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him."—1 Cor. ii. 9.

What no human eye hath seen,
What no mortal ear hath heard,
What on thought hath never been
In its noblest flights conferred—
This hath God prepared in store
For His people evermore.

When the shagred pilgrim-land
Pades before my closing eye,
Then revealed on either hand
Heaven's own scenery shall lie;
Then the veil of flesh shall fall,
Now concealing, darkening all.

Heavenly landscapes calmly bright,
Life's pure river murmuring long,
Forms of loveliness and light,
Lost to earth long time ago;
Yes, mine own, I lamented long,
Shine amid the angel throng!

Many a joyful sight was given,
Many a lovely vision here,
Hill and vale, and starry even,
Friendship's smile, affection's tear;
These were shadows, sent in love,
Of realities above!

When upon my wearied ear
Earth's last echoes faintly died,
Then shall angel-harps draw near—
All the chorus of the sky;
Long-hushed voices blend again,
Sweetly, in that welcome strain.

Here were sweet and varied tones,
Bird, and breeze, and fountain's fall,
Yet creation's travail-groans
Ever admid sighed through all.
There no discord jars the air—
Harmony is perfect there!

When this aching heart shall rest,
All its busy pulses o'er,
From her mortal robes undrest
Shall my spirit upward soar.
Then shall unimagined joy
All my thoughts and powers employ.

Here devotion's healing balm
Often came to soothe my breast—
Hours of deep and holy calm,
Earnests of eternal rest.
But the bliss was here unknown,
Which shall there be all my own!

Jesus reigns, the Life, the Sun
Of that wondrous world above;
All the clouds and storms are gone,
All is light, and all is love.
All the shadows melt away,
In the blaze of perfect day!

Lange.

ONE BY ONE.

Selected.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going;
Do not strive to grasp them all.

One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.

One by one—bright gifts from heaven—
Joys are sent thee here below;
Take them readily when given,
Ready too to let them go.

One by one thy griefs shall meet thee;
Do not fear an armed band;
One will fade as others greet thee—
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow;
Every day begin again.

Every hour that fits so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor the daily toil forgetting,
Look too eagerly beyond,

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere thy pilgrimage be done.

For "The Friend."

The Introduction of European Sciences in China.

Many occurrences of late years have shown that the exclusiveness which has hitherto characterized the policy of the Chinese, in their intercourse with foreign nations, is now rapidly giving way before the introduction of the arts and habits of more civilized countries. The opening of several new ports to general commerce, the establishment of lines of steamships with Europe and America, and the extension of the telegraphic system of Russia along the northern frontier of China, have all taken place within a very few years; and, influenced by the example of Japanese rulers now appear willing to make still further change in their ancient usages, and to encourage the settlement of Europeans among them, to teach them those branches of knowledge in which they now find themselves deficient. The following is an extract from a memorial lately presented to the Emperor upon the desirability of establishing a new college in Peking, for the education of Chinese students in the arts and sciences of Europe, under the tuition of foreign professors versed in their language. It will be observed that the writer of it has ingeniously sought to allay the popular prejudices against receiving the teachings of those who have been called "outside barbarians," by stating that the origin of their present superiority is due to knowledge first derived from the orientals. The period from which it is extracted, states that:

"As an indication of the effects which recent foreign intercourse has had upon the old exclusive policy of the Chinese, it is the most important document that probably ever appeared in the 'Peking Gazette,' and as there is every probability of its being acted upon by the government, it will be the turning point in the annals of the empire as recorded in its pages, which may let us hope, to the regeneration of China.

The extract as translated is as follows:—
"In proposing to your Majesty to favor study of the mathematical sciences, the Com-

the School of Languages is not impelled by a sentiment of blind admiration for knowledge of a kind possessed by the Europeans, nor by an extravagant love of novelty. The reason is that the prevalent construction of machines for warlike and industrial purposes, so important in our age, is based entirely upon the sciences. China has refused to construct her steamboats for herself; but enable her to do so European masters must inure her in the principles of the mathematical sciences, and point out the course to pursue. It would be a mistake and a fruitless expenditure of labor and money to hope that the Chinese could gain such a result by their imagination alone.

Up to the present time China has failed to be powerful by her own resources; it is clear now that Chinese genius has produced all that it is able to produce, and that intelligent persons do not conceal from themselves, in order to walk alone in future, it must first be able to receive from Europeans those arts and sciences in which it is deficient. . . . It would also be a serious mistake to imagine that China abandons her ancient knowledge for that of foreigners. The Europeans admit that they have borrowed from China—or at any rate from the East—the notions upon which their science is now based. With their spirit of research constant application they have increased these notions, drawn from them all the possible profit, and have finally discarded antiquated theories in favor of those more modern or exact. . . . To those who may say that China humiliates herself by seeking instruction from foreigners, we shall reply that, if one thing in particular can make a man blush, it is to be ignorant of that which others know. What immense progress have not Europeans made during the last fifty years in the construction of steamships—to cite only a single instance—incessantly seeking after better combinations, and rying with each other in labor and contest. Even Japan has sent to Europe officers to seek instruction in the various sciences taught. Thus, without speaking of European nations, each of which seeks to raise itself above others by knowledge and civilization, Japan does not wish to remain in the rear. That country also desires to take her place amongst the nations, while China alone, continuing obstinate in her indifference and her ancient customs, would seem herself to stand aloof from the general family. This is a true reason of disgrace. If we do not feel the humiliation in being inferior to others, but only in taking others as our instructors, without considering that by desire of surpassing them we may perhaps attain the glory of surpassing them, it naturally results that we shall not know anything, and shall have the eternal humiliation of inferiority. . . .

The remarkable memorial, of which the above only extracts, proceeds to point out how the object in view may be accomplished, to which a set of regulations is appended. Underneath the memorial, as published in the "Peking Gazette," the emperor's signature is given, *Toong-tai*, signifying "Union in the Cause of Law and Order," and dated Peking, January 28th, 1860, with the imperial remark, "The preceding is approved: Respect this!" We may add, that the pursuance of the contemplated college, the European agents in the service of the Chinese Government, sent to Europe for competent professors and others.

than the tale-bearer. Whoever entertains you with the faults of others, will entertain others with

For "The Friend."

First-Day Schools.

The following article, condensed from a recent number of the *British Friend*, contains suggestions and statements deserving of serious consideration in this land as well as in Great Britain. I would especially call attention to what is therein said respecting "parental responsibility"—for which I believe no adequate substitute can be thought to be devised:—

"In reading the Report of the Conference of Friends' First-day School Association I have been struck with the various and conflicting opinions of the several Friends who spoke on that occasion, and with the acknowledgment of the difficulties in the progress of the work. In one of the addresses I find these words, 'Let it not be supposed that I do not think it important that we should teach all that we consider that Christ has taught us, but let us be careful of calling it Quakerism.' If it is truth we have learned, let it be regarded as coming from Christ, and not as the teaching of Fox or of Friends, but the teaching of our Saviour." To which another Friend responded, with the injunction—"Don't be too anxious to teach Quakerism." Now this advice to keep our distinctive principles in abeyance, hiding our light under a bushel, is singular doctrine. Why do we exist as a distinct community if only to follow in the path of others, and modify our principles when they clash with the prevailing sentiment? In whose will and power did we originate as a church but in Christ, 'the wisdom of God and the power of God'? If we are duly impressed with the value of our religious principles we shall be ever ready to advocate them in a christian spirit, and feel jealous for the true reputation of the body in our intercourse with the world around us. When William Savery was travelling in the service of the gospel, and going on board a vessel overboard a woman say, 'she hoped there were no Quakers on board'; he remarks, 'I told her I had the honor to be a Quaker, and David Sands united with me in the same acknowledgment.' Here was the true honor that cometh from God only, and these faithful servants in thus seeking it were blessed and prospered in all their undertakings. There is nothing exclusive in genuine Quakerism. The strongest religious convictions may co-exist with the most diffusive charity towards those not of our communion; nor is there any need, if our enterprise be in the right line, to bend our principles to meet particular emergencies, for they are always equal to the occasion which calls for their exercise. Furthermore we find it pleaded by another speaker, in defence of neglecting some of our Meetings for Worship to attend to the school, that she had not physical strength to attend both, and so a choice must be made between the two. This looks like leaving the service of the Creator to serve the creature, neglecting a primary duty to engage in a secondary one. As to the plea of physical weakness, none are required to exert themselves beyond their natural strength. 'I will have mercy and not sacrifice,' is still the gracious declaration of our heavenly Father, 'whose compassions fail not'; and hence it appears to me in the attendance upon both services, the less should give way to the greater, and the school be sacrificed to the meeting, especially when we find the latter so thinly attended. These are some of the items for consideration which have impressed me in reading this report. I am now about to quote from a writer I have alluded to before, whose experience in these matters entitles him to our attention, though we may not fully accord with all that he says:—"If we only start with a living belief that

all spiritual life is of God—a truth which everybody professes to hold; that its existence in any man is not bound up with human agency; that we can do nothing to create it; that we can only develop and strengthen what God has already given,—we shall come to the conclusion that a great deal of the aggressive action which is now so much valued can do little good, and may do much harm; that our work in relation to the sinner is but that of the physician to his patient, and that it can extend no further.' He, if worthy of his name, always tells us that he can only 'assist nature,' watch symptoms, and avoid doing too much; and it will be well for the church when her healers of men learn the same lesson and follow the same rule. Hitherto our course has been different. We have acted, and are still acting, under the persuasion that God has committed to us the conversion of the world, and that by his grace and help we can effect it. Indifferent, therefore, to consequences,—feeling, indeed, that we have nothing to do with them, we have rushed on, crying, 'Effort is ours; results rest with God. The need for action presses: we cannot stop to ask whether or no we ourselves are under any moral obligation to do this or that particular thing. Souls are perishing; why should we delay in order to recognize those minute distinctions which some would have us perpetually to regard? All alike are bound, in one form or other, to work in the vineyard; the question, What is my particular duty? must give way to obligations which are common to all christians.'

"All this, of course, proceeds in forgetfulness of the fact that whilst our responsibility for exercising a right temper of mind as to the condition of men is unlimited and universal, our responsibility in relation to any given outward act is limited and special; that it by no means follows that because every one is bound to desire the instruction of the ignorant, any given young person is necessarily required to teach in a Sunday-school; or that because a man truly longs to see the extension of Christ's kingdom, it is his duty to distribute tracts, or to become a visitor of the sick. These obligations, so far as they really rest either on man or woman, must obviously be limited by circumstances, by fitness for a particular work, and by its consistency with other duties. Each agent ought to have evidence that he is called of God to work in the vineyard before he ventures to undertake what is asked of him by man; and that evidence must be found in something far more substantial than in the wisdom of ardent and perhaps enthusiastic supporters of a particular undertaking."

"Then we have the Bishop of Oxford telling us that the youngest scholars are kept too long at these schools. That the endeavor to tame the natural activity of children, and drill them into silence, is the way to render the Sabbath anything but a delight—to associate that day of the week in their minds with ideas of undue restraint and task-work. But a member of the same religious denomination as the bishop has raised a more important question, in a pamphlet with the somewhat startling title of *The Failure of the Present Sunday-school System*, which is thus epitomized by the editor of *Christian Work*:—

"Wherever the Sunday-school has been longest in operation, most carefully organized, and most largely filled, there the church and the meeting-house—for it is remarkable that these figures, including as they do churchmen and dissenters in one common average, show that the latter fare no better than the former in this respect—are the most deserted. So strange and unexpected a result demands an explanation. It is, 'he thinks,'

in the ignoring of parental responsibility which is at the root of the whole system. We relieve the parents of the religious superintendence of their children. We encourage the children to come to us early on Sunday morning; we drill them and teach them in school; we assign them a separate place in church; we take upon ourselves the whole trouble of keeping them quiet, and teaching them to behave, and instilling into them, if we can—though, we fear, that is a thing too often neglected—habits of practical devotion. What is the consequence? The parents cease to feel themselves responsible for the religious training of their children: they lose the incentive which the motive might afford to quicken their own religious instincts, and secure their own attendance at church, in order that they might bring their children with them; they feel that it is not their business, but that of the Sunday-school superintendent, to see that their children go to church, and behave properly when they are there; and so it happens that the Sunday-school is made a convenient excuse for the idleness, apathy, and irreligion of the parents."

For "The Friend."

Our Testimony against War.

Now that peace and quietude are measurably restored to our beloved country, it may be of use for the members of our religious Society to review the position they have occupied in relation to this important subject. Some of our young men have in the hour of excitement enlisted as soldiers in what is called the public service; many of these have forfeited their right of membership; some others have contributed to a bounty fund got up to induce enlistments for the army, in order to ward off the draft ordered by the President of the United States, to fill the places of such as fell on the battle field or who died of camp sickness, &c. And others have paid a tax levied to refund the bounty contributions; and a few have dealt in government bonds, used to replenish the public treasury, exhausted by the expense of the war. It may therefore be needful for us all to examine our position, and in the light of Christ, laying aside all selfish considerations, endeavour to see how far we are clear of the blood of all men; and where any have fallen short in a faithful testimony for the Prince of Peace; that the required restitution to the church be made; for a strong responsibility rests upon this generation to transmit to our successors in religious profession, a good example, and an unabated testimony as we have received from our forefathers.

From the Discipline of Philadelphia Yearly Meeting, adopted in 1776, we quote: "It is the judgment of this meeting that a tax levied for the purchasing of drums, colors, or for other warlike uses cannot be paid consistently with our christian profession."

From the Book of Extracts of London Yearly Meeting of 1762: "It is our sense and judgment that we cannot, consistently with our well known principles, actively pay the rate or assessment, which by virtue of any militia act, may be imposed in lieu of personal service; or any rates or assessments made for advancing the hire, or enlisting-money of volunteers; or the money to be raised to militia men. * * * And Friends are desired to be careful to guard against paying the said rates mixed with some other rate."

Anecdote of Two Dogs.—In the life of that remarkable man, Samuel Drew, of Cornwall, an amusing account is given of two dogs belonging to his family. He states: "Our dairy was under a room which was used as a barn, into which the

fowls found their way, and, in scratching among the chaff, scattered dust on the pans below, to the great annoyance of my mother-in-law. In this a favorite cock of hers was the chief transgressor. One day, in harvest, she went into the dairy, followed by our little dog; and finding dust again on the milk pans, she exclaimed, 'I wish that cock was dead.' Not long after, she being with us in the harvest field, we observed the little dog dragging along the cock just killed, which, with an air of triumph, he laid at my mother-in-law's feet. She was dreadfully exasperated at the literal fulfilment of her hastily uttered wish, and snatching a stick from the hedge, attempted to give the dog a beating. The dog seeing the reception he was likely to meet with, where he evidently expected marks of approbation, left the bird and ran off; she brandishing the stick, and saying in a loud and angry tone, 'I'll pay thee for this by and by!' In the evening she was about to put her threat in execution, when she found the little dog established in a corner of the room, and the large dog standing over it. Endeavoring to fulfil her intention by first driving off the large dog, he gave her plainly to understand that he was not at all disposed to relinquish his post. She then sought to get at the small dog behind the other; but the threatening gestures and fierce growl of the large one apparently proclaimed, 'Touch him if you dare,' and sufficiently indicated that the attempt would be not a little perilous. The result was that she abandoned her design."—*British Workman.*

The Rings on the Oak.—A correspondent of the *London Daily News*, in the course of a letter with reference to an historical and legendary tree known as "Herne's Oak," gives not only some interesting facts about the tree itself, but also an explanation of a natural phenomenon in connection with it. He says:

"While working up a portion of this memorable tree into covers for the book I have written on its identity, looking on the end, I observed a great peculiarity, namely: The annual rings accumulated in a healthy and vigorous manner up to a certain point, when they suddenly ceased, became almost imperceptible, then increased again in size till they attained nearly their former width, afterwards gradually diminished towards the outer edge of the tree, where they finally became undistinguishable.

"Upon mentioning this phenomenon to an intelligent gardener of fifty years' experience—without informing him in what wood I had observed it—he said the tree must have been struck by lightning or blighted in some way, so as to have stopped its growth, otherwise such an appearance would not have been presented. It was in the nature of trees, as it was with us, when they arrived at maturity they began to decline, the same as we did, but it was generally a gradual process, the rings in the trunk would become smaller and smaller by degrees, as the sap flowed less and less up the tree.

"I have since examined the wood more closely, and from the healthy part of the tree to the outside of the piece I have counted one hundred and sixty-four annual rings. If to these are added twenty for the sap which was wasted away from it, and forty-four years, which time at least it is known to have been dead, we are carried back as far as 1639 as the latest time when the tree would have been seared or blighted. How much earlier than this it may have been I am not in a position at present to prove; but, considering that the rings are so small as to be scarcely discernible, and that some of the outer portion of the tree has

been wasted away, I submit that it is not a very preposterous idea to assume it not improbable that the blighting of it happened during Shakespeare's time."—*Evening Post.*

For "The Friend."

Daniel Wheeler in his Family.

In the concluding remarks to the Memoir of Daniel Wheeler, is the following beautiful description of the tenderness and faithfulness of this beloved Friend in the relation of a parent, which affords instruction and encouragement. Happ would it be were the pious concern exemplified in this narration, more generally prevalent among those who occupy this responsible station—believing that the exercise of mind of godly parent on behalf of their children, even if not immediately productive of apparent good, is often like "bread cast upon the waters," to be seen after many days.

"It is far from being the intention of the editor to attempt any elaborate delineation of the character of the subject of these Memoirs; this he thinks will be best gathered from the correspondence and memoranda which have preceded. There is however one feature, on which he hopes the reader will bear with him, whilst he offers a few remarks which appear to be called for by the peculiar opportunities for observation which he enjoyed, viz., the mingled fidelity and tenderness with which his beloved father sustained the responsible character of a parent. In reverting to this particular, those who enjoy the privilege of a filial relationship, feel that they have abundant cause to rise up and call him blessed. From their early years, the benign influence of his devout and pious spirit was forcibly felt; and it is now a mournful satisfaction to the survivors to recollect, that the earliest impressions of good were associated with the affectionate counsels of their departed father. His was not the language of precept only,—but of his strikingly consistent example was still more powerful. It was impossible to observe from day to day the thankful, cheerful, humble frame of mind which he so uniformly manifested,—his watchfulness to check every rising of impropriety,—and above all, the deep reverence and filial love which pervaded his heart towards the great Author of every mercy,—without being made sensible of that blessed and all-pervading principle, which regulated the daily tenor of his life. His children at once loved and honored him; for while he possessed their entire confidence, and the fullest hold on their affections, they knew that he was unflinching in the refusal of whatever he felt to be inconsistent with his principles or their highest good. Notwithstanding the kindness of his nature, and the strength and warmth of his parental feelings, his known firmness precluded all hope of inducing him to yield to their inclinations, when these stood opposed to their eternal interests. Many perhaps may have been more systematic in their instructions; but few could keep more steadily or practically in view the superior importance of heavenly things.

"From their early years, he patiently labored to imbue the minds of his children, with love and fear of the Almighty. He instructed them diligently in the holy Scriptures; and endeavored to explain in a manner suited to the capacities, the truths they contain. He was persevering in his efforts to exhibit to them the example of the righteous of other generations and especially that exemplification of the fruit of his own principles, which the lives of the true members of our Society so strikingly display. For this purpose he set apart a portion of his

in which he read to his family works of description; a practice that was continued the period when his religious labors called from them. Perhaps some might be ready to say that such a course would be found irksome by the young; but certainly in the present case the result was widely different, and his children can now recall the feelings of solemn interest and enjoyment that often attended these readings, and the short period of quiet by which they were invariably followed. It was also his custom, when his children had retired to rest, to visit their chambers, and endeavor to cheer their hearts to their great Creator and Father. On these occasions, he would repeat to them to repeat passages of Scripture, or any other of a devotional character, to which his own feelings were frequently added; and he generally closed these sweet and well remembered seasons with a solemn pause: during which, unless, his pious spirit was often engaged in meditating them to the Lord.

As his children advanced toward maturity, and of relaxing his watchful care, he felt that there was need rather of redoubled vigilance to shield them from surrounding danger. Ever anxious for their best welfare, yet deeply sensible of the power of Divine grace alone, their youthful passions must be awakened, quickened, and enabled to hold of a Saviour's love; he was earnestly exploring for them this heavenly gift, and not in watching for opportunities to impress upon them the importance of spiritual things. In consequence of the condescension of the Lord, in answering his prayers may be introduced. As his eldest son attained the age of manhood, earnest were the cravings of his father, that the Lord would direct his heart 'into the way of God, and into the patient waiting for him.'

He knew well that to the natural man, the things of God must ever be a mystery; and he longed that through submission to the operation of the Spirit of truth they might be opened to understanding. Often with parental tenderness, he silently watched the opening convictions of his inquiring mind, and as opportunities offered, he labored to explain to him the views of himself received. At one time the contents of his son on these all important subjects were exceedingly unsettled, and he passed through deep mental conflict before he yielded to the light of Divine truth in his soul, which dispelled the doubts and reasonings by which he was assailed. It was at this period, that one day his father and he being alone together, engaged much conversation on the points which pressed heavily on the mind of the latter. On retiring to rest, his father handed him the Bible and requested him to read a chapter: he did so, and read the third chapter of Genesis. Deep seriousness overspread his countenance, and after a considerable time of silence he exclaimed, 'The Lord whom you seek shall suddenly come to his temple, even the messenger of covenant whom ye delight in;'—and he shall be like a refiner's fire, and like fuller's soap: 'yes, he will come into his own temple, the temple of the heart, and there do his own will. I never understood this chapter before, now, as I now see it, the spiritual nature of the Gospel dispensation.' The impression thus made was not soon effaced; and it was evident to his thankful and rejoicing parent, that the promised declaration was indeed fulfilled in his case,—that the Lord had come into his temple, and was there working to the purifying of his soul. The change which gradually succeeded was most striking; clearly evincing to

those around, that the day had indeed dawned and the day star arisen, in a heart long oppressed with darkness, and a prey to many doubts. In reference to this period his father once remarked with much emotion, 'this kind can come forth by nothing but by prayer and fasting,' intimating the long continued exercise of soul through which he had been led on behalf of his son.

'Two avenues to evil, he guarded with especial jealousy in his domestic sphere,—the introduction of books of an injurious tendency, and the association which he allowed to his children. With respect to reading, he was liberal in supplying whatever he thought calculated to improve or expand the mind, and furnish profitable exercise to the understanding; but very few productions of a frivolous or hurtful nature escaped the vigilance of his watchful eye. On these occasions, he regarded not the inclinations of those he so tenderly loved; and he has been known, when works that he disapproved had been lent to his young people, to return them himself to the parties from whom they came, accompanied by a frank avowal of his sentiments respecting them. With regard to society for his family, his situation in a foreign country, far separated from those of his own religious views, would doubtless have appeared to many to present unusual difficulties. These he endeavored to obviate, by rendering home as pleasant and cheerful as possible, and thus leaving his children little to desire beyond its precincts. Perhaps few domestic circles ever presented a happier scene than his own, while its links were permitted to remain unbroken. Doubtless the result of such a system has been to make the changes and separations, inevitable in a world of fluctuation and mutability, fall heavily on the hearts of survivors; but the shelter thus afforded to their inexperience, and to the unfixing principles of early years, was an invaluable safeguard; and they can now look back with grateful hearts to the wisdom and care of their departed parent. If his labors have not always been attended with adequate results, his children can freely, though with shame acknowledge, that the fault rested not with him but with themselves; and as respects those who have been called from this state of probation, the survivors are permitted to believe the counsels and prayers of their pious father were blessed on their behalf, and that they were made partakers of that redemption which is in Christ Jesus, and favored to know their robes washed and made white in His precious blood. And how full of consolation is the belief, that their spirits are now united with his, who so fondly and faithfully watched over their early years,—shielded them from temptations to surrounding evil,—and turned their feet into the path that leads to blessedness:—Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.'"

Anecdote of Faraday.—An English paper says: "Faraday's language was always simple, and the only poetry in which he ever indulged was the earnest expression given to some of those great truths of which he was the discoverer. He sought to reach the mind of every hearer through more senses than one. He never told his listeners of an experiment; he always showed it to them, however simple and well known it might be. If

said Faraday once to a young lecturer, 'I said to my audience, This stone will fall to the ground if I open my hand, I should not be content with saying the words; I should open my hand and let it fall. Take nothing for granted as known. Inform the eye at the same time that you address the ear.' And this was the great secret of Faraday's success. Every one left the theatre of the institution in Albemarle street satisfied that he had really acquired some useful knowledge, and that he had gained it pleasantly and without toil or labor."

Progress of the Pneumatic Railroad.—The first practical example of the pneumatic railroad ever constructed in this country has just been completed by the Holcks Machine Company, No. 628 Water street, and will form one of the prominent features at the exhibition of the American Institute in this city, now just opening. The pneumatic tube is six feet in diameter, composed of fifteen thicknesses of wood veneers, wound and cemented one upon the other in alternate spirals. This makes a tube of remarkable strength and rigidity, although the total thickness of wood is only an inch and a quarter. This tube is made under J. K. Mayo's patent. The blowing apparatus consists of a wheel 10 feet in diameter, made on the principle of a screw propeller. The pneumatic car consists of an open vehicle with a valve or disk at one end, which fits the tube. The car seats twelve passengers. The tube is over 100 feet long.

Messrs. Holcks have also built a Pneumatic Postal Dispatch for the exhibition. It consists of a pneumatic tube 24 feet in length and two feet square, having a lamp-post letter-box arrangement upon it, and a pneumatic car within. The construction is such that when the car, which is driven by air pressure, passes through the tube, it collects the letters from the lamp-post. The intention is to lay down these tubes through the city for the speedy collection and delivery of postal matter.—*Late Paper.*

THE FRIEND.

TENTH MONTH 26, 1867.

SUMMARY OF EVENTS.

FOREIGN.—The revolutionary bands which entered the Papal territory at various points on the eastern and southern frontier, concentrated at Frosenone under the command of Menotti Garibaldi. The report that Menotti had been arrested proves unfounded. Near Verona a battle took place in which the Papal forces were beaten, and the Garibaldians secured total possession of the town of Nerola and entrenched themselves there to await reinforcements. Official dispatches from Rome were received in London on the 20th, which state that further battles between the insurgents and the Pope's troops had taken place, in which the latter were victorious. They had recaptured the towns which had been previously occupied by the insurgents.

The excitement throughout Italy was very great, and the people with much unanimity call upon the government to take possession of Rome. On the other hand, the French Cabinet has addressed a circular note to its representatives at foreign Courts, solemnly pledging France to enforce the stipulation of the treaty which guarantees Rome to the Pope. It is rumored in Paris that the leading European Powers will unite with France in a joint intervention for the settlement of the Roman question and the preservation of peace.

Accounts have been received from Candia of the arrival there of the Turkish Grand Vizier and other members of the commission sent out by the Sultan. The Grand Vizier had met a deputation of Cretan insurgents at Candia in the presence of all the consuls of the foreign Powers. The insurgent deputies insisted upon the union of the island with Greece. It is reported that the Emperor Alexander, of Russia, and King William, of Prussia,

sia, have sent a joint note to the Sultan, asking him to cede the island of Candia to Greece.

The Emperor of Austria has referred to the Council of Ministers an address from the Bishops of the Austrian Empire, protesting against a new concordat. The Emperor reproves the Austrian Bishops for adopting a measure so liable to create public excitement when transportation is taken for the restoration of the council. The Emperor takes occasion to remind them that the Emperor of Austria is a constitutional Prince, as well as a true son of the church. A Vienna dispatch of the 17th says: The Reichsrath to-day passed an organic law making legal many new reforms introduced in the government. The Emperor's consent of the reply made by the Emperor to the address of the Bishops in regard to the Concordat was received with prolonged cheering in the Reichsrath.

Late advices from the seat of war in Paraguay were unfavorable to the allies. No movement had been made, and no preparations were making for an attack. The land forces of the allies, under General Mitre, were lying in wait before the Paraguayan forts, and the Argentine and Brazilian fleets were hemmed in by the guns of Lopez, and compelled to remain inactive.

The Brazilians were greatly discontented with the conduct of the war, and the French party was in the ascendency in all the States bordering on the Rio de la Plata.

A severe drought extends over the five most northern provinces of China, and much suffering is anticipated.

The Roman Catholic bishops of Ireland have issued an address denouncing in strong terms the Protestant Church establishment, the system of national schools, and Fenianism.

Lord Stanley, British Secretary of Foreign Affairs, made a speech at Manchester on the 17th. He spoke of the disturbed condition of Europe, but declared that, notwithstanding the threatening appearance, he still hoped peace would be preserved.

He alluded to the controversy between his government and the United States in regard to claims for indemnity arising out of the late war. This controversy, he said, still remained open, but England had all along dealt with America in a friendly temper in this discussion, and time was already soothing the irritation which might have arisen out of the question of the Atlantic. He mentioned in his war against Abyssinia, is to be aided by the Egyptians. The Viceroy of Egypt has ordered a corps of 10,000 men to proceed to the frontiers of Abyssinia. In consequence of a report that the Fenians had formed a plot to seize the Queen at Balmoral, the guard there has been doubled.

Up to the creation of the 21st, the accounts from Italy, received in London, were conflicting. Telegrams from Florence represented that Menotti Garibaldi maintained his position in the Roman territory, and that his command had been reinforced and was growing stronger. But dispatches from Rome assert that Menotti with all his followers had fled and abandoned their attempt on the city. On the 20th it was officially stated in Paris that the rebels will evacuate the Roman territory. Italy has pledged herself to enforce the September convention, so that the Garibaldian expedition is at an end. A Paris dispatch of the 21st says: Official assurances are given that the government will not find it necessary to give that the government is greatly relieved, and rents are buoyant. A dispatch from Toulon states that orders have been received there countermanding the sailing of the fleet for the relief of Rome, and that the troops were disembarking from transports and returning to their barracks.

The treaty with the United States for the cession of the Russian possessions in America has been ratified by Russia.

The Royal Bank of Liverpool has suspended payment with liabilities estimated at \$4,500,000.

Consols 93½. S. 5-20's 69. Sales of cotton in Liverpool on the 21st, 16,000 bales, uplands, 8½d.; Orleans, 8½d. California white wheat, 16s. 3d.; red western, 14s. 6d. per 100 lbs.

UNITED STATES.—The Indians.—The latest advices from the Commissioners who are holding a treaty with the hostile tribes in the far west say, that there is a good prospect that a treaty will be made and a lasting peace established. Many thousands of the natives had assembled at the council.

Philadelphia.—Mortality last week, 217. Of consumption, 33; of fever, 15.

New Orleans.—The yellow fever in this city, the deaths last week, from that disease, ranging usually from about 35 to 45 per day.

The Pennsylvania Election.—According to the returns received by the Secretary of State at Harrisburg, the result of the recent election in Pennsylvania is officially reported to be that for Supreme Judge, George Shartwood, Democrat, received 268,026 votes, and Henry W. Wilson, Republican, 266,224 votes, a Democratic majority of 1202. Last year the Republican vote was 307,274, and the Democratic vote 290,096, a Republican majority of 17,178. The Republicans still retain their majority in both branches of the Legislature.

The South.—About 75,000 votes were cast in the re-election in Louisiana, and the majority for a Convention is nearly 15,000.

The ex-Genl General Imboden has appealed to General Schofield from the decision of the Registry Board rejecting his vote; but the decision is sustained by Gen. Schofield. The case will now go to the courts.

Resolutions favoring the payment of the United States bonds in greenback have been introduced in the Tennessee Legislature.

The full official vote of Alabama upon the question of holding a State Convention, was: For, 87,672; against, 5685. The total number of registered voters is 165,289. General Canby has fixed for the 19th inst. the 20th of next month as the day for holding the election for the convention in South Carolina.

Miscellaneous.—In the case of a colored girl restrained of her liberty by an indenture not in accordance with the constitution of Maryland, heard recently in Baltimore, Chief Justice Chase decided that the Civil Rights bill could not be applied to persons equally with the whites are citizens of the United States.

The interest on the five-twenty bonds, payable semi-annually, falls due on the first proximo, and \$24,069.00 in coin will be required to pay the same. The interest will be paid in New York, Philadelphia, Boston, and ten other cities.

The amount of wheat is shipping from Lake Michigan ports to Montreal and other Canadian ports, which it goes by the St. Lawrence to Europe. Eight cargoes were shipped for Montreal last week from the single port of Milwaukee. One-fourth of the eastward movement of wheat for the week is destined for Canadian ports for export.

This week colleges received endowments during the year to the amount of \$3,041,000. Harvard received \$400,000; Tufts, \$300,000; Yale, \$206,000, and Cornell University \$700,000.

The Markets, &c.—The following were the quotations on the 21st inst. New York.—American gold 143½. U. S. sales, 1881, 111½; ditto, 5-20, new, 106½; ditto, 10-40, 5 per cents, 100½. Superfine State flour, \$8.20 a 9 cts. Southern flour, \$10.50 a \$14.50. St. Louis extra, \$13.30 a \$16.25. No. 1 Chicago spring wheat, \$2.25 a \$2.26; No. 2, ditto, \$2.17 a \$2.26; white Genesee, \$3.13. Canada barley, \$1.45 a \$1.51. Western oats, 80 cts. Rice, \$1.65 a 100 lbs. Western yellow corn, \$1.44; mixed, \$1.35 a \$1.38. Cotton, 20 a 21 cts. Philadelphia.—Superfine flour, \$7.50 a \$8.25; extra, family and fancy brands from \$8.50 to \$14.50. Red wheat, \$2.30 a \$2.58. Rye, \$1.70 a \$1.73. Yellow corn, \$1.46 a \$1.47; western mixed, \$1.42 a \$1.44. Oats, \$1.25 a \$1.26. Flaxseed, \$2.25 a \$2.50. Timothy, \$2.50 a 77 cts. Clover seed, \$5.75. Hops, \$9.00. Cattle reached about 3200 head. The market was dull and prices lower. Extra sold at 5 a 8½ cts. per lb. gross, fair to good, 6 a 7 cts., and common 4 a 5 cts. per lb. Sheep were also lower, about 12,000 arrived and partly sold at from 4 a 5½ cts. per lb. gross. Or boys, 2000—sold at \$9.50 a \$10.40 per 100 lbs. Baltimore.—Choice southern red wheat, \$2.80 a \$2.85; Pennsylvania, \$2.40 a \$2.55. Yellow corn, \$1.37 a \$1.42. Oats, 70 a 72 cts. Rye, \$1.62 a \$1.70. Cincinnati.—No. 1 red wheat, \$2.60. Oats, 66 a 67 cts. Chicago.—No. 1 spring wheat, \$1.85 a \$1.87. Corn, \$1.02 a \$1.08. Oats, 54 cts.

FRIENDS' FREEDMEN'S RELIEF ASSOCIATION.

An adjourned meeting of this Association will be held at Arch street meeting-house, on Third-day evening, 11th inst., 7½ o'clock.

A general attendance of Friends interested in the cause of the freedmen is particularly desired.

JOHN B. GARRETT, Secretary.

Phila., 10th mo. 1867.

WANTED.

A Teacher of Writing on the Boys' side, at Westtown Boarding School. Application to be made to

Charles J. Allen, No. 304 Arch St., or Charles Evans, No. 702 Race St.

Phila. 10th mo. 18th, 1867.

RECEIPTS.

Received from Mary Thistlethwaite, N. Y., \$1.40; No. 52, vol. 41; from E. Kester, Md., \$2.40; 41; from Sarah Hoopes, Pa., \$2.40; 41; from I. Sidwell, O., E. Sidwell, Va., \$2.40; 41; and from B. D. Sidwell, O., to No. 18, vol. 41; from W. Cope, Pa., per G. G. Oliver, Agt., \$1.10; No. 52, vol. 41; from B. R. Knowles, per H. Knowles, Agt., \$2.40; 41; from S. P. Lee, N. J., \$2.40; 41; from Jeremiah Coppock and Chr. Allen, O., per B. D. Stratton, \$2 each, vol. 41; from Stafford, O., \$2.40; 41; from Abiel Gardner, N. J., \$1.75, to No. 52, vol. 41.

WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will commence on Second-day the 4th of Eleventh month.

Pupils who have been regularly entered and who by the cars from Philadelphia, on an obtain tickets at corner of Thirty-first and Market streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case passage, including the stage fare from the Rail Road Station, will be charged at the School, to be paid with the other incidental charges at the close of term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 4th and 5th of Eleventh month, to meet the trains that leave Philadelphia at 11 A. M., and 2.30 P. M.

Baggage may be left either at Thirty-first and Market streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Hibt. Alexander, who will convey it thence to Thirty-first. Market at a charge of 10 cents per trunk, to be paid him. Those who prefer can have their baggage taken to any place in the built-up part of the City, by giving word on the day previous (through the post-office) to H. Alexander, No. 8 North Eighth St. His charge in such case for taking baggage Thirty-first and Market streets, will be 25 cents per trunk. For the same charge he will also collect a stage from the other railroad depots, if the checks left at his office No. 5 North Eighteenth street, are put under his care, if properly marked, will be given your attention from the owners, either at West Philadelphia depot, or at the Street Road Station but will be forwarded direct to the School. It may always go on the same train as the owner, but it will on the same day, provided the notice to H. Alexander reaches him in time.

THROUGH THE SESSION. passengers for the School will meet at the Street Road Station, on the arrival of first train from the City, every day except First-day and small packages for the pupils, if left at Friends' Store, No. 304 Arch street, will be forwarded on Sixth-day at 12 o'clock, except on the last two Sixth-days in the Twelfth month, and the expense charged in bills.

Tenth month 22d, 1867.

NOTICE.

A suitable Friend and his wife are wanted to intend and manage the farm and family under the of the Committee for the gradual Civilization and improvement of the Indian natives at Tusnessa, Cragus Co., New York. Friends who may be inclined to do so, in service, will please apply to Joseph Elkinton, No. 783 So. Second St., P. John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshallton, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSEPH H. WOOD, D. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, on the 16th inst., at Friends' Meeting at London Grove, BARCLAY R. LEEDS to MARY, dau. of Benjamin Manie, of West Marlborough, Chester Pa.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

THE FRIEND.

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England in the Last Century.

A late number of *Littell's Living Age* contains an instructive article from "Blackwood's Magazine" respecting the social era of George III. In preliminary observations the writer remarks: 'We must begin by reminding our readers that incidents which mainly determine whether a nation is to be accounted civilised or the reverse are the condition of their roads, the state of their culture, and the means of transport available, at times, and under everyday contingencies, the conveyance of goods and of persons from point within the country to another. Where you find these three conditions of social existence in good order, there you may be sure that you are not sojourning with barbarians. There is no high standard of art and literature among them; their manners, in the common intercourse of life, may be rough; and even in the details which they entertain of moral and religious precepts, you may encounter a good deal which offends your more just perception of what is right. But the people as a people are lifted up to the line which divides civilization from barbarism; they have made the first and certainly the most important advances towards national respect. On the other hand, wherever these three conditions of social existence are in bad order, there you may depend upon it, you have to do with a rude people. Their country may have produced great writers, great artists, learned men, philosophers, and scholars; and luxury may abound in their capital as it abounded long ago in Rome. But the people, as a people, are actually rude; they have yet the first and most important steps to take in the direction of national refinement.'

When George III. mounted the throne, England so far as regarded the state of its roads, its culture, and means of internal transport, was at the most backward, certainly one of the most backward of European countries. In respect of roads it had decidedly fallen far behind the nation in which the Romans left it. The long and cruel causeways of that marvellous people, which no account of levels, but passing sheer from point to point, were all but obliterated, and nothing solid, or fit to bear the pressure of travel, when, or for centuries before, taken their place. And there, indeed, as on the Wiltshire downs, the moors of Devonshire, and the Yorkshire fells, stone blocks laid down irregularly on

the surface of the ground, enabled men and horses to pick their way, even in winter, from one town or village to another. But wherever the old Roman roads were lost in other parts of the country, nothing was brought in to supply their place, and travelling became, in consequence, not only difficult and dangerous, but well nigh impossible.

It is not our business to describe in detail how feeble were the attempts made long ago by legislation and royal authority to correct this evil. As early as 1285, a law was passed directing the bushes and trees to be cleared away from either side of the highways, to a distance of two hundred feet, for the avowed purpose of preventing robbers from lying in ambush. But for the construction of roads themselves no orders were given, and these became in consequence, wherever they existed at all, exactly what the amount of traffic upon each happened to make it. Hence, two centuries later, the footway at the entrance of Temple Bar was become so choked by thickets and bushes as to be all but impassable; indeed it was not till the accession of William and Mary that anything whatever was done to enforce the establishment of means of intercommunication between either the capital and the provinces, or one provincial town and another. Then the Statute of Labour, as it is called, was first passed. This threw upon parishes the burden of maintaining such roads as were already marked out. But besides that the law made no requisition for new roads, so little was it regarded in its effect upon the old roads that in Queen Anne's reign, and down to the demise of George II., the traveller who in winter approached London from the west, was in danger of sinking, even when he got to Knightsbridge, up to his saddle-girths in mud. Nor, as may be supposed, were the facilities of travel greater in the provinces than near the capital. In the neighbourhood of Birmingham, where the soil is sandy, successive generations of men and horses out down the paths here and there to a depth of many feet below the surface—one which is still existing, and known as Holloway Head, tells its own story, even though in part the hollow has been filled in. In like manner Holloway parish in London speaks of the condition in which the way or road used to be, from which the parish takes its name. As to Sussex, Fuller tells us that in his day the roads were such that an old lady, a friend of his, used to be dragged in her coach to church by six oxen. So also Cowley, the poet, encourages his friend Spratt to visit him in Chertsey, by showing that he might sleep the first night in Hampton town, and reach him in time for supper the day following. And thus things continued with very little improvement down to the middle of the eighteenth century.

Lord Hervey, writing from Kensington in 1736, complains that 'the road between this place and London is grown so infamously bad, that we are here in the same solitude as we would be if cast on a rock in the middle of the ocean; and all the Londoners tell us that there is between them and us an impassable gulf of mud.' And that Lord Hervey scarcely overcoloured his picture, is shown by the fact that when Queen Caroline passed from

St. James's Palace to Kensington, she spent two hours on the journey in bad weather, and that over and over again the royal carriage stuck fast or was upset by the wheel getting into a rut. Nor were the streets of London themselves in a much better plight. Open kennels ran in the middle of them, which, when the rain came down, flooded them altogether, leaving on the subsidence of the waters, a sea of mud, through which (for there were no sidewalks or flagstones,) passengers on foot had to pick their way, and to pick it after night-fall in the dark, for street-lamps there were none.

Over roads of this description, the only practicable mode of travelling was on foot or on horseback. The poor walked, and the bar walked or rode, according as their circumstances authorised. Ladies sat on pillion, with their arms round the gentlemen or servingmen who rode before them. Queen Elizabeth made most of her journeys in this fashion, and entered the city in state sitting on a pillion behind the Lord Chancellor. She was provided, indeed, in the course of her reign with a coach, which, like the Roman carriages, was destitute of springs, the body resting upon solid axles. But so severe was the jolting that, except on state occasions, the coach never came with her into use, nor was it for many years after her reign adopted even by the great nobility. The horse-litter conveyed ladies who were too delicate to go through a journey on horseback, and the pillion did service with the more robust.

Meanwhile, what little traffic in goods was carried on between one part of the realm and another was carried on entirely by packhorses. Corn and wool went to market in creels. Manure was carried to the fields in the same way; and in the same way from moss or forest, fuel was conveyed to towns, villages, and private houses. Even the little coal which was used in the southern counties could only be transported in panniers from the seashore or navigable rivers inland. In a country so circumstanced it was out of the question that manufactures of any kind could flourish. It was cheaper to import foreign wares into London by sea than to bring them on horses' backs from the interior. And elsewhere than in London people were content to do without articles which are now regarded as indispensable, even to the poorest. For example, a hundred and fifty years ago vessels of wood, pewter, and even of leather, formed the chief part of the household and table utensils in opulent families. Clothing, glass, 'delft,' cutlery, paper, even hats, all came from France, Germany, and Holland; and most of these, like plate in silver and gold, were in common use only among the titled and untitled nobility.

Commercial intercourse there was, however, of a certain kind even then between the capital and the provinces, and between one provincial town and another. At the time when Snodgrass made his famous journey from Glasgow to London, this was carried on partly in wagons, more frequently by packhorses. The latter were used principally for purposes of trade—the former had begun to carry passengers likewise; and of both modes of

conveyance Smollett made trial. The packhorses went in long strings, one following the other, pretty much as in the present day mules traverse Spain; and in England in 1758, as in Spain in 1867, the leading beast, because he was remarkable for his sagacity, bore a bell, or a collar of bells, wherewith to guide aright those that followed. We find in that amusing work 'The Original,' a passage which explains so accurately the circumstances under which this species of internal trade was carried on, that we cannot do better than transfer it to our own pages:—

'I have, by tradition, the mode of carrying on the home trade by one of the principal merchants of Manchester, who was born at the commencement of the last century, and who realized a sufficient fortune to keep a carriage, when not half-a-dozen were kept in the town by persons connected with business. He sent the manufactures of the place into Nottinghamshire, Lincolnshire, Cambridgeshire, and the intervening counties, and principally took in exchange feathers from Lincolnshire, and malt from Cambridgeshire and Nottinghamshire. All his commodities were conveyed on packhorses, and he was from home the greater part of every year, performing his journeys entirely on horseback. His balances were received in guineas, and were carried with him in his saddle-bags. He was exposed to the vicissitudes of the weather, to great labor and fatigue, and to constant danger. In Lincolnshire he travelled chiefly along bridle ways, through fields where frequent gibbets warned him of his perils, and where flocks of wild-fowl continually darkened the air. Business carried on in this manner required a combination of personal attention, courage, and physical strength not to be looked for in a deputy, and a merchant then led a much more severe and irksome life than a bag-man afterwards, still more than a "traveller" of the present day. In the earlier days of the merchant above mentioned, the wine-merchant who supplied Manchester resided at Preston, then always called Ford Preston, because exclusively inhabited by gentry. The wine was carried on horses, and a gallon was considered a large order.'

Allusion has been made in this extract to the perils of the road, and to the frequent gibbets which warned the travelling merchants, in the midland and northern counties, to keep constantly upon their guard. It was not, however, in the midland and northern districts of England exclusively that the practice of highway robbery was of frequent occurrence. While Turpin and Bradshaw made the Great North Road the scene of their operations, Duval, Macneath, Macbain, and many more infested Hounslow Heath, Finchley Common, Stoshen-Hill, and other approaches to the capital. Many bodies of highwaymen, hung in chains, ornamented most of these approaches; yet the example failed to deter from constant repetitions of the offence which had cost these men their lives. Nobody thought, indeed, a hundred years ago, of setting out upon a journey, whether he travelled by coach or on horseback, without getting his firearms ready; and the circumstance of having used them effectively, and beaten off or killed a robber, gained for a gentleman almost as proud a name as the soldier acquires now by winning the Victoria Cross. The following story of John, Earl Berkeley, is not new, but we give it as well illustrating the manner of the times of which we are writing.

(To be continued.)

Anecdote of Hume.—An amusing anecdote is told of Dr. Robertson of Scotland, who, with a ready wit, drew an illustration from a misfortune

of David Hume to point an argument. It was as follows:

The celebrated Dr. Hume wrote an essay on the sufficiency of nature; and the no less celebrated Dr. Robertson on the sufficiency of Revelation and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on the subject. The friends of both were present, and it is said that Robertson reasoned with accustomed clearness and power. Whether Hume was convinced by his reasoning or not we cannot tell; but at any rate he did not acknowledge his conviction. Hume was very much of a gentleman, and, as he rose to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the light to show him the way.

"O, sir," he continued, "I find the light of nature always sufficient," as he bowed on. The street door was open, and presently, as he bowed along the entry he stumbled over something concealed, and pitched down stairs into the street. Robertson ran after him with a candle, and, as he held it over him, whispered softly, and cunningly: "You had better have a little light from above, friend Hume," and, raising him up, he bade him good night and returned to his friends.

Selected for "The Friend."

Daniel Wheeler writes in his journal: "I had to bear testimony to the power of Truth in the heart, if believed in and submitted to. Just as we are concerned to dwell near to this power in our daily walks through life, shall we be permitted to witness its influence upon our minds, when met together for the purpose of worshipping that God who is a spirit, and must be worshipped in spirit and in truth. It was declared by the Saviour of the world, when personally on earth, that where two or three are gathered together in His name, there is He in the midst of them. But it would be well for us all to examine whether we are met in His name; whether His name, which is His power, doth rule and reign in our hearts; whether our thoughts are brought into obedience to the Spirit of Truth. None can meet in His name, in the expectation of witnessing His presence in the midst of them, but those who are subject to His power. It is for want of submission to this power in our hearts, that so many sit in dry places, where there is neither dew, nor rain, nor fields of offering. Such go from meetings as they come, barren, unfruitful, and unrefreshed; yet the Divine promise stands fast: 'Where two or three are gathered together in my name, there am I in the midst of them.'"

A Fugitive Slave Town in Brazil.—The ability of the black man to govern himself is illustrated by a curious discovery recently made in Brazil. It seems that there is in a remote district on the northwestern confines of that empire a town composed of about four thousand runaway slaves. These fugitive negroes have established a municipal government of their own; they have streets well laid out, houses built, and it is now by the merest chance that the government has heard of it. The town is called Manso, and is near the mountains of St. Jeronymo. The townpeople are industrious, but, as women are scarce, they make raiding parties to run away with women in the settlements. One of these women escaped, and gave notice to the authorities of this extraordinary town.

It is to be hoped that the Brazilian government will be sufficiently enlightened to abstain from interference with the affairs of this important settlement.—*E. Post.*

Selections from the Unpublished Letters and Journal of a Deceased Minister.

The letters and memorandums alluded to (later occupying a subsequent part of the MS) embrace a period of about fifteen years; until writer's death.

While they are manifestly the outpourings of a heart un-bungered and athirst after righteousness and deeply imbued with the love of the Saviour, they no less set forth the deep baptism, thorough participation in His cup of suffering which ever mark the devoted disciple and will be so in the school of Christ; agreeably to Saviour's declaration to James and John: "I shall indeed drink of my cup, and be baptized with the baptism that I am baptized with;" But, as proved by our Journalist, "Truth has price, and usually a costly one;" she was nevertheless enabled, through and over all, "in her heart and depth," "in weariness and painfulness," the name of the Lord to set up her banner; with much humility and patience, practically magnify that grace, through faithful obedience which she became what she no doubt was, was sanctified, and justified, in the name of Lord Jesus and by the Spirit of our God.

The often hurried composition of epistolary correspondence while, it is hoped excuse, in the emergencies, portions here presented, which could well be separated or re-arranged without injury to the whole.

"5th mo. 19th, 1838. Although the billow affliction may run high, and appear to poor, wretched human nature, almost overwhelming, yet the seaboard which in former times saved a confiding disciple, is still able to succor his dependent children, and make a way for them where there appears no way."

"6th mo. 23d. Joys of earthly origin unknown to the Son and Sent of the Father. How, then, can His followers expect exemption from suffering? I believe it remains a truth this day that 'The Lord will have a tried people.'"

"1st mo. 8th, 1843. Thou asks to be informed respecting the closing scenes of the lamented ———. The little information we have had, been through ——— who was a faithful and wearied attendant during his illness. He entirely sensible until the close; and died a believer in the faith of Jesus: which he evinced not only by words but by a patient and weak reader of his will to the will of Him who did all things well. Almost his last words were 'Happy, happy. Come Lord Jesus, come quick Receive my spirit.'

"The contemplation of a death so glorious well calculated to raise in a reflecting mind, sires so to live, that the same happy assurance acceptance may be vouchsafed us by a men God; who has promised to be with, and sustain His dependent children, throughout all time, hath graciously declared he will be with, and assist all those who seek Him. We may also assist him a striking exemplification of the transition of all the fondly cherished things of a life of existence — young, talented, the delight of family, caressed by a large circle of acquaintances and friends, to whom his many engaging qualities had firmly endeared him; he had as much reason as ourselves to look forward to length of days, anticipate the reward of talents honorably given. 'They shall perish,' remains indelibly pressed on all time can boast—but 'Thou

* A young man of talent and of religious promise.

est," will still remain to be the christian's hope here, his only anticipated joy in eternity." "1st mo. 12th. Since thy late visit another has been numbered with those forever gone; were it possible for us to peruse the registered list of mercies slighted, favors misapprehended, of omissions and commission, few could plume themselves from,—we might rationally conclude every effort would be exerted, so to employ our time from day to day, that the termination of this might find us strengthened in the hope of living in measure fulfilled our duty to our Creator, our fellow creatures, and to ourselves."

"2d mo. 18th. I do not know that I can spend long period of solitude more agreeably or profitably, than by communing with my absent brother. Periods of separation were not sometimes allotted, we should scarcely feel, to its full extent, the pleasure we derive from the social and affectionate intercourse of those endeared to us by the strong ties of nature or friendship; or how necessary they are to our happiness. It is a beautiful regulation in the social system, and when exercised in proper limits, is an unfailing source of happiness, and tends, more than any other emotion of an earthly cast, to reconcile us to the otherwise dull and tedious routine of terrestrial life. Ties of this nature, either in families or in the wider range of properly selected friends, united by a union in the truth as it is in Jesus, add a truly enriching banquet, compared to the idle pursuits of what the world terms wisdom, are feeble and unsatisfying in the extreme; yielding to its rotaries only the harrowing sentiment that the end is sorrow."

"Winter seems to have resigned his sway much earlier than usual, and given place to the storming of the seasons. Balmey gales have thrilled upon us all their sweetest influence; and feathered songsters have trilled their harmonious lays in welcome of its return. Thou mayst call me rather poetical, but spring seems alluring, and its appearance always awakens feelings which I love but too well to indulge—feelings in which all, who are alive to beauty, must take of in a greater or less degree."

"I am quite aware the hard time is working upon a change, and subduing many a propensity long obliterated has retained. Nay, a deeper principle must act upon all that is perishable, and we refine everything opposed to its pre-eminence. The heart must be created anew, ere we can be a proper offering to Him who formed it. We pursue its thoughts, affections and inclinations, are subjected to the unerring test, ere it can be cleansed and fitted to receive the engraving of the Kingdom, which is able to make us unto salvation, through faith which is in Jesus. Perhaps I may unpresumptuously say, we felt a little of its influence. I look with a different eye on what earth calls happiness, what I did a few years since. I have been mercifully sensible that it can yield no permanent treasure, and must be held in abeyance, while by the strengthening arm of the Preserver, ere we avoid contamination. I have found once took pleasure in, deeply shaded and hidden, as being unable to yield profitable and long knowledge; and have received instead, joys which are deep, and enduring, and full of peace: hopes which cheer earth's pathway, and where earth's sorrows and conflicts can find no entrance."

(To be continued.)

Concerning School Children's Eyes.—A curious has been published at Breslau lately by a German Cohn, giving the result of an ex-

amination of the eyes of ten thousand and sixty school children. The proportion of shortsighted children was 17.1 per cent., or seventeen hundred and thirty among ten thousand and sixty. No village children were found to be shortsighted until they had been some time at school—at least half a year. There were, in proportion, four times as many shortsighted children in the town (Breslau) as in the country, and shortsightedness increased generally with the demands made upon the children. Dr. Cohn attributes the evil in a great measure to the bad construction of school benches, which force the children to read with their books close before their eyes, and with their heads held downwards.—*Late Paper.*

The Plague of Locusts.

A correspondent with the Indian Commission up the Missouri river, writes as follows of the grief of the Indians at the destruction of their corn crop by grasshoppers. He says:

"The Indians believe that the Great Spirit smiles or frowns as he is pleased or displeased, hence their thanks for plentiful harvests, triumphs over their enemies, their dances, pow-wows, and thanksgivings, also their tears and wailings when the seasons fail and disaster comes on apace. Perhaps the most touching incident we ever witnessed occurred a few days since, at the Yankton Mission, illustrative of this idea. The Indians had planted, weeded, and carefully tended upward of a thousand acres of corn. During the entire spring and summer—from the time the tiny seed had been buried in the earth till it burst and shot forth its green leaves—till the thousand acres were green with waving tassels and lofty spires—till the stalks were heavy with golden fruit—till then the squaws watched it and talked over it, dreamed in their own savage way of the comfort and support it was to be to them in the winter. Last week, the armies of grasshoppers, like a pestilence, landed in the country, and flying over the river in squads and legions, looking like vast clouds of dust against the horizon, now a dark spot against the clear blue ether, now visible a few feet above the earth—a vast, buzzing, chirping, moving mass, bearing death in their touch, and starvation, suffering, and want in their wake—came upon the carefully watched corn of the Yanktonites. In a single night it disappeared. The tall, straight stalks were bowed down, the leaves, eaten through, wilted and died; the kernels, half ripe, were sucked of their strength—the whole field was destroyed. Touching enough to move the heart of the most stoical was the sight on the morrow."

"Up and down the furrows all over the field ran the squaws and children, wailing, and crying piteously. They ran to the stalks and bent them over, examining them mournfully; they tore away the husks and looked upon the eaten kernels and naked cobs with a strange look of savage despair. Starvation seemed written on their faces, as with sad and dismal wails and howls they came out of the field and looked upon their little papooses, who in sleeping innocence they had left, some hung in blankets to the fences and trees, and others playing on the green sward. 'We must die, we must starve,' so utterly helpless did they seem—so savagely hopeless. The men wrapped the blankets around themselves, and when the squaws told them the news they said nothing, did nothing to indicate that any great emotion was stirring within them, but their countenance looked so woe begone, so heart-rendingly sad, that if we were introduced to a legion of people doomed to be hanged, they could not look more sad than these poor Yanktonites."

"I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness."

Let this man glory in his illustrious ancestors:—another bless himself in a fancied superiority:—and another glory in his riches—let this man pride himself for his fine house and numerous servants, and another gloat upon his high reputation. I cannot see his character ennobled.

He enjoys the favor of the great, but not thy loving-kindness, O God, which is better than life. Oh death, what contempt dost thou pour on the high! as clouds are driven by the northern blast; as snow is melted by the sun; and as stubble is consumed by the fire; so vanishes all earthly glory at thy approach—look upon the repository of the dead where the dust of the servant and his lord are blended into one.

Miserable they! who distinguish themselves only by such distinctions as are abolished in the grave, and are of no avail in the awful judgment. With what blank faces will they look, who have no other recommendations but their illustrious pedigree, their great wealth, and their renown, when He whose life was lowly, and death ignominious, shall sift them at His tribunal? When every mask shall be pulled off, and their eternal state be adjusted, not according to their own or the world's estimate, but according to what they were in the eye of God, the Judge of all.

Cease then, O my soul, to admire or to envy the glory of the world; nor esteem them truly honorable, whose souls are not truly great, and whose glory will not descend after them into the grave. It is thine alone, Oh Righteousness of God, that can lift the poor from the dung-hill, the needy out of the dust, and make the off-scourings of all things, be the excellent of the earth.

The truly great—what though he be not a favorite of the prince when he has power with God—what though he possess not wealth, when the unsearchable riches of Christ are his—what though his house be the humble cottage, when the King of Glory deigns to come under his lowly roof, and even to dwell there—what though his memory should die away in the city where he lived, his memory in heaven is everlasting.

Go then, O immortal soul! seek that honor which comes from God only—which is no phantom to mock thy grasp, or bubble to break at thy touch—but a blessed reality—the praise of men cannot bestow it, or their reproaches take it away. The Lord of Hosts hath purposed to stain the pride of all other glory; but this honor will never be laid in the dust.

It is said of the late Dr. Marsh, that even his enemies could not long oppose him with bitterness; for he seldom spoke unkind words, consequently the flame of hatred quickly expired, there being no one to keep up the quarrel. We have here a curious instance of this. A clergyman published a pamphlet containing various false statements about Dr. Marsh, of which he took no notice:—

"Shortly afterwards," says Miss Marsh, "on some public occasion, the benefactors of the County Hospital were required to walk together in procession. My father was one of them, and the clergyman who was appointed to walk with him was the one who had attacked him. My father had heard his name, but the other did not know that his companion was the man whom he had been persuaded to calumniate. He became so charmed with him in the course of their walk, that at the end of it he said to a friend who resided in the town, 'Tell me who was my delight-

ful companion? He seems to be the *beau-ideal* of a christian and a gentleman.' 'He is the man about whom you have written in no measured terms,' was the reply. The clergyman was hurrying away, when my father hastened after him, took his hand, and expressed his cordial good wishes for him. The other was deeply touched, and at once went to his publisher to buy up the remaining copies of his pamphlet, that he might commit them to the flames.'

EVENING HYMN.

Quietly rest the woods and dales,
Silence round the hearth prevails,
The world is all asleep;
Thou, my soul, in thought arise,
Seek thy Father in the skies,
And holy vigils with Him keep.

Sun where hidest thou thy light?
Art thou driven hence by night,
Thy dark and ancient foe?
Go! another Sun is mine,
Jesus comes with light divine,
To cheer my pilgrimage below.

Now that day has past away,
Golden stars in bright array
Bespangle the blue sky
Bright and clear, so would I stand
When I hear my Lord's command
To leave this earth, and upward fly.

Now this holy seeks for rest,
From its vestments all undrest,
Types of mortality:
Christ shall give me soon to wear,
Garments beautiful and fair,—
White robes of glorious majesty.

Weary limbs, now rest ye here,
Safe from danger and from fear,
Seek slumber on this bed:
Deeper rest ere long to share,
Other hands shall soon prepare
My narrow couch among the dead.

While my eyes I gently close,
Stealing o'er me soft repose,
Who shall my guardian be?
Soul and body now I leave
(And thou wilt the trust receive,
O Israel's Watchman I unto Thee.)

O my friends, from you this day
May all ill have fled away,
No danger near have come;
Now, my God, these dear ones keep,
Give to my beloved sleep,
And angels send to guard their home.

ANGRY WORDS.

Angry words are lightly spoken
In a rash and thoughtless hour,
Brightest links of life are broken
By their deep insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are sent past human feeling,
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they;
Weaving for the coming morrow
Saddest memories of to-day.
Angry words,—oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them when they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken;
Bitter thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word.

J. Middleton.

Selected.

Cicero and Seneca on War.—We could not expect the heathen to denounce a custom so emphatically their own; yet we find the wisest and best of them reprobating it in the strongest terms. *Cicero* speaks of war, "contention by violence as belonging to the brutes," and complains bitterly of its effects on liberal arts and peaceful pursuits. "All our noble studies, all our reputation at the bar, all our professional assiduities, are stricken from our hands as soon as the alarm of war is sounded. Wisdom itself, the mistress of affairs, is driven from the field. Force bears away. The statesman is despised; the grim soldier alone is caressed. Legal proceedings cease. Claims are asserted and prosecuted, not according to law but by force of arms."

Seneca, the great moralist of antiquity, is still more strong in his condemnation of war. "How are we to treat our fellow creatures? Shall we not spare the effusion of blood? How small a matter not to hurt him to whom we are bound by every obligation to do all the good in our power! Some deeds which are considered as villainous while capable of being prevented, become honorable and glorious when they arise above the control of law. The very things which, if men had done them in their private capacity, they would expiate with their lives, we extol when perpetrated in regimental acts at the bidding of a general. We punish murders and massacres committed among private persons; but what do we with wars, the glorious crime of murdering whole nations."—*British Workman*.

Holiness and Humility.

Holiness and humility are inseparably connected together. The weaker the soul comes to God, the more completely it is humbled, subdued and overpowered. It was when Job heard the voice of the Lord out of the whirlwind that he exclaimed, "I abhor myself, and repent in dust and ashes." When the "still small voice" of God spoke to the exiled prophet in his cave, he wrapped his blushing face in his mantle, and his whole being bowed before the divine presence and power. It was when the evangelical prophet Isaiah saw the glory of the Lord, and heard the six winged seraphim crying one to another, "Holy, holy, holy, is the Lord of hosts," that he cried out, "Woe is me, for I am undone." It was after Paul had been caught up into the third heaven that he said of himself that he was "the least of all the saints." And it was the beloved disciple, whose head had leaned on the bosom of Jesus, and whose eyes had beheld his glory in apocalyptic vision, whose meek, child-like spirit has been the admiration of all ages. Thus it is with every saint of God on earth, and it is so with every glorified spirit in heaven. The higher the soul rises in holiness, the deeper it sinks in humility and self abasement. So sings Montgometry:

"The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest:
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown,
In lowliest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends:
Nearest the throne himself must be
The footstool of humility."

A Line from a Deceased Minister's Diary.—Many persons are seeking after Truth in natural science; but how few in spiritual things! The reason probably is that, when found in the former, it exalts the creature; but when discovered in the latter, it lays him low.

Vampires.—Vampires, so called, are by no means peculiar to Brazil, but the veritable creature insinuated itself into the company of Americans which arrived in that country recently. The writer says:—"A party of Americans went up the Amazon, and one of them was blest so badly by a vampire as to awake, in a state of exhaustion with a face like a corpse; the foot of his ham mock and the floor beneath it were saturated with blood, the flow of which was stauched with great difficulty. It is the difficulty of staunching the blood which makes the vampire so dreaded, the quantity which the creature requires to satisfy his appetite being comparatively trifling. Some persons seem to be especially liable to their attacks while others can sleep in a room infested with them nightly with impunity. A gentleman living near Para, whose house stands on the bank of a ligarspe, tells me that his room is seldom without one or more vampires in it after dark, and the have never molested him, although they have been an unlucky goat in a shed beneath his window until the creature was unable to stand, and was shot as an act of mercy. A young English lad who was visiting at this house was bitten on the first night of her arrival, and in spite of the precaution used, was again bitten a few days afterwards, bleeding from a wound on the under side of her toe until much weakened. These animals only make their attacks in darkness, and a light kept burning in the sleeping-room is an efficient safeguard. A physician, long resident here, tells me that, although poisonous reptiles are somewhat plenty in the province, the serious accidents from this cause scarcely amount to half a dozen annually in a population of 30,000." The vampire is a small species of bat.—*Latte Paper*.

For "The Friend."

One Session Per Day.

I fully concur with "A," in the seventh number of "The Friend," in his objections to the one session system. Pupils in the summer, generally attend their breakfast about 7 o'clock. They are at school from 9 till 2 o'clock, and get home to dinner, say at half-past two, making seven at a half hours between those meals. After dinner they must commence learning their lessons the next day; namely, grammar, geography, history, spelling, mental arithmetic, philosophy, and so on, a week, a scripture lesson. Grammar, besides committing a portion to memory, consists of parsing which, with beginners, requires constant assistance (to lay the foundation of the system, and explain the principles,) such assistance as teachers are capable of giving. Lessons in geography consisting of eight or ten large verses of statistics each verse containing from thirty to fifty words describing the extent of the kingdoms, the rivers, and the names of the departments, the number of square miles, the number of inhabitants, the mountains, lakes, natural features, the products of the fields, and the mines, the various manufactures, the cities and towns, the kind of government of each, and the religion, all to be committed to memory. Then comes the history with half a page to be committed to memory, a finally a spelling lesson, the most important of the children come home hungry, with their books, and all those lessons to learn in the afternoon and evening. They must be said the morning at school, without missing a word, or a pupil will not be able to keep his place in the class. Now, whilst the parents, or some part of the household are teaching the children, explaining and hearing their lessons over and over again, where are the teachers? They are either enjoying themselves in the afternoon, or attending

other business, that may increase their income. They point out to the pupils, the lessons learned at home, and their ushers in every way must attend to them. This system is attended with several evils. First, the fasting for a day and a half hours, is injurious to the health. Food which they consume is digested in two or three hours, and hunger is felt in four or five hours. Secondly, the pupils have the teaching of those long lessons devoted to, which ought to be done by the teachers at school, and for which they are paid. Thirdly, the children are deprived of that recreation necessary to keep up their health and spirits. They come home discouraged with the pressure of their task, and the fear that there is no recreation for them, and they loathe the sight of their books. But the remedy for these evils is plain and easy; namely, let there be no sessions per day, the afternoon session devoted to the special purpose of learning and teaching their lessons to their teachers, who can give the proper explanations and prevent erroneous sessions. Pupils who do not reside in the school should bring their dinners with them. Were the case, those long statistical lessons in geography, and those in history to be committed to memory, would soon be dispensed with, and geography be taught from maps of the largest size hung on the wall, a much more efficient method than teaching from the small Atlases. To complete the reorganization, give the teachers a more adequate salary, say, fifteen hundred dollars to compensate for the two sessions; increase the price per session at least five cents. Every patron would willingly pay this small sum, to be released from the burden of coming and attending to those long lessons at home, and the satisfaction for the removal of evils above mentioned. With this system well established, the playful children just let loose from school."

B.

the Ministry.—The gospel is the power of God unto salvation; it is the glad tidings of freedom from sin, and of the baptism of the Spirit; we may serve God in holiness and righteousness all the days of our life. The ministers of the gospel are those who in the spirit of Christ, by gift and inspiration thereof, preach these things to the poor and needy, to the captives, to that groan under the pressure of the body of sin.—*L. Penington.*

anecdote of a Lapslander.—The following story, we find in a late paper, shows the extreme simplicity and simplicity of these poor people. English travellers were making an excursion to the Norwegian Lapland, accompanied by a guide; it was summer time, and the day extremely hot and oppressive; so, having to travel by their way over some high mountains, they lay down on a good-sized stone to rest. The Lapsman stood at a respectful distance, but being inquisitive, as his people generally are, he kept his eyes firmly fixed on the Englishmen to observe what they were doing. One of the travellers happened to wear a wig, and wishing to cool his head, he removed it, as well as his hat. On seeing this, his extraordinary proceeding, the Lapsman for a moment spall-bound—he had never seen such a thing as a wig before. He then beat his hands on his breast, gave a most unorthodox and subsided into silence. He made no remark to the travellers proceeded on their way; the Lapsman could not be persuaded on any account to go near the Englishman who wore a wig.

Selected for "The Friend."

Frequent waiting in stillness on the Lord for the renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions.

Much hurt may accrue to the religious mind, by long and frequent conversation on temporal matters, especially by interesting ourselves unnecessarily in them, for there is a leaven in that propensity, which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspirations towards the Fountain of eternal life.—*Book of Discipline, 1796.*

Manual Labor.—Hugh Miller, than whom none knew better the strength and the weakness belonging to the lot of labor, stated the result of his experience to be, that work, even the hardest, is full of pleasure and materials for self-improvement. He held honest labor to be the best of teachers, and that the school of toil is the noblest of schools—save only the christian one—that it is a school in which the ability of being useful is imparted, the spirit of independence learned, and the habit of persevering effort acquired. He was even of opinion that the training of the mechanic, by the exercise which it gives to his observant faculties, from his daily dealing with things, actual and practical, and the close experience of life which he acquires, better fits him for picking his way through the journey of life, and is more favorable to his growth as a man, emphatically speaking, than the training afforded by any other condition.—*British Workman.*

Our insidious adversary will not fail to prompt to any exercises calculated to prevent our seeking after that knowledge which giveth life; and the more plausible the engagement of mind, the less we suspect that a snare lies beneath. It is no matter to him, how near the christians' path we may tread, if not in it;—we are more lulled into mistaken security: even under the semblance of promoting the cause of religion, our attention may be so unsuspectingly but completely engrossed, that the great work of laboring in our own vineyards, of seeking salvation in our own hearts, may be overlooked and neglected. It is of little consequence by what bait the grand adversary succeeds; his purpose is fully accomplished, if we are but kept destitute of that knowledge which is life eternal.—*Daniel Wheeler.*

Progress of Australia.—In 1865 the imports into the Australian colonies reached £35,000,000, and the exports £30,000,000. Within the last sixteen years New South Wales and Victoria have yielded £150,000,000 worth of gold, and New South Wales has produced 5,000,000 tons of coal. South Australia has also, within the last ten years, exported £5,000,000 worth of copper. The tonnage of vessels which arrived at Australian ports in 1865 was 2,000,000, and a similar amount of tonnage left those ports during the same period. Forty years ago the number of horses, cattle and sheep in Australia, was under 400,000; the number is now nearly 35,000,000.—*Late Paper.*

The Secret.—I am prostrate, but reconciled and happy. I have found in Christ a happiness I did not think existed on this side the grave. I have been seeking religion for years by reason, but I could not get it; and I have found it by becoming a little child. That is the secret. Let me advise every man to get it in that way, then he will see all its beauties. Reason is nothing.—*Dr. Gordon.*

A great many people never think when they are reading; they just run over the words, and thus go over a volume without any impression being left on the mind. Yet some of these people would laugh at the man who borrowed a dictionary, believing it to be a novel, and, after patiently reading it, said, "this is the strangest author I ever met with; he never writes three lines on the same subject!"—*Late Paper.*

THE FRIEND.

ELEVENTH MONTH 2, 1867.

[We have received a copy of the printed Minutes of Ohio Yearly Meeting, from which we make the following condensed extracts:]

At Ohio Yearly Meeting held at Mount Pleasant, by adjournments from the 30th of the 9th mo. to 3rd of the 10th inclusive, 1867.

Reports were received from all the Quarterly Meetings. The representatives are from:

* * * * *

Who were all present except two for whose absence satisfactory reasons were given.

The Clerk of the Yearly Meeting for Ministers and Elders produced a minute of unity and concurrence for Samuel Cope, a Minister from Bradford Monthly Meeting, Pa., dated the 7th of 8th mo., 1867, endorsed by Calhoun Quarter, held the 16th of the 8th mo., 1867, setting him at liberty to attend this meeting, and for religious services within its limits. Also one for Ebenezer Worth, an elder, companion for our friend Samuel Cope, from same Monthly Meeting, dated 9th mo. 4th, 1867. They are acceptably in attendance.

The following Friends are appointed to examine the Treasurer's account, report the state thereof to a future sitting, what sum, if any, be raised the ensuing year; also the name of a Friend for Treasurer, viz.

* * * * *

The proposition of Stillwater and Pennsylvania Quarterly Meetings on the request of Hickory Grove, Coal Creek and Springville Monthly Meeting for the establishment of a Quarterly Meeting, being read and considered, was united with:—The Meeting to be called Hickory Grove Quarterly Meeting, and to be opened on the 4th Seventh day in the 5th mo. next, at 11 o'clock, at Hickory Grove; the meeting of Ministers and Elders the day preceding at the same hour, and thereafter on the 4th Seventh-day in the 2nd, 5th, 8th and 11th mos.: at Hickory Grove in 2nd and 11th mos., at Coal Creek in the 5th mo., and Springville in the 8th mo., and they are directed to forward their reports to this meeting next year: and * * * are appointed in conjunction with a like committee of women Friends to attend the opening thereof and report of their care therein next year.

Salem Quarterly Meeting informs that Salem Monthly Meeting is without a correspondent (by the death of Jehu Fawcett) the representatives from that Quarter are desired to confer together and propose to a future sitting a Friend to fill the vacancy.

Springfield Quarterly Meeting informs that Upper Springfield Monthly Meeting is without a correspondent (in consequence of the removal of Robert Ellyson without its limits) the representatives from that Quarter are desired to confer together and propose to a future sitting a Friend to fill the vacancy. * * * * *

The representatives are desired to confer together and propose to the next sitting the name

of a Friend for Clerk the present year, and one for assistant; also the names of two Friends for messengers to the Women's Meeting.

Then adjourned to 11 o'clock to-morrow.
Third-day of the week and 1st of 10th mo. the Meeting gathered near the time to which it was adjourned.—Nathan Hall, in behalf of the representatives reported that they had conferred together and were united in offering the name of Asa Branson for Clerk and Edward Stratton for assistant, which being united with by the meeting, they were appointed to the service. He also reported that they were united in offering the names of Joseph Wilson and Jacob Branson for Messengers to the Women's Meeting, which was also united with and they appointed to the service.

The queries were all read and answers thereto from the Quarterly Meetings. The following is a summary thereof.

SUMMARY OF THE ANNUAL QUERIES.

First.—A preparative Meeting established at Hopewell in Linn county, Iowa, a branch of the Springfield Monthly Meeting.

Second.—A good degree of encouragement has been given to schools for the education of our youth under the tuition of teachers in membership with us.

Third.—Endeavors are used to read and answer the queries as directed.

* * * are appointed to assist the Clerk in preparing a suitable minute embracing the exercises of the meeting and produce it to a future sitting.

Then adjourned to 3 o'clock to-morrow afternoon.

Fourth day afternoon and 2nd of 10th month, the meeting gathered pursuant to adjournment.—The committee for the purpose produced the following which was satisfactory to the meeting.

On entering into the consideration of the state of our religious Society, within our limits, we have, with feelings of gratitude, to acknowledge that the blessed Head of the Church has spread over us the canopy of his love, under which the meeting was brought into exercise for the best welfare of our members, both those that are present on this interesting occasion, and those who have not been in attendance of this meeting; and we salute you in the language of the apostle, "Grace, mercy and peace be multiplied among you through the knowledge of God, and of our Saviour, Jesus Christ." It has been a subject of deep concern on being informed by the answers to the Queries of deficiencies in the faithful support of some of the precious testimony, all of which we continue to believe have been laid upon by us Him who first loved us and called us by his grace to be a peculiar people to himself.

We regard neglecting the regular attendance of our religious meetings on worldly considerations, as a great inlet to weakness to such, and retards their growth in the Truth. We therefore beseech you, brethren, by the mercies of God, that ye present your bodies on these occasions, a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but suffer the transforming power of Truth so to operate on your minds as to enable you to prove what is that good and acceptable and perfect will of God. Thus would our love to Him, and one unto another, increase and abound, and we should be enabled to fulfil the injunctions of our Holy Head and High Priest: "Let your lights so shine before men, that others seeing your good works, may glorify your Father who is in Heaven."

It has been a comfort to us to see this meeting attended by so large a portion of our younger members, who, by their orderly demeanor and solid deportment, have cheered the spirits of their elder brethren, and afresh given rise to the hope that the preparing band of the Lord has been laid upon them for his services. Patiently abide and endure, we entreat you in the love of Christ, all the further turnings and overturnings of his hand upon you, for as you keep under it, you may rest assured His promise will be fulfilled to you, "I will never leave thee nor forsake thee." Avoid, we beseech you, substituting any work of your own planning or devising; remember for your admonition the complaint made against ancient Israel, My people have forsaken me, the Fountain of living waters, and have hewn out unto themselves cisterns, broken cisterns that can hold no water.

In advertising to this subject we have particularly had before us, on this occasion, the joining in associations such as "Free Masons," "Odd Fellows," "Good Templars," and those of kindred character as being calculated to lead away from the straight and narrow way which leads to life eternal, to gain which is more important than any earthly consideration, as we may learn from the question of our Saviour: "What will it profit a man if he should gain the whole world and lose his own soul, or what would a man give in exchange for his soul?"

The committee having charge of the Boarding School made the following report, which was satisfactory to the meeting; they also produced a revised circular, which was united with and directed to be printed:

Amount charged for board and tuition for session ending Third month 21st, 1867, for an average of about 48½ pupils, . . . \$2913 71
 From other sources, . . . 1717 25

Making, . . . \$4630 96
 Expenditures, . . . 4535 22

Balance in favor of the school of . . . 895 74
 Amount charged for board and tuition for session ending Ninth month 12th, 1867, for an average of about thirty pupils, . . . 1509 94
 From other sources, . . . 1483 92

Making, . . . \$2993 86
 Expenditures, . . . 2753 56

Balance in favor of school for session, 240 30
 And a balance for the year of . . . 336 04
 From a settlement with the Treasurer, it appears there is interest on the Benevolent Fund due to

Redstone Quarter, . . . \$16 57
 Short Creek, . . . 24 90
 Salem, . . . 24 30
 Stillwater, . . . 42 62
 Springfield, . . . 18 97
 Pennsville, . . . 34 86

The financial condition of the school at the close of last session, as reported by the committee, is as follows, viz:

Assets, . . . \$2063 32
 Deduct debts owing by the Institution, 1020 70

Balance, . . . \$1012 62

* * * * *
 In accordance with the recommendation of the Yearly Meeting, voluntary contributions from our members have been received amounting to \$255, which has been expended in repairs.

There has been an additional sum of \$177 subscribed, seventy-five of which was a donation from Women's Yearly Meeting, all of which was expended for bedding. Also a private donation of considerable amount of carpeting, bedding, &c.

Meetings for worship have been regularly twice in the week, in which many of the scholars have evinced a thoughtfulness and orderly deportment becoming the occasion, and we have reason to believe that the original design in the establishment of the Institution has been in a good way carried out.

The acting committee having prepared a revised circular with a view to its circulation among members, which, being read and approved, is directed to be forwarded to the Yearly Meeting.

ASA GARRETSON,
 Clerk for the day

Tenth month 24, 1867.

The minutes of the Meeting for Sufferings of last year were read and its proceedings approved. The representatives from Springfield Quarter reported that they were united in offering the name of Lindsey Cobbs, for Correspondent Under Springfield Monthly Meeting, which was satisfactory and he appointed to the service—dress Damascusville, Mahoning Co., Ohio.

The representatives from Salem Quarter conferred together and were united in offering the name of Samuel Street, for Correspondent of Salem Monthly Meeting, which was also satisfactory and he appointed to the service—address Salem, Columbiana county, Ohio.

From the Reports of the Quarters on Prim Schools there are 917 children within our limits of a suitable age to go to school; 326 have attended Friends' Schools exclusively; 368 have attended District Schools exclusively; 148 have attended Friends' District and Subscript Schools; 75 have not been going to school last year, most of whom have been receiving instruction at home. Twenty schools have been taught under the care of Monthly Meetings, two months, twelve for three months, one for two months, and five for six months, and two for schools for three months each, and one for particular care. The subject is again recommended to particular care of subordinate Meetings, and Quarterly Meetings to send up accounts as heretofore.

The Committee to settle with the Treasurer, made the following report, which was satisfactory to the meeting, and the Friend therein continued Treasurer, and the Quarters are directed to raise their proportions of the sum named forward to the Treasurer in the 5th month next.

* * * * *
 Martha Holloway, an elder and member of Flushing Monthly and Particular Meeting, departed this life the 4th of 12th month, 1866 the 79th year of her age.

William Head, an elder and member of 1st Ileton Monthly and Particular Meeting, departed this life the 6th of the 4th month, 1867, in the 102nd year of his age.

Martha Ashton, an elder and member of 1st Ileton Monthly and Carmel Particular Meeting, departed this life the 13th of 1st month, 1866 the 84th year of her age.

Nathan P. Hall, an elder and member of 1st Ileton Monthly and Carmel Particular Meeting, departed this life the 19th of 5th mo., 1867 the 65th year of his age.

Then adjourned to 9 o'clock to-morrow.

Fifth day morning and 3d of 10th month meeting again assembled.—Two memorials forwarded by the Meeting for Sufferings, one bearing Hannah Dixon, of Coal Creek Mor-

ng of Friends, and the other concerning
rah Branson, daughter of Jacob and Rebecca
on, and who departed this life on the 25th
mo., 1822, in the 17th year of her age,
read to our comfort and edification, and
ed to the Meeting for Sufferings for further
herein.

* * * * *

the meeting having brought its business to a close with a little increase of faith that we are regarded by Him who careth for the sparrows; and desires to meet again at the same time and place next year if permitted.

ASA BRANSON, *Clerk.*

readers may recollect that a special meeting of the Association of Friends of Philadelphia and its vicinity for the relief of colored men," was held in this city on the 10th inst., the minutes of which were published in the eighth number. That meeting was adjourned to the evening of the 5th inst., at 7 1/2 o'clock, to hold in the meeting-house at the corner of Second and Fourth streets. We hope that every one who can, without great inconvenience, will be present at this meeting.

progress made in the highly important
of school education, the evidence afforded
good already resulting from the tuition
and the critical position in which the in-
of the colored population are now placed,
this benevolent work with renewed com-
tion, and add other strong claims to those
fore urged for continued and liberal assis-

her feeling that the whole duty resting on
as towards the freedmen has not yet been
regard, and for the purpose of inducing them
raise their accustomed liberality, and supply
needed to meet the expenses of the
now, or soon to be in operation, a com-
was appointed at the meeting in the 10th
to, to act in conjunction with the Executive
in taking such measures as will recall this
to Friends' consideration, and be likely
are the money required.

Our Association began its labors, it was
 to the wail of suffering and woe, that
 from the crowds of helpless men, women
 children who had escaped or been driven
 from their former homes, and willingly braved
 poverty and nakedness in order to feel that they
 were free. Their cry of distress rang across the
 land, stirred the hearts and awakened the
 pity of the whole loyal population, which,
 as with the heart of one man, responded
 generously and by supplying the means
 to their pressing needs. The Government,
 to weaken the rebel slaveholders, and to
 itself of the physical aid of the emancipated
 as also influenced by christian charity, ex-
 tended its powerful hand to help them, and
 created the necessary organization to in-
 crease their condition, and supply food to keep
 them from perishing.

Participants largely in the feeling thus
ly excited, and felt there was also a peculiar
resting on them, as the long acknowl-
friends of the negro and advocates of his
to take immediate steps for dispensing, so
they were able, relief to their physical
and for affording them such other assistance
exigency demanded. To do this judiciously
fectively, the Association was projected
quickly organized.

As is well known, it was soon found, that the relief of physical wants required the attention, yet there were others, which, if

they did not claim as immediate relief, could not be long neglected, and Friends stand acquitted of the responsibility pressing on them. It was clearly seen, that to enable the freedmen to escape future oppression, in a community grown reckless of trampling on their rights, and to enjoy the standing of freemen, they must acquire at least, the rudiments of an English education. Hence arose the educational system, and the happy results speedily obtained by it, drew from Friends, where it was known, approbation and encouragement. It has thus been kept up and extended, until now there are forty schools under the care of the Executive Board and the patronage of the Association.

The good these schools are conferring on the colored population of the South, and on our whole country, it is not easy to estimate. Congress has conferred the same civil rights on that population in the Southern States, as have heretofore been possessed by the whites exclusively, and the black man has shown that he is not unworthy of the gift, and that if the ordinary means of education are placed within his reach, he will soon qualify himself to perform with credit, the duties connected with his new position.

But it is apparent that a re-action is taking place in the feelings of a large portion of the people, from that interest in the welfare of the blacks, which was so strongly called forth by the events of the war; and already there are unmistakable indications, that this long-oppressed people will require the continued support of their true friends, to enable them to maintain the standing to which, under the remarkable providences of the last six years, they have attained.

In no other way can we so effectually render them that support, as by imparting to them literary and religious instruction. They attach a high value to both; eagerly resort to our schools, and thankfully receive the Holy Scriptures and tracts distributed among them. Our schools are in successful operation and our teachers engaged for the next session. But the treasury of the Association is exhausted, and no little money will be required to meet the expenses. The want is pressing at the present moment.

The question is then brought home to every Friend, to whom a knowledge of this may come, shall I withdraw my aid from such an unexceptionable work of christian benevolence, and thus contribute to break down a well-working system, that is conferring so much good on my poor, ignorant, struggling fellow creatures, who have heretofore known little in life but unrequited toil and unpitied suffering? We venture to believe that the answer will be in the negative, and that as heretofore, so now, the appeal for funds will not be in vain.

The Penns and Peningtons of the Seventeenth Century, in their Domestic and Religious Life: illustrated by Original Family Letters; also incidental Notices of their friend Thomas Ellwood, with some of his unpublished Verses. By Maria Webb, author of "The Fells of Swathmore Hall and their Friends."

We have received a copy of a work of four hundred and thirty pages with the above title, from our friend Edward Penington, Jr. (who is a lineal descendant from I. Penington) Bookseller and Importer, No. 127 South Seventh street, Philadelphia, who, we understand has received from London a sufficient number of copies to supply the demand in this country.

Having been long somewhat familiar with the lives of I. Penington and William Penn, as depicted in works respecting them, previously pub-

ished, we have been surprised and gratified by finding so much new and interesting matter, illustrative of the characters and domestic life of those distinguished individuals, as is laid before the reader in this work. The account of the early life of Mary Proutie, afterwards Mary Sprignette, and ultimately Mary Pennington, is interesting and instructive. The information gleaned respecting her daughter Guli, who was William Penn's first wife, is also calculated to heighten the impression of her lovely character, produced by T. Ellwood's graphic notices of her. We believe there is nothing new respecting T. Ellwood, excepting several of his poetical productions, never before published. Some of these evince feeling deep and pure, and a knowledge of the poet's art, though not always to be commended for their rhythm and easy flow.

Our early friends were indeed a peculiar people. The spirit of their religion pervaded their whole life, manifesting itself in their language, their manners, their domestic arrangements, their social habits and their daily intercourse with the world. We would rejoice if this work, which gives such interesting insight of the families at Chalfont and Rickmanstow, would stimulate the disposition among Friends of the present day to make themselves more familiar with the biographies and journals of those eminent men and women who were the instruments in gathering the S-cociety, and more especially were they induced thereby to live up to the religious profession they make, as consistently as did those noble minded but persecuted and suffering christians.

We commend the work to the notice of our readers.

SUMMARY OF EVENTS.

FOREIGN.—Italy continues excited in relation to the possession of Rome and political matters generally. A Florence dispatch says, that the popular agitation is very great, and an extremely bitter feeling is shown against France, while the government of the king is loaded with reproaches for yielding to the coercion of Austria. The king has made an attempt to form a new ministry with Cialdini at its head, but his efforts proved unsuccessful, and Cialdini failing to find proper colleagues has declined, and advises the retention of Rattazzi. Garibaldi has eluded the vigilance of the government in making his escape from Caprea. Soon after his escape he was informed that the king had fled, and placed himself at the head of the revolutionary forces. A dispatch of the 26th says: "Garibaldi is marching on Rome in two columns, and is now at Monte Rotondo, in sight of the city. The Papal troops have retired fighting desperately. The city of Rome is in a state of great excitement, and the king is seeking refuge in the Papal States." The Paris *Mondeur* says the "Touquet" has been ordered to sail for the coast of Italy immediately.

Dispatches from Constantinople state that Omar Pasha has been relieved of the command of the troops in Candia and ordered to the Danube, and that Hussein Pasha has been commissioned to succeed him.

The Diet of Baden has sanctioned the North Zollverein and Prussian alliance, and it is expected the Grand Duchy of Baden will soon join the North German Confederation.

The Bank of Amsterdam has advanced its rate of discount to 3 per cent.

Francis Joseph, Emperor of Austria, arrived in Paris on the 23d, and was received at the railway station by the Emperor Napoleon. The *Moniteur* says the visit of the Austrian Emperor adds a new pledge of amity to the cordial relations established between France and Austria. The bullion in the Bank of France had increased 4,000,000 francs during the previous week. It is reported that Napoleon has requested the European Powers to unite with France in a general conference for the settlement of the Roman question and the pacification of Italy.

All the German States which are not members of the confederation, will sign the new postal treaty concluded between the confederation of the north and the United States. The Austrian Reichsrath has passed a bill which legalizes all civil marriages.

The laboring population of Brittany is suffering from

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For "The Friend."

Friends in Norway.

A recent number of "The Friend" was in an account of a yacht excursion among the of Norway, which contained some briefs of the Friends residing there. As it may interesting to some, we propose to give a sketch of the rise of the Society of Friends in Norway—based from the account published by George

ardson in 1849 :
The first individual who appears to have em- the principles of Friends, as far as has yet discovered, was Enoch Jacobsen, of Stavanger, who was born there about the year 1790. His father was a carpenter. When he was eleven of age, he was apprenticed to an apothecary, whom he remained about five years, when he inclination to go to sea. On the 4th of 10th month, 1808, without the consent or ledge of his parents, he went on board the Meren, a privateer, which soon put to sea; but were out but three days, when they were captured by a British frigate, the Ariadne, and taken to Leith harbor in Scotland, where he was

prisoned.
In the latter part of the year 1811, he was, by the spirit of Truth, awakened to see his dangerous and forlorn condition, by which visitation he was bowed down in deep sorrow over his past course of life, whilst making profession of Christianity; and, through the powerful conviction of the Holy Spirit, he was led to see the emptiness of mere forms, and was constrained to renounce all the outward professions of religion. As he then a prisoner of war on board the Balm in Chatham river. He had, however, his attention turned toward one of his fellow prisoners, named A. Anderson, of Stavanger, who was one of those people called Høngøians, or Saints, with whom he had some conversation and intercourse. He and his companion, with some others, were transferred removed to another prison-ship, called the *Enghen*; there being then six hundred men on board. Here, for a season, they were treated with scorn and derision, on account of their circumspect conduct, and steadfast walk in the fear of God. Soon after their removal, Knud (Canute) Alvén and Elias Tasted, both of Stavanger, were added to their little community.

Some time after this, Enoch Jacobsen got access to a Danish copy of Robert Barclay's Apology for the true Christian Divinity, as professed by

the Society of Friends; a book which, under the Divine blessing, has opened the understandings of many, and carried conviction to their hearts. By this book, he discovered that there must be a people in England who were influenced by the same religious views and feelings as himself. By a little enquiry, they got to hear of some of the Friends belonging to the meeting at Rochester. To one of these, by the help of a Dictionary, Enoch Jacobsen wrote a letter; soon after which, they received a visit from them. They could not, then, at all converse intelligibly with each other; yet, by signs, in love and friendship, they understood a little of each others' feelings.

The individual to whom they had addressed the letter, in company with William Rickman, an aged minister, paid them several visits. They were also visited by Frederick Smith, of Croydon, and William Martin, of Lewes, and other ministers of the Society.

On one of these occasions, by permission of the officers on board, they held a meeting for worship in a little chamber, where there were assembled twelve persons from Norway and Denmark, all prisoners, and of similar religious views. Through Divine condescension, this proved a heart-tendering, contriving season; though none of them understanding English, they could gather but little of the religious communications delivered amongst them by the English Friends.

In the year 1813, they had a most acceptable visit from that worthy man and laborious servant of the Lord, Stephen Grellett, of North America, but a native of France. He was accompanied by W. Rickman and others. By permission of the officers, a place was prepared for a meeting on the quarter-deck, to be held on the first day of the week. The officers were present, and as many of the people as the place would accommodate. This proved another refreshing season. Three testimonies to the truth, as it is in Jesus, were delivered; and the opportunity was concluded in prayer, thanksgiving, and praise to the Lord, for this heart-tendering season.

Elias Tasted remarks, "We began to hold silent meetings before the Lord, previous to our knowing anything of the manner in which Friends in England hold their meetings, and were almost strangers to their writings. At first, we got a little room to meet in, where only three persons could sit at once, until we took our little cabin in the ship for our public meeting place, which was in the view of all the prisoners, who now seemed very kind to us, though previously they appeared to hate us. It then seemed as though the truth had more power over our outward than over our inward enemies."

"In the latter part of our captivity, we were about thirty persons, Danes and Norwegians, who professed with Friends. We held our meetings for worship thrice in the week; but there was seldom any instrumental ministry amongst us."

In the year 1814, when the time of their release came, they were sent home to their own country, and were separated and scattered into several different localities. Of those who went to Christiansand and to Tronhjem (Drontheim), little

is now known. Of the little company who settled at Christiania, there will be found further notice in the ensuing pages. The four who settled at Stavanger began to bear a faithful testimony against the world and its spirit. They were poor, and despised by many, and were obliged to hold their meetings for worship sometimes at one place, and sometimes at another, none possessing a house of their own.

The following extracts from Enoch Jacobsen's letters show the manner in which he was led by the Holy Spirit to see the error of his ways, deeply to mourn over his sins, and as he faithfully submitted to the operations of Truth on his heart, to know a glorious hope set before him, even the hope of obtaining the crown immortal.

"This voyage, when I was taken prisoner, was the first time I had been at sea, and I had no thought yet as to what would become of my soul when I leave this state of existence; but I thought that surely I was a christian, and that I was alive—but I was dead."

"I continued so for a time, when the Almighty was pleased to convince me that it was not the way to become a true christian, so long as I followed such a course; but that a man must witness repentance, and become a new creature, in order to witness salvation and eternal peace in Jesus Christ."

He further adds, "Dear brethren, I will now in short tell you how wonderful and impenetrable the ways of God are. His goodness and his mercy are so wonderfully great, that He would guide me in the right way. I, who am so young, and have sinned so much, He would lead me in the right way, and not suffer me to be overcome of evil, if I would but follow his commands. You may see that I am not a learned person. I do not know when I have read the Holy Bible, and it is but lately that I have obtained a Testament; but I now read it often, and have need to do so."

He then expresses the difficulty he had in unfolding his views to them, for want of a better knowledge of the language, and adds,—

"I believe as long as you are led and guided by the Spirit of truth, that you will rejoice with me for the great grace that I have lately received of the merciful God; and my wish is, that both you and I may remain faithful unto the end, and sacrifice ourselves to the Almighty, with all our hearts and minds, for the sake of Jesus Christ, who came to save perishing sinners, and to show us his glory that was given him by the Father, if we will follow him in all things."

"I was glad to observe your zeal, and for that answer you gave me, that you did not use any compliments; for, by that understanding and wisdom that the just God has given me, and gives to all them that will follow his commands, I thought it must be given you of God, and that it was done to prove what sort of a spirit had led me to this work, whether it was the spirit of the world, or the Spirit of truth, which Jesus Christ gives to all them who do His will and confess His name. And so I beseech the Omnipotent God and Father of our Lord Jesus Christ, that he will make you sensible that these words that I now speak are not

of myself, but of God. My wish and desire is to do the will of God, as much as he will give me strength and instruction for, by his good Spirit. I am satisfied nothing is wanting on his part, for he dispenses his gifts to all: to some he gives one, to some two, to others three pounds (or talents,) as they are faithful. I have a great desire to write you a few words, and to obtain an answer, my brethren; that I may be afresh animated and instructed, and to have my attention more properly fixed in the Spirit, so that the little spark I have may not be extinguished, but more and more enlightened.

"Then, I feel that Satan seems determined to prevent me from worshipping God as I should, or getting into the spiritual state. But, dear brothers, how ingenious and guileful he is! Shall he, then, subdue God's children? Surely he may bite the heel; but as soon as the Spirit of God draws near to me, I can fully resist him."

"I was often led by the Spirit of God to do his will; but I found it very difficult to deny myself. I was much distressed, day and night, and anxious after God: then this godly sorrow effected repentance unto blessedness, which cannot vex. I often rejoiced in God for the great grace he had bestowed upon me; and I had a great desire to read of what God promised them who would follow him, and I had sometime a foretaste of the joy of heaven—which now I may strive after, but cannot attain to, except when the Almighty pleases, whose mercy is great to a sinner who will repent and turn to him.

"But Satan, who in his cunning and subtlety prevents us from doing good, will release none often inspired the thought that there was no deliverance for me, and that I might desist, as it was of no use. But God, our Lord, was stronger than he: I saw, in the true words of Jesus Christ, that it was such men as I became to save."

"I see that I then was, and still am, in want of wisdom to lead me to the Spirit of our Lord; for without his assistance, no creature can do any thing. And I am convinced, by this Spirit, that there is a great secret in the word, which no human creature, with his own natural powers merely, can discern; yet it is open to those whom the Almighty knows will be faithful, and preserve it in honor. And as it is what cannot be bought with money, as other things can, my wish is to preserve his word in a clean heart, and to bear the fruit thereof in a holy course of life; and that I may follow his commands by the guidance of his Spirit, through the assistance of our Lord Jesus Christ; that I may be constant to the end, and afterwards obtain eternal glory in him. O, my brethren, that we all could obtain this!—having in view the joy and crown which is in reserve for all that will follow Jesus Christ. I wish that I were worthy to be a brother in Christ, and to do nothing but what is agreeable to God our Lord."

"I was on board another prison-ship, and there I saw one of Robert Barclay's books, and wished to have had it longer; but it belonged to the ship, and I was moved from that ship to this. I saw that the Spirit of God had led and enlightened you, and that you were counted worthy to suffer reproach for his name's sake; that he had chosen you to be his people, and that you should shine in darkness; that unbelievers should see your good works, and glorify our Father which is in heaven.

"My desire was so great that I had no rest without using every means to mention all these things to you. How could I dare to write and call you brothers, if I had not been led to it by the Spirit of God? For I do not know you after the flesh, nor you me, but after the Spirit; and I

can feel that I have unity with your zeal, and that you are led by the Spirit of Truth, and that it is God, of his great grace, who doth these things. May he be praised and honored now and eternally!

"I beg you, my brethren, if you cannot come yourselves on board to speak with me, that you will send me some of your books, and write me a few lines. Now, for the present, I have relieved my mind. The great and almighty God, who has in a wonderful manner performed all this, be thanked, praised, honored, and glorified for ever. Amen.

"Grace and peace be with your spirit.

"ENOCH JACOBSEN.

"Fyen prison-ship 8 mo. 21, 1812."

(To be continued.)

England in the Last Century.

(Continued from page 74.)

Lord Berkeley, it appears, had often expressed his surprise at the success with which the noted highwaymen of the day carried on their operations. He especially blamed gentlemen who gave up their purses, except when attacked by superior numbers, and said that he should be ashamed to appear in public if ever he allowed himself to be robbed by a single highwayman. The knights of the road, as they called themselves, and were called by others, appear to have possessed one of the qualities which are essential to make up the character of a great commander. Their intelligence was excellent, and the speeches of Lord Berkeley soon got abroad among them. These touched their honor, and it was determined that the earliest possible opportunity should be taken of compelling the boastful Peer to eat his words. Accordingly, when he was crossing Hounslow Heath one night in his carriage, he was suddenly roused from a slumber into which he had fallen by finding that the carriage was stopped, and that a strange face looked in upon him through the window, while a pistol was presented at his breast.

"So, my lord," said the face, "I have you now. You have often boasted that you would not be robbed. Deliver, or take this." "No more I would," replied Lord Berkeley, coolly, at the same time putting his hand into his pocket as if to find his purse, "if it were not for that fellow peeping over your shoulder." The highwayman turned round to look; it was a false move; Lord Berkeley drew out, not his purse, but a pistol, and shot the man dead on the spot.

It was not, however, by mounted cavaliers exclusively, and in the open country, that in the early days of George III. deeds of violence were done upon the road. Foot-passengers, proceeding after dark towards Kensington and Paddington, would wait till they mustered in sufficient strength to set robbers at defiance; and the proprietors of Belsize House and Gardens, of Sadlers Wells, Vauxhall, and Ranelagh, encouraged Londoners to come to those places of amusement by advertising that "during the season the roads would be patrolled by twelve lusty fellows."

It was, we believe, the astounding success, both of the advance and the retreat of the Highland army in 1745, which first drew the serious attention of the English government to the condition of the roads. The Highlanders, active, lithe, and little encumbered with baggage, made their way to Derby and back again with ease, while the armies opposed to them, with their cavalry, and guns, moved both slowly and painfully as well in manœuvre as in pursuit. It was determined to make an effort towards correcting the evil, and a beginning was effected in the north. An act of Parliament, passed in 1765, authorized a road to be constructed between Harrogate and Borough-

bridge, and turnpike gates to be set up for levies tolls on horses, cattle, and wheel-carriages. John Metcalf, of Knaresborough, a man self-educated and blind, undertook and executed this work with an amount of skill which astonished the world. He showed his countrymen also how to bridge over torrents; how to construct upon bogs a marshy places excellent highways; how to bring one town in the north into direct communication with another, provided there was enterprise enough in individuals to act on his suggestions, and perseverance to go on with them. It is curious to see how, both then and now, the people of the north of England took and kept the lead of the nation in the south in every matter demanding the qualities. When as yet the intercourse was so indifferent between London and the coast of Kent and London and the counties to the south and west of it, Yorkshire had its stages running from town to town, and passing with considerable regularity north as far as the English border, and south into Lancashire. It may be well to notice the incident in the history of the times of which we are writing a little more in detail.

Stage-coaches appear to have been introduced into England as early as the middle of the seventeenth century. They were mere wagons, which made their way chiefly for a short distance out of London and back again. The pace never exceeded four miles an hour, and their jolting was frightful. Dugdale in his 'Diary' speaks, however, of a Coventry coach in 1659, and Thorsley of a coach which ran in summer between York and Harrogate, but with the roads in the state to which we have just adverted, and in a country where drains were unknown, travelling to any distance in the carriages of any kind was both uncertain and tedious. In 1700 the journey by coach from London to York occupied a week. Tunbridge Wells, Salisbury, and Oxford, were two days' distance from the metropolises. The adventurous traveller might hope to reach Exeter in five days and, sixty years later, a full fortnight was required to make good the distance between London and Edinburgh. Even at this latter period the coach started only once a month from each extremity of its line of route, and always went forth equipped with a store of hatchets wherewith to cut down branches, and even trees, which blocked the way, and a box of carpenter's tools in order that the means might be at hand of repairing damages incident upon upsets and general breakages.

With roads in this state, and the means of communication so scanty, the inhabitants of one town and one district in England knew nothing of the inhabitants of another, though separated from them, it might be, by only two or thirty miles. Whatever people learned respecting their neighbours was learned from the pedlar or packman, who were the merchants of the road, and conveyed from place to place news as well as goods; for shops were rare even in towns of considerable size, and had no existence at all in smaller towns and villages. From these hawthorn the mistress of the house was accustomed to provide herself with finery—ribbons, lace, and the like. All the necessaries for home usage were provided at home. The wool clipped from the master's sheep was carded by the master's wands. The flax, steeped and worked up, was washed as the worsted, spun; and the thread, to be changed by a handloom-weaver on the estate, perhaps sent to some neighbouring town or village came back in due time fit to pass through the hands of the thrifty domestic seamstress or travelling tailor. In like manner, English housekeepers were accustomed, less than a century ago, to lay up in the autumn such a stock of provisions

would suffice for the winter's consumption. Sheep and oxen slaughtered and salted down, with husks of wheat, barley, malt, spices, salt, honey, and various herbs, stocked the larder and the room of the rich. The poor were content if, in addition to their meal, they could lay in a supply of salted herrings. Those were the days of great and small; some chartered, some held custom only, to which people of all ranks and conditions repaired, in order to provide themselves with time to time with such articles of luxury as the travelling merchant nor the neighboring market town could supply. At these fairs, the squire and yeoman bought and sold the produce of their farms. There, too, the hiring of servants took place; and side by side with traffic in sports of all kinds—merry andrews, jugglers, quack doctors, and what not, keeping the fair in a roar, and gathering in their train a company of the greater fairs, not a few were wont to special business. Between Huddersfield and Leeds there was a cloth fair; a leather fair was held near Northampton; and cattle fairs, and even fruit fairs, abounded in all counties of England. They were to England the seventeenth, and even late in the eighteenth century, very much what the great fair of Novgorod is to Russia at this day.

The first serious innovation upon this primitive institution of things occurred in 1760, the same year in which George III. came to the throne; to Sheffield belongs the honor of achieving it. There was set up in that year, and in that year, "a flying machine on steel springs," which the inventors undertook should "sleep the first night at the Black-man's Head in Nottingham, the second at the Angel in Northampton, arriving at Swan-with-two-necks, in Ladd Lane, on the morning of the third day." No doubt the Manchester men have some right to enter in this relation to competition with the men of Sheffield. They had their "flying coach" for the conveyance of passengers from their town to London as early as 1754; and they gave out, by public advertisement, before the enterprise began, that "however dilapidated it may appear, this coach will actually bring passengers arrive in London in four days and a half after leaving Manchester." In the trial of steel springs, however, they appear to have fallen short of the Sheffield men; and it does not quite appear that their promise of completing the journey in four days and a half was ever fulfilled. Still the impulse was given from both sides, and its rebound extended to many others. We find that, in 1766, John Scott, afterwards Earl Eldon, made his way from Newcastle to London in a fly, having spent only four days and four nights on the road. From Bath and Birmingham London was reached, a year or two later, in four days; and one day (a long one to be sure) began at four in the morning and ended at midnight sufficed, in 1770, to convey the traveler from Dover to London.

(To be continued.)

For "The Friend."

Dear with me my young friends, and let us go to the fields and woods and gather nuts, for the trees already opened the burs; we must take care along who is able to climb the trees and get them from the stem which now so slightly tremble; but first let me warn you to beware of the thorny covering which encloses so luscious fruit, and when from the top of the tree you are called by loud voice calling to you to "look out," make all possible speed to land at a safe distance, let the shower cease, and while we are thus sitting let us look around upon the glorious field

of nature. Stretched far away as the eye can reach we may see forests clothed in the richest hues of autumn, a few trees only which still retain their summer dress of dark, dark, green; and the many pretty dwellings scattered here and there with their, neat white fences, add life and beauty to the scene. We are so lost in admiration as for a moment to forget our business, till a merry voice from one of our party, who is more interested in the shaking of the tree, calls out "I have my basket nearly full," then we all fall to work to see which can gather most, and such a scratching as there is among the dry leaves, and the joyous peals of laughter from each as he fills his basket re-echo in the forest, till finally we are compelled to acknowledge there are no more to find, and so turn our faces homeward feeling quite ready for a hearty tea. As we gather round the evening fire-side with a large dish of boiled chestnuts—the fruit of our afternoon labor—let us raise our hearts in gratitude to our Father in Heaven in that He has given us not only the necessities of life but so many luxuries also, and that to all these He has added such beauty on which to feast the eye and gladden the heart, for

"God might have made the earth bring forth

Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all."

And He might, too, have caused that the leaves should wither and fall without producing that rich luxuriant beauty which is so pleasing to all beholders, and which is

"His to enjoy

With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye
And smiling say—My Father made them all!"
Tenth month, 1867.

Ravages of Wild Beasts in Bengal.—Recent returns show that in the division of Bhagule, India, which includes the Santal country, one thousand five hundred persons have been killed by tigers in the last six years. In Assam seven hundred and thirty-three have been killed, and four thousand four hundred and seventy-four tigers have been killed by hunters in the same period. The Commissioner of Cuttack, noticing the destructiveness of wild elephants in the Gurjat districts, remarks that they roam about in herds of from eighty to two hundred, but, notwithstanding that a reward of fifty rupees has been offered for the destruction of each, the natives will not, and dare not, shoot them.—*Late Paper.*

For "The Friend."

Affection, Emulation, and their Cure.

A simple but not superfluous proverb reminds us, that "men are but children of a larger growth." The attention of those who deem the work of self-examination one of primary importance, is invited to a few fragmentary thoughts on the ways of human nature, in old and young.

Appearances are manifold and mysterious; realities are few and simple. Substantial good and essential evil, therefore, however readily distinguished by those whose faculties, in the words of the apostle, "are exercised by reason of use," are sadly confounded by those who have not learned to look beneath appearances. None but those who understand the divine command, to "judge not according to the appearance," need attempt to obey the subsequent apostolic precept, to "abstain from all appearance of evil," since it is evident on the one hand that they alone can know what a true appearance of evil is; and on the other, that any, in shunning a false appearance of it, must be shunning a real good.

Let it be remembered, then, that appearances are to be studied and cultivated or suppressed, only so far as they are incidental to realities, and not as they may depend only on the fallible notions of our fellow men, which they alone, of mortals, can rectify. Thus we may hope to avoid the vice of affectation, and to grow in consistency by the practice of a true independence.

As affectation is the frequent foible of advanced years, so emulation is the besetting danger of the season of youth: for it also may be said to have its source in an undue regard for mere appearances. Both evils may exist in varying degrees, although either of course becomes generally conspicuous only when unusually intense. They differ in the circumstance that while affectation becomes conspicuous only through extraordinary ignorance of the subject which is the occasion of it, emulation is most obvious when it is joined with extraordinary knowledge. When not thus joined, emulation often appears as a desire rather to equal those who may be in advance of us, than to surpass those who are in the same stage of progress, and thus becomes more indistinguishable from a laudable love of approbation. In both cases alike, however, the stimulus of mere emulation is distinguishable to the disinterested observer, from that of the pure love of truth and good report, by the different effects of success and failure upon the different aspirants. Where emulation is the motive, success will be followed by a temporary relaxation of zeal, the apparent earnestness of the worker giving place to a real levity of manner, because the motive itself fails, and no stream can flow faster or higher than its source. To the sincere lover of truth, on the other hand, present success is valuable chiefly as an opening for future progress in truth, and accordingly stimulates him at once, though perhaps unconsciously, to renewed exertion. For the same reasons the occasional failure which in the one case brings manifest pain and mortification, is encountered in the other without disappointment, and may even afford apparent encouragement through the new suggestions which it is always able to supply.

The intelligent christian needs but little argument to remind him that an escape from both affection and emulation is to be found only in the earnestness of purpose which the religion of the cross only can supply to those in whose experience there is any remaining antagonism between realities and appearances. In individual as in social life, it alone is the reconciling agency through which the only Saviour of men "slays the enmity" of the discordant elements, "making in Himself of twain one new man, so making peace." QUIVUS.

Jerusalem.—The British consul at Jerusalem reports that the population of that city in 1866, was 18,000, of whom about 5,000 were Mohammedans, 9,000 Jews, and the remainder Christians of various denominations. Two lines of telegraph connect Jerusalem with Europe. The chief native industry is the manufacture of soap and what is called Jerusalem ware, consisting of chaplets, crucifixes, beads, crosses and the like, made principally of mother-of-pearl and olive wood, and sold to the pilgrims who annually repair to the Holy City to the number of from 6,000 to 8,000. The principal imports from England are cotton and colonial goods. Of the former some three or four hundred bales, of the value of from £16,000 to £20,000, are imported annually.—*Late Paper.*

The way to escape a fall is to fear one's own weakness, and not go too fast.

ability cannot belong to actual life. They are magnificently less than the least things which the angels not for." And his conclusion from these is thus expressed: "Under a solemn sense of responsibility involved in the assertion, I declare that the coincidence which has here occurred have had its origin in an intention to profit."

A million of dollars has often been staked on calculation of chances; but there is not, in probability, another example on record in which verdict in a law case involving that amount has been to be determined by the testimony of a dead professor, following out the principles of La Place's great work has so ably set forth, applying the unalterable rules of mathematics to determine what may seem, to the initiated, a purely fortuitous matter, namely, chances of coincidence, in its action, while long, of the human hand.

There are other very curious details, to notice would lead us too far. Among the collations raised was one interesting to philosophers, as to the comparative merit of the *Gleaner* and *Globe Senes*.—*N. Y. Tribune*.

For "The Friend."

Christ's Yoke Easy.

When the dear Redeemer first proclaimed the grace, "Take my yoke upon you and learn of Me, no doubt alluded to His yoke, in the sense in which it was generally beheld and reprobated by the world, or by those who knew Him who ever account Him a hard master, and who service a weary, unmeaning service and discipline. Thus the abuser of the talent committed, the parable of our Lord, is represented as reproachfully saying: "I feared thee, because thou art an austere man; thou takest up that thou dost not put down, and repeat that thou didst not." But when, through the adorable mercy of our God in Christ Jesus, any of His children are tendered by His love, and bowed in heart to Him, and so awakened to a humiliating sense of their sinful lost estate, as well as so

"Sick of the service of a world that feeds its patient drudges with dry chaff and weeds,"

deep contrition of soul and faithful allegiance, "My Beloved is mine," in true filial adoration, and "I am His," having given up to Him which is His just due—the whole heart—these are, they must be happy, to the extent becomes this pilgrimage state and very union in sojourn. Then the Saviour's invitation seems applicable, and His promise sweetly the promise of such:—"Come unto me all ye that are weary and heavy laden, and I will give you rest."

Take my yoke upon you, and learn of me; I am meek and lowly in heart: and ye shall rest unto your souls. For my yoke is easy, my burden is light." His yoke is easy then, in the willing and obedient and childlike, who, in measure, after the example of a great Apostle, count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. We can exclaim in view of the eternal fullness, the unchanging Shepherd, O the joy, the peace, and the crown, and the glory, to await the meek, and lowly, and ever self-sufficient follower of their dear Lord.

It is in this narrow way the true rest and peace can ever be obtained. The Messiah's kingdom of peace; agreeably to the inspired promise: "Of the increase of His government there shall be no end." But let none lose sight of the conditions upon which this promise is founded: "The government

shall (must) be upon his shoulder"—the shoulder of the "child born" to save us from our sins; the "Son given" to purge from all iniquity; the "Prince of Peace," as we yield our hearts to Him in a perpetual covenant of peace never to be broken. To these the Saviour's yoke becomes easy, and His burden light, through His manifested love and favor, which sweetens every bitter cup. Having found the balm of Gilead, and the true Physician of souls, these are willing, and rejoice to bear His mild yoke, and unhesitatingly to prefer it to all that they once accounted, and the world still accounts its pleasures and its freedom. In no other way than through the low portal of submission and obedience to Christ and His yoke and cross, can any become pupils in that school of saving knowledge, which consists in learning of Him true meekness: and by which through resignation of soul, and having respect unto all His commandments, hard things are rendered easy, and crooked ways made straight. And while the path, which the Forerunner, has marked out for us, may at times be painful and difficult, He has nevertheless trodden it before us; and it alone leads to glory. May none faint then or grow weary; remembering that help is laid upon One that is mighty, and that the time is short. "For yet a little while and He that shall come will come, and will not tarry."

To the humbling, contriving influences of Christ's Spirit in the secret of the heart, all who know Him not, as well as all who are seeking to know Him, should be primarily directed as the Guide into all truth. And though vicissitudes, and crosses, and tribulations are not wanting off to bear heavily upon the spirit of those who have chosen him before all, causing the plaintive query, "Why art thou cast down, O my soul? and why art thou disquieted in me, &c.?" yet in every season of sorrow, and trouble, and conflict, of "weariness and painfulness," there remains the Christians' unfailing refuge and stronghold—the holy capacious bosom of the Lamb of God, who is eminently touched with the feeling of all our infirmities, and who was in all points, tempted as we are, yet without sin. He yet remaineth to be "the God of all comfort;" and can in his own right time, cause our peace to flow as a river, and our righteousness as the waves of the sea, to the praise of His great and ever excellent name.

Those who thus keep to Christ, the Rock of ages, are comparable to faithful Israel formerly, when it was said, "As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-ales which the Lord hath planted, and as cedar trees beside the waters." These He will encamp around, as the mountains are around about Jerusalem. He will be with them in trouble. His yoke will become more and more easy to them, and His burden light. And finally being enabled through the Saviour's all-sufficient grace, which is made perfect in our weakness, to lay hold upon the hope set before them, and to "walk worthy of the vocation wherewith they are called," these will be led through the successive steps in the stature of holiness to the state of fathers and mothers, of way-marks and pillars, in the church of Christ; till harps of victory will be put in their hands, and the new song in their mouths: "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

The following "sure and living experience" of John Barclay will conclude this essay:—

First mo. 29th, 1819. This may I say, and leave upon record, that though many almost indescribable temptations and presentations of evil have been permitted to come about me, some-

times like a mighty flood, so that in hours of extreme weakness and infirmity, I have been many and many a time ready to give up the fight of faith; yet to this day, the Lord strong and mighty, the Lord mighty in battle, has been pleased in his abundant compassion to encamp around me, and to give me songs of deliverance, songs of triumph and of praise. In his name will I set up my banner; who is a Rock of defence and sure refuge to my poor weary soul in all her afflictions, as there is a concern to flee unto, abide in, and under the shadow of this mighty rock in a weary land. O! young man or young woman, to whom this may come,—my friend, my brother, my sister;—who art seeking the better country, and Him who is the way, and the guide; O! though thou be weary and heavy-laden,—take courage! O! there is a staff, a stay, and strength and succor with Him and in Him, who hath gone before; and who leadeth on his little ones gently and sweetly, as they are able to follow. Take this as the counsel of one, who writes from a *sure and living experience*, and who hath indubitably known His name (which is above every name) to be a strong tower indeed. He will be with him, even to the end of the world.

Cranberry Culture in New Jersey.

The *Trenton Gazette* gives an interesting account of the culture of cranberries in New Jersey:—

It will be borne in mind that the savanna and bottom or boggy lands of New Jersey, lying in Ocean, Burlington, Atlantic, Camden and Cape May counties, are the best known for the culture of the cranberry. It is also generally stated that these of Ocean and Burlington counties are the best in New Jersey, those in the southerly section of the State, for some reason, not being as productive as in the counties referred to. The lands used for its culture are the soft, spongy lands, known as swamps and savanna lands. Before the introduction of cranberry culture, they were comparatively valueless; now they range in price from \$25 to 100 per acre.

Those lands having a running stream of water are the most valuable, as it is of importance to be able to flood the grounds during late fall and winter, in order to kill grass and vermin, and to protect the vines from frost. In dry summers it is necessary, in order to preserve the moisture without flooding the land, to fill the lateral ditches with water. This will moisten the ground sufficiently. To flood the bog in summer will involve the scalding of the vines.

To prepare for the vines, the trees and brush are removed, the land tilled, and the roots grubbed out. Lateral ditches are dug from the main stream, dividing the ground into square plots, and the plot sufficiently raised at the centre to cause the rains to flow off.

The yield of berries is astonishing. A bog of a few acres, which had not received a particle of care since the vines were planted, yielded this year 190 bushels to the acre. Another of six acres, belonging to William Allen, which yields this year its first full crop, produces about 200 bushels to the acre. Bogs have yielded this year 250 bushels to the acre. These figures seem astonishing, but one has only to see the bog, and notice the perfect mass of fruit, to have all doubts removed. The cranberry crop of a single township in Ocean county will reach this year 10,000 bushels, and that of the county is estimated at 25,000 bushels.

As soon as the bogs are in vines they are valued at \$700 to \$1000 per acre; \$1000 per acre has been repeatedly refused for bogs which

have been in vines two or three years. The reason for this is obvious. The lowest estimate for a full bearing bog is 100 bushels per acre. The average is from 50 to 100 bushels above this. Take 100 bushels for an average yield. The cost of picking is 50 cents per bushel. The cost of cultivating, after second year, will not average 85 per acre. The present wholesale price for cranberries is 85 per bushel, or a net yield of \$150 per acre at the lowest possible estimate per year; or an interest of 45 per cent. per year on an estimated value of \$1000 per acre.

But the average is above this. The yield when the vines are three years old, and for a long series of years, will almost certainly reach one hundred and fifty bushels per acre. The cranberry is not, like strawberries, peaches, &c., perishable fruit, but can be easily kept for a year. In the spring the price often reaches \$10 per bushel. Take these figures, and you have a return of, say, \$1400 net per acre per year—an interest of 140 per cent. on \$1000.

It is not possible that the market can ever be glutted with this fruit. The small area which can be employed in its culture, and the fact that the European market has been opened to its sale, and that the berries are now used for dyeing purposes, forbid the thought that they can fail to command a good price continually. But there is a wide margin for falling off in price, and yet secure large returns.

For "The Friend."

Whilst John Churchman was prosecuting his gospel labors in England, he says: "I went to London, where I remained seven weeks and three days, visiting the meetings, and felt much of the weight and burden of the service before me there."

Whilst thus engaged, he says, "I felt my mind drawn towards Wiltshire; and as I kept quiet, I felt my heart warmed in love, and my mind opened, to write an epistle to that Quarterly Meeting—which, in the opening of truth, I wrote as follows." Upon the reading of which epistle at this time, I have apprehended a measure of the same feeling that prompted the writing of it, to spread towards Friends of the present day, to whose attentive perusal I recommend it.

Tenth month, 1867.

TO FRIENDS IN WILTSHIRE.

Having had strong desires in my mind for your welfare in the Truth, I purposed to attend your Quarterly Meeting; but being let at this time, and not knowing that I shall ever have an opportunity to see you, I feel a freedom to visit you with a few lines in the opening and love of truth, which flows to you ward.

Dear Friends, old and young, as many of you as are desirous to be called the children of God and followers of Christ Jesus, be humble, that you may be taught of him; for it is the humble He teaches of his ways; and be ye meek and low in heart, that you may serve him in your generation, and one another in his pure fear, so you will know him for your rest, and his peace your quiet habitation.

My soul hath mourned, and is in some degree covered therewith at this time, under a sense that the love of the world, and its pleasures and delights, abound in too many, which are iniquity, and because thereof the love of many towards God waxeth cold.

For want of witnessing the love of God in a pure heart, the mind becomes lukewarm, and indifferent about the things which belong to our peace and future happiness; and so fathers and

mothers, masters and mistresses, become dull, if not dead to that holy concern, which should excite them, both by example and precept, to instruct and train up their children and servants in godliness of life and conversation.

Oh dear Friends! search your hearts, and diligently inquire whether something hath not secretly crept in and stolen away your affections from God; and the deep attention of your minds from the instructions of his holy Spirit of Truth. If this becomes your concern, I fully believe the Lord will bless you with enlightened minds to see, and willing hearts to give up all to the fire and sword of his Word and Spirit, that your hearts may be purged, and made temples in which He would take delight to dwell. If the soul is chaste in love to God, and the eye of the mind single to the instruction of the Spirit of Truth, the whole body will be full of light. It is here that the children of God are preserved safe in their steps before the Lord, and free from giving occasion of stumbling to others.

I am fully persuaded there is a remnant amongst you, who feelingly know, that the living sense of the presence and power of God, in your meetings both for worship and discipline, is not plentifully enjoyed, but is at a low ebb. And it is in my mind to let you know what has appeared to me to be one great reason of it, viz.—There are many professors of the truth amongst you, who delight to be accounted Friends in esteem in the Society; who have a smooth and fawning behavior, and flattering tongues, and do seek the love and friendship of such as are Friends of truth, for their own honor and credit, and the reputation of self. Dear Friends, of such beware, for their friendship is poison, and their intimate fellowship, if cleaved unto, is benumbing, even to insensibility. And for want of a clear discovery of that spirit, some of the tender and sincere hearted amongst you have suffered.

In whosoever earthly-mindedness prevails, or the love of the world and its friendship, there is a secret giving way to, and a gradual reconciliation with its sordid practices; and the eye that once saw in the true light, becomes closed or dimmed, if not wholly blinded by the god of this world.

Liberty is then taken by parents, and indulgence is given to their children, which occasion pain and distress of heart to those who have not lost their sight and feeling. But some for fear of being rebuked and disesteemed by such who have a sense of them, will court their affections, with which bait they have been taken, and so have been afraid to speak their minds plainly, lest they should offend, or drive them further from the Society; concluding there is a tender thing in them, because they seem to love Friends. Thus many who might have made great progress have lost ground, for want of speaking truth to their neighbors; and the infection of pride, libertinism, and earthly mindedness has spread and prevailed even to the hurt of some families who were once exceedingly grieved therewith.

Wherefore, my dear Friends, fear God with a perfect heart, and in his light, walk over your yourselves and your families. So shall your hearts be warmly influenced and filled with holy zeal and love to God and his truth; in which you will be bold to act in your meetings for discipline, and in the power of God, which is the authority of the church, you will be able to judge those who walk disorderly; and being faithful therein, you will remove the stumbling blocks, and roll away the reproach which is imputed to the church.

The Lord would feed these faithful laborers with his heavenly bread, and honor them with

his life-giving presence, and whether the Lord would hear or forbear, the Lord would be the shield and exceeding great reward of people, and fill their hearts with praise to name, who is worthy forever and ever.

JOHN CHURCHMAN

London, 4th of 4th mo., 1754.

For "The Friend."

The Freedmen's Meeting last evening fully attained the Executive Board in their prospect operations. A committee was charged, with which they will at once fulfil, viz., to solicit co-operation of some Friends in each Preparatory Meeting, in order to get the funds required. The amount has been stated, as the lowest estimate to be \$25,000. But one of the most useful labors of the Association is the supplying of books and tracts. The demand for these, and the evidence of their usefulness, are constantly increasing. The previous meeting of the Association was furnished with such evidences. Now it is desired that Friends will appreciate this demand, and increase their contributions, so as to place for this purpose at least \$6000, over and above the \$25,000, the command of the Tract Committee.

In making this renewed appeal, it is animated to feel some assurance that Friends generally, common with the members of the Executive Board, sensible of being the recipients of blessings far beyond our deserts, delight to commemorate the outpouring of such blessings on others. We delight to number the tokens of Providence for all those who are striving for the maintenance and for the enjoyment of christian liberty. Can we give better evidence of this gratitude than by contributing a liberal share of our time and substance to the once down-trodden, now rising sons of Africa? Retrenchment and denial will render these contributions a light and easy offering.

Y. W.

Germanstown, 11th mo. 6th, 1867.

Rye—Its Value.—The importance of this seems to be but little understood by West farmer. We think if its value as a crop is better known, its cultivation would be general; that every farmer would have his rye-field just as much as his field of wheat, corn, oats, or potato. It is valuable as food both for man and beast. It makes excellent feed for stock, and is soon whet only, and scarcely that, in its bread-making qualities. Von Thuer says, "This substance seems to facilitate digestion, and has a singular strengthening, refreshing, and beneficial effect on the animal frame." Rye is subject to frequent casualties than any other crop, though it is sometimes affected by rust. The straw is bright and strong, which renders it better than wheat straw both for feeding out in the winter and as litter for horses and cattle. On farms stocked with cows and sheep, especially the latter, the great value of this crop does not lie in the grain and straw so much as in the great amount of pasture it affords at a season of the year when other kinds of pasturage fail. It makes excellent feed in the fall, long after grass becomes tiredly worthless. Again in the spring, so soon as the snow is off the ground, it makes good turgage, and may be used as such until the grass is large enough to make good feed. Nor is this fall and spring feeding injure the crop grain. Rye is usually ready to cut before wheat, hence out of the way before the harvest season of harvest. The soil best adapted to it is a rich, sandy loam, though no one of the crops will adapt itself to a greater variety of soils. It will do on a rich loamy soil, not

to wheat, its stronger stem enabling it to
itself under a luxuriant growth. Then,
it will make a better return on a light
soil than corn or any other crop.—*Late*

Practical Piety.—Religion that does not go
in our daily vocations, controlling and
ing us, is of little value. We should not
it obtrusive or ill-timed in any of its mani-
fests, but our hearts should be so thoroughly
with the Spirit of Christ, as to cause
action, in its own quiet way, to show forth
undation principles of our life, and speak a
er language for the Master, than our direct
It is in our worldly business, in our every-
fe, that our religion is needed, if anywhere,
n its effect on ourselves, and on those with
we are brought in contact; here tempta-
assail us, here our influence is greatest.
Let us pray and labor that our every-day
be equal to our public profession.—*British*
man.

Various Facts about Water.—The extent to
water mingles with bodies, apparently the
solid, is very wonderful. The glittering
which beauty wears as an ornament, is only
and water. Of every 1200 tons of earth
a landhold has in his estate 400 are water.
now-capped summits of Snowdon and Ben
have many millions of tons of water in a
ified form. In every plaster of Paris statue
a man carries through our streets for sale,
is one pound of water to four pounds of
The air we breathe contains five grains
ter to each cubic foot of its bulk. The
es and turnips which are boiled for our di-
vance, in their raw state, the one seventy-
five per cent., and the other ninety per cent. of wa-
ter. A weighing ten stone, squeezed in a hydraulic
seven and a half stone of water would run
and only two and a half of dry residue re-
mains. A man is, chemically speaking, forty-five
ths of carbon and nitrogen, diffused through
of half pallfuls of water. In plants we
water mingling no less wonderfully. A sun-
evaporates one and a quarter pints of water
and a cabbage about the same quantity.
A wheat plant exhales, in 175 days, about
100 grains of water. An acre of growing
on this calculation, draws and passes out
ten tons of water per day. The sap of plants
medium through which the mass of fluid is
moved. It forms a delicate pump, upon which
latterly particles run with the rapidity of a
stream. By the action of the sap various
ities may be assimilated to the growing plant.
In France is, for instance, dyed by various
being mixed with water, and sprinkled
the roots of the tree. Dahlias are also
by a similar process.—*Late Paper.*

London Quarterly Review makes the fol-
lowing showing for meat, poultry, bread and beer
per year, in London: seventy-two miles of
meat on abreast; one hundred and twenty miles
of sheep; do.; seven miles of calves, do.; nine
hundred pigs—"little ogs" do.; fifty acres of
cattle, close together; twenty miles of hares
and rabbits, one hundred abreast; a pyramid of
bread six hundred feet square and three
hundred feet high; one thousand columns
of bread, each one mile high.
The population of the earth. The above figures
multiplied by 400 gives us some idea of the con-
sumption of our world.

THE FRIEND.

ELEVENTH MONTH 9, 1867.

Our attention has been called to an extract from
a Bristol paper (England) giving a detailed ac-
count of "A wedding at a Friends' meeting-
house" in that city. It presents what is, as yet
an extraordinary picture of parade and show while
resorting to and while in a Friends' meeting for
divine worship, to perform an act which they pro-
fess to consider an ordinance of great religious
solemnity. We say, as yet extraordinary, but
there is great reason to fear that if change in our
Society continues in the same ratio as it has pro-
gressed during the last ten years, it probably will
not be long that such exhibitions will have the
celat of novelty.

We shall not introduce into the columns of
"The Friend" the description given of the pro-
cession of carriages,—some driven by postilions
in scarlet livery,—of the dress of the bride, in her
"rich train of white and corded silk," her chap-
let of orange blossoms, her long veil edged with
pearls, &c., and of the different members of the
bridal party, whose gorgeous dresses and orna-
ments are delineated for the public eye as though
depicting the dazzling follies of a court-ball. The
account has been copied into some of the periodi-
cals in this country and thus spread far and wide,
as a striking evidence of how the members are
availing themselves of "the relaxation" granted
by the Society of Friends from the observance of
its original principles and practices. It is heart-
sickening to read these narratives and remarks,
and to reflect that such an exhibit has been made
among the professedly self-denying Quakers, and
justly given rise to such comments.

The name of one of the contracting parties is
that of a family long known as members among
Friends in the city of Bristol, and the other may
also have a birthright, and therefore they had a
right to accomplish their marriage at a meeting
of the Society. But little as they must value
their right of membership, would these persons
have treated the Society with so much disrespect,
and shown such contempt for its testimony to
plainness and against vain show, had not the So-
ciety itself, in many places, brought this testimony
into disrepute by its own action? We believe not.

Much has been said of latter time on the un-
reasonableness of expecting the members of our
Society to dress differently from the sober-minded
of other religious denominations. It is alleged
that Friends have slid into a form which ought
to be broken up; that many who dress in the garb
which Friends deem plain are unconverted and
no better than others whose dress conforms to
that usually worn by those not in membership;
and that in estimating the consistency and re-
ligious standing of individuals among us the out-
side appearance should not be taken into account.
These views have been carried into practice by
many who claim to be true Friends, and the ex-
ample having been set by some in influential posi-
tions, it is found there is now no criterion of
plainness left, and in many places, every one
claims to do, in this respect, what is right in his
or her own eyes, and yet to be accepted as a con-
sistent Quaker. Many arguments may be brought
forward to support each side of this question, and
perhaps it may safely be said that if we depend
on reason alone to demonstrate the christian obli-
gation resting on Friends to adhere to a peculiar
garb, we will fail to arrive at a satisfactory con-
clusion. But the recorded experience of those
who have lived and died in the faith we hold, and

whose lives proved they were devoted servants of
Christ; a close scrutiny of those now living and
acting among us, and an honest examination of
the workings of our own fallen nature, will, we
believe, confirm the unbroken testimony of all
faithful and consistent members, that there is not
only safety in the distinguishing dress of Friends,
but that those who are really prepared for the ser-
vice of Christ in our section of the militant church,
have always and do still feel it required of them
to adopt the plain garb and the plain form of
speech which distinguish a Friend. Without call-
ing in question the sincerity of those who have
inaugurated and practice an opposite course from
this, we believe it will always be found, that those
who claim exemption from feeling the obligation
to make the well known appearance of a Friend,
and from adhering to the plain language, what-
ever the station they may hold, and however
estimable in most respects, are deficient in clear-
ness of vision respecting the importance of more
or less of the christian testimonies which Friends
are called to uphold. They show how easy it is
for them to enter into familiar association and un-
necessary intercourse with the men and manners
of the world, and how impossible, if they have
the desire, to restrain their children from indulging
in its fashions and vanities.

We wish not to be misconstrued as advocating
the plain dress and the plain language of a Friend,
as constituting a part of his religion; nor yet that
they are the evidence of an individual being a true
Quaker. Doubtless they may be often adopted
where a change of heart has not been experienced,
and if any reliance is placed on them as a substitute
for that indispensable work, they, so far,
prove a snare. But we do believe that every
member of our religious Society, who abides under
the transforming power of the Holy Spirit, which
alone can make him or her a consistent Quaker,
will find one of the early fruits of that saving ba-
ptism, to be a willingness to put on the plain garb
that distinguishes a Friend, and to adhere strictly
to plainness of speech and behavior; and unless
his or her will is so far subjugated or slain as to
yield compliance with this requisition, there is no
growth in the Truth, no right qualification for
service in the church. This is a lesson taught by
the experience of every devoted member of the
Society, man or woman, in every generation of
Friends since their rise. The fashions of the
world are always changing, but Friends not being
allowed to comply with them, have kept nearly to
one simple form of apparel, and therefore have
ever been distinguished by their peculiar garb,
and we cannot believe that the Head of the church
has revealed to the present generation in the So-
ciety that their predecessors were all wrong on
this point, and that they are no longer to be sub-
jected to this mortification of their natural pro-
pensities.

We know that these views are considered by
many of our fellow professors as contracted and
bigoted, unbecoming the progress of the age.
But they are supported by the cumulative evi-
dence of the past, the sad experience of the pre-
sent, and we have not a doubt but that the un-
foldings of the future will amply corroborate their
soundness. Would that Friends everywhere
would take warning in time, and be willing to
open their eyes to the serious consequences that
must inevitably follow the general adoption in the
Society of the latitudinarian views on the subject
of dress and address, now spreading among many
of its members, not excluding some who are con-
sidered leaders of the people. Let the plain dress,
plain language and manners that have heretofore
distinguished a Friend be generally discarded,

and the Society will not only be swept along in the current of varying fashion, but most of the christian testimonies, the maintenance of which has characterized it among other professions, will also be considered of too little importance to be longer borne before the world.

SUMMARY OF EVENTS.

FOENIX.—POPE PIUS IX. has issued an encyclical letter to the Bishops of the Roman Catholic Church throughout Europe, in which he calls their attention to the great perils by which he is now surrounded, and in poetic terms deploras the many dangers which menace the temporal power and threaten to destroy the independence of the Holy See. A dispatch of the 28th states that great agitation prevailed in Rome: the Pope had retired from the Vatican and taken refuge within the walls of the Castle of St. Angelo.

Italy had been formed, at the head of which is General Menafra.

A proclamation has been issued by King Victor Emmanuel, denouncing Garibaldi, and declaring that the policy of France, in maintaining the obligations of the September Convention, meets with the approval of the Italian government.

He commands the insurgents to return to their allegiance, exhorts the people to sustain their king and preserve the national honor, and concludes by promising that, when tranquillity is restored, Italy and France will settle the Roman question.

On the 2d inst. the French army entered the city of Rome. The Italian army had just entered the Papal territory. The revolutionists under Garibaldi had defeated the Pope's troops, and advanced to the fortifications of Rome before these events took place. Garibaldi then retired to Monte Rotondo, where he took up a strong position and remained at the date of the latest dispatches.

To the summing of the king to disarm, Garibaldi replied by refusing to disband his army or give up his enterprise against Rome, unless a change is made in the present ministry which will put the government in accord with the national will.

Napoleon has made a proposition of King Victor Emmanuel to submit to the citizens of Rome and the Papal provinces the settlement of the Roman question by a popular vote, but the Italian government declines to accept his plan for the solution of a question in which the interests of the whole nation are so deeply concerned. It is said that should no general European conference be held on the 10th inst., an arrangement will be made for the joint occupation of Rome by the Catholic Powers.

It is again reported at Copenhagen that the United States have purchased the Danish West India Islands, for which Denmark is to receive \$14,000,000 in gold.

The latest received Brazilian papers say that the allied forces on the Parana will not undertake any operations for the siege of the Paraguayan fortifications at Humaita. President Lopez, of Paraguay, had renewed his offers to the allied rulers to negotiate for peace. No reply had been returned when the steamer sailed. Dissatisfaction with the war continued to be manifested in Brazil and in Argentina.

Bavaria and Wurtemberg have joined the Zollverein, and both these kingdoms have concluded a military alliance with the North German Confederation.

The Emperor of Austria has given assent to the proposed General Conference for the settlement of the Roman question, but the Pope absolutely refuses to be a party to it, and England and Russia are reported to have declined the invitation of France to join the conference.

The Commissioners sent by Turkey to Crete, have failed in their mission.

A Madrid dispatch says: General Lersundi, to whom was tendered the office of Captain General of Cuba, has accepted the post, and will leave by the next mail steamer for Havana.

Advices from Porto Rico to the 16th, state that a severe hurricane was experienced there on the 13th. A number of coasting vessels were lost and others seriously damaged, and the ruins of several towns were reported to have been buried under the waves, causing inundations at various points and considerable damage to property.

San Domingo has declared war against Hayti on account of the sympathy and aid given by the Haytiens to ex-President Bazet.

The *Journal de St. Petersburg* prints the official copy of the joint note from Russia, France, Prussia and Italy to the Sultan of Turkey, on the Eastern question. After rehearsing the unheeded representations which have

from time to time been made by the European Powers in favor of granting the demands of the Cretans, and for a general amelioration of the condition of the christians of the Ottoman Empire, the note declares that the Great Powers will hold the Sultan responsible for whatever consequences may follow.

A Paris dispatch of the 4th says: At six o'clock this morning the Papal troops, supported by the French forces, attacked Garibaldi at Monte Rotondo, and defeated him. Some reports say that Garibaldi was killed in the engagement, and others that he was taken prisoner.

The war vessels and transports, with troops on board, forming the first squadron of the Abyssinian expedition, have left Aden for the coast of Abyssinia. The Viceroy of Egypt has offered assistance to England, and has dispatched a corps of native troops to Abyssinia to join the expedition.

The Penians are still troublesome in England. Troops have been sent to Liverpool on account of the alarm felt there.

Consols 94 7-16. U. S. 5-20's 69½. Cotton dull, middling uplands, 8½d.; Orleans, 8½d. Breadstuffs unchanged.

UNITED STATES.—*West Virginia.*—The result of the recent election in this State is that the Senate will stand 20 Republicans and 2 Democrats, and the House same as last year, 44 Republicans and 11 Democrats.

The Indian.—G. G. Taylor, Commissioner of Indian Affairs, telegraphs to Secretary Browning that thus far the Indian Peace Commission has been entirely successful. Treaties have been made with the Cheyennes, Arapahoes, Kiowas and Camanches. At Laramee, on the 8th, they expect to meet the Crow, Sioux, northern Arapahoes, and all the north-western Indians. The Indians are still to be allowed to hunt between Sucky Hill and Platte river. A denial of this privilege would have caused a continuance of the war.

Georgia.—The returns of the election indicate a result favorable to a convention. It is estimated that about 100,000 votes were given in the State on the convention question, out of 180,000 registered. Opposition candidates were nominated only in the northern part of the State where the whites are largely in the majority. In the other portions of the State the conservatives took no part in the election.

Philadelphia.—Mortality last week, 264. The *Register* and *Director* of the Bureau of Statistics has made a careful analysis of the crop to be expected this year. The yield in thirteen States is computed to amount to 1,568,357 bales.

Ohio.—At the late election the whole number of votes cast was 494,063, for amendment to the constitution so as to confer the suffrage on colored men, 216,987, against the amendment 255,240, and 21,836, in favor of it 38,352. The remaining 12,276 were blanks.

The South.—According to a letter from a district commander in the south, things have undergone a complete change since the recent elections in the north. The late rebels are no longer disposed to accept the situation. They regard the elections in Pennsylvania and Ohio as an endorsement of the friends and sympathizers of the "lost cause." These sentiments, the letter says, are not confined to the lower and more ignorant classes of southern whites, but are shared by the most intelligent and respectable.

The Chesapeake and State Railroad is preparing to purchase the whole indebtedness to the government of \$400,000, and will remit the amount to Washington in a few days.

Prior to the war the bank circulation of Augusta, Georgia, amounted to nearly \$1,000,000, all of which was well and profitably employed in legitimate trade. Now the available bank circulation is about \$440,000.

Meredonia.—The fishing boats of the six northern counties of Scotland have taken this year about 2,380,000 worth of herrings, and including the Orkney and Shetland Islands, the catch is estimated at £1,000,000. Queen Victoria's journey to or from Scotland costs upward of \$10,000 in specie. The distance from London coast to Balmoral is 892 miles, which is usually performed in nineteen hours.

Steamtugs have just been employed on the canalized portion of the Marne. The journey to and from Paris to Epernay, 350 miles, has been performed in six days, instead of sixteen or seventeen, as formerly.

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near 300,000. In 1860 Cincinnati had only 161,004 inhabitants.

The Markets, &c.—The following were the quotations on the 4th inst. *New York.*—American gold 14 1/2. S. axes 1881, 112½; ditto, 5-20, new, 107½; ditto, 10-40, 5 per cent, 100½. *Superior* extra family and 5 a \$9.25. Shipping Ohio, \$9.40 a \$10.50. S. L. extra, \$11.75 a \$16. No. 1 Chicago spring wheat \$2.25 a \$2.27; amber Michigan, \$2.70. Western 18 cts. Rye, \$1.55. Western mixed corn, \$1.35 a \$1.36. Middling uplands cotton, 18½ cts. *Philadelphia.*—Superior flour, \$7.50 a \$8.50; extra family and 5 a \$9.25. Shipping Ohio, \$9.40 a \$10.50. S. L. extra, \$11.75 a \$16. No. 1 Chicago spring wheat \$2.25 a \$2.27; amber Michigan, \$2.70. Western 18 cts. Rye, \$1.55. Western mixed corn, \$1.35 a \$1.36. Middling uplands cotton, 18½ cts. *Philadelphia.*—Superior flour, \$7.50 a \$8.50; extra family and 5 a \$9.25. Shipping Ohio, \$9.40 a \$10.50. S. L. extra, \$11.75 a \$16. No. 1 Chicago spring wheat \$2.25 a \$2.27; amber Michigan, \$2.70. Western 18 cts. Rye, \$1.55. 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When paid quarterly in advance, five cents.

For "The Friend."

Friends in Norway.

(Continued from page 82)

appears that in the year 1814, a little before
were liberated, they received another accept-
visit from Frederick Smith, of London, ac-
panied by William Martin, of Lewis. William
man, of Rochester, and other Friends of that
age, exercised a friendly and fatherly care
them, which appears to have been blessed to
all of them, and tended to their establishment
in Truth. We cannot better promote the ob-
jects of these pages than by inserting some extracts
the correspondence between them and some
of these Friends who felt so deeply interested in
welfare.

From Frederick Smith to Enoch Jacobsen—
London, 4th mo. 2d, 1814:—

"Dear Enoch,—There will be sent some copies
of Barclay's Apology and other books, to be dis-
tributed to those prisoners who may not have
them. * * * I wish thee to get any further in-
formation thou canst, respecting The Norway
men, and let me have it as soon as thou canst.
I am very much interested about the poor prison-
ers also respecting The Saints; and I want
to feel generally to feel the same interest. When
you go on board, give my dear love to the pris-
oners, and tell them they are very dear my
and I hope that the Lord will preserve
us so as that nothing may induce them to re-
turn to the world, but continually to remem-
ber he visited their poor souls in their great
sufferings, whereby he showed them that though
they were in trouble, and in much affliction, yet
they were kept humble, under the trying dispensa-
tion he could give them that sweet enjoyment of
his love and power, that could make up for trials
and troubles greater than they had endured.
This was a foretaste of those heavenly enjoy-
ments that those are at times favored with, who
are obedient to him.

But they must remember that while they were
in the infant or child's state, they were
that as they grew up towards manhood in
Jesus, they must expect little difficulties,
they will be tried by his withdrawing himself
while; and thus we are made to prove our
love. For if, when he leaves us, we still
in our love, and are as faithful as when he
visited our poor souls, it is then he strengthens
ourselves in many ways, that we may be ex-

perienced in the ways of the everlasting truth;
that, by this experience, we may be helpful to
others, and which we could not be, if we were
always living on milk, like babes. But the time
must come when we are to be useful to others:
we must eat strong meat—so shall we become
strong men in the Lord.

"This latter part I wish thee to look at, and
remember that those who thirst after Divine
enjoyments are not the most useful, but rather those
that are the most faithful; and this, I believe, is
thy case. Thou lovest the Lord, and art distressed
when he hides his face from thee, and art only
desirous that he should love thee. From whence
proceeds this desire after his love? Why, it is
from himself. Thou couldst not have this hunger
and this thirst, if he had not given it to thee.
Then be contented in the fulfilling of his words
in his own time, and that will be when thou art
patiently resigned to endure spiritual suffering.
It is said, 'Blessed are they that hunger and
thirst after righteousness, for they shall be filled.'
Blessed are the poor in spirit, for theirs is the
kingdom of heaven. Blessed are they that mourn,
for they shall be comforted.'

"My dear love is to thee and Canute, &c., &c.
Thy affectionate friend,—FREDERICK SMITH."

The next two letters are from another of the
prisoners, who thus describes himself:—"I in-
habit in a port called Rørvig, of Charnen Island,
twenty-four miles northward from Stavanger. I
have been master of vessels in the coast and fish-
ing trade, in the summer; and, in the winter
season, I am busy in teaching young persons writ-
ing and navigation. I have never been in the
king's service, having got privilege of freedom.
I have a wife and two children; a son, eighteen,
and a daughter, fourteen years of age. I have
also step-children; three sons and one daughter.

"KAAVER O. DAHL.

"To Frederick Smith."

"Eyen, the 10th of June, 1814.

"Dear Friends,—Your last presence here on
board have comforted my soul, and I am joyful in
the love of the Lord, and of the true religion of
the church of Christ, which I shall bear in mind
all the days of my life. You have helped to sup-
port me and my friends, both in soul and body.
Receive my sincere gratitude, as a token of my
love to thee and to all the Friends in your coun-
try.

"By occasion of the war, I am put in this con-
finement, and restrained of my bodily liberty; but
feeling myself to be in a sweet liberty as to my
soul, I thank God heartily, who has been so kind
to me, and brought me here to receive his Divine
blessing, and has used you as a means to save me,
and drawing me from worldly thoughts to the
right way, and to be a child of the Heavenly
Father, redeemed by our Saviour, and to be a true
believer, and of the church of Christ. My prayer
is to be constantly preserved in the true religion,
and in the true hope of eternal happiness in the
world to come, where our blessed Saviour is gone
to prepare a place for us, and for every one who,
in faith and true love to him, endures the allotted
trials and sufferings with patience, regarding the

short troubles and miseries of this life as nothing
in comparison with the glory of that life which is
eternal.

"Receive these few lines as a token of the sin-
cere love of your affectionate friend,

"KAAVER O. DAHL."

The period now drew near when these brethren
in bonds were to be liberated, and separated, in
some degree, from that close and tender christian
fellowship in which several of them had, for some
time, beautifully participated. The following
short letter describes their sensations on this event.
It is from the pen of Ole Edwardsen Loge, dated
Bellequeux, 17th of 9th mo., 1814:—

"Dear Friend (name not given).—Two Swedish
frigates are ready for us, and we wait hourly for
orders for our being sent on board. It is my duty,
on my own and my companions' behalf, to bid
thee dearly farewell. We thank thee for all that
care and affection thou still hast shown towards
us; and we desire thou wilt have the goodness to
remember our due acknowledgments to all Friends,
who, as well as thyself, have been careful for our
true prosperity. The Lord reward you for it!

"We are somewhat afflicted because we are now
to be separated one from another, and because we
may now have to experience severe trials; but we
trust in God. When he is with us, we have to
fear for nothing. Wherever we arrive, we shall
give you account, if possible. Receive, all of you,
our dear love, and farewell for ever.

"Thy unworthy friend,

"OLE EDWARDSSEN LOGE."

Three of the Friends, of Rochester, sent, through
Canute Halversen, Elias Tasted, and Even Samuel-
sen, a few lines, by way of certificate. In a letter,
accompanying this document, the Friends ob-
serve, "We have endeavored to word the docu-
ment in such a way that it may extend to all;
and we hope that if there be a probability of its
being of service to any of them, at any time, that
you will not fail to use your endeavors for them,
if their conduct and conversation correspond with
their profession. And we feel very desirous that
this may be the case with you all: that your meek,
inoffensive deportment, may gain you general
esteem, and evince to the world that you are re-
deemed from the spirit of war, and are the follow-
ers of our meek, lowly, crucified Redeemer. This
will recommend you to the kind notice of all con-
siderate, religiously disposed persons.

"And may the heavenly dew, that descended
upon the mountains of Zion, descend and remain
on you!"

"Your truly affectionate friends."

"To all whom these may concern.

"Canute Halversen, whilst having been a
prisoner of war at this port, has, we believe, been
favoured with the tendering influences of the love
of God; and becoming a little acquainted with us,
members of the religious Society of Friends (called
Quakers), a people, in those parts, who, amongst
other noble testimonies (an able Apology for which
he has with him, in his own language), hold the
inconsistency of war with the Gospel Dispensa-
tion, and therefore cannot, for conscience' sake,

engage therein. And we believe that he, with others of his countrymen, are made partakers, with us, of the same precious peaceable testimony; and we are desirous of recommending him to the kind attention of those with whom his lot may be cast, that he may be permitted to have their support in this religious scruple, and witness preservation.

"Chatham, county of Kent, England, 12th of the 2d month, 1814."

A considerable number of Friends' books, part of them in the Danish language, were supplied by the Meeting for Sufferings, to be distributed amongst the prisoners on their return to their respective homes.

Elias Tasted thus describes the events of this period:—"In the latter part of the year 1814, we were discharged from our imprisonment, and taken by two Swedish frigates, to Christiania in Norway, and the Danes to their own place. Then this poor and mournful little flock became separated and scattered, each to his own place of abode, far distant one from another, scarcely two or three Friends to any one place. We were, however, four, belonging to Stavanger, viz., Lars Larsen, Ole Franck, Even Samuelsen, and Elias Tasted. On our return, we were as poor and strange servants; yet we came to live so near one another, that we kept up our meetings for worship, two or three times in the week, constantly; when a few others sometimes came and sat with us, either in a loft or in a chamber. We were then as a strange and despised people to the great professors; but the Lord preserved us in our testimonies, through many and various trials and afflictions, which we then had to endure for the Truth's sake. Our sufferings were principally caused by the clergy, who stirred up the magistrates to persecution."

(To be continued.)

England in the Last Century.

(Continued from page 83.)

Such was the state of England when George III. came to the throne, as regards two of those three conditions of social life which enable us to judge, at first sight, respecting the comparative barbarism of nations. The roads were of the worst possible description. The means of conveyance between place and place were defective in the extreme. With respect to the third—the state of English agriculture, and the condition of the classes by which it was practised,—in these points the picture which meets our gaze is scarcely more cheering. Drainage, in 1700, may be said to have been a thing unknown. The courage and skill of our remote ancestors had, indeed, at periods too far removed from us to come within the province of history, constructed here and there vast mounds for damming out the sea and keeping rivers and even estuaries within certain circumscribed limits. Such a work is the great sea-dyke which interposes between the Channel and Romney Marsh, an extensive tract of country, containing about 60,000 acres, and which lies chiefly under lowwater mark, along the south coast of Kent. Such also are the embankments which exclude the Thames from its old bed on either side of the present river, including the whole of the district now known as Plumstead and Erith Marshes, Plaistow, East Haven, and the Barking Level. Such, too, are the bulwarks and causeways—the construction as is believed of the Romans—which in the fen countries of Lincoln, Norfolk, and Huntingdon, protect the land from coming again under the dominion of the ocean. But on these triumphs of old engineering skill scarcely any improvements were engrained till the

reign of Charles II. Then further attempts were made, and made successfully, to stent out the sea in other quarters, but nothing or next to nothing was done to dry the soil, or to evaporate the stagnant waters from the redeemed regions. Romney Marsh well deserved its name a hundred years ago. It was a region of swamp in winter—of hard dry baked grassland in summer. So did all the fen regions in Lincoln and Norfolk; so did Sedge Moor in Somersetshire; so did Thorne Mere in Yorkshire, with endless districts besides, of which the main produce was wildfowl and eels. And where this waste of waters happened not to be, lack of skill prevented the English husbandmen from applying the lands which they owned or occupied to tillage. Hence Warburton, the author of the "Vallum Romanum," giving the impression which was made upon him by the condition of Northumberland at a period not more remote than 1783, describes a tract of country fit only for pasturage, and that, too, of the most primitive description. "Such was the wild and barren state of the country," he says, "at the time I made my survey, that in those parts now called the wastes, and heretofore the debatable ground, I have frequently discovered the vestiges of towns and camps that seemed never to have been trod upon by any human creature than myself since the Romans abandoned them; the traces of streets and the foundations of the buildings being still visible, only grown over with grass." So also, in the middle of one of the best cultivated and richest districts of England—Lincoln Heath—there still, we believe, may be seen,—there certainly could be seen no many years ago,—a column seventy feet high, which, when George III. ascended the throne, did duty as a beacon by day and as a land lighthouse by night, to guide the wayfarer in his progress over what was then a dreary waste.

While drainage was so little practised, and roads all but impassable, the produce of the fields of England could not be other than scanty. Wheat, barley, and oats were raised in small quantities. Turnips, though sown and reared in gardens, never became a crop in any sense of the term till some time between 1760 and 1770, and even at the latter period only the most scientific of agriculturists grew them. As to artificial grasses—such as sainfoin, vetches, and even clover these, with the exception of the latter, had never been heard of. In Scotland matters were still worse. Catharine Sinclair, in the Life of her father, tells us "that in 1772 the whole country round the baronet's residence was barren moor; that scarcely one of his tenants owned a wheelcart; and that all the burdens, whether of wool or manure, were carried in wicker creels upon the backs of women." Neither were the Lothians themselves at that time much further advanced. The region between Berwick and Edinburgh, which now waves with yellow corn, lay then comparatively waste, a patch of oats intervening here and there amid the heather, and scanty flocks picking up what fodder they could among knolls and lowlands overgrown with broom.

The people who thus practised the art of agriculture were, as might be expected, rude in the extreme. Schools there were none in the rural parishes; and even in small towns, except where King Edward's foundations happened to be, such schools as existed taught but little, and few came to profit by that little. The clergy did not appear to consider that upon them the people had any further claim than for the hasty and slovenly performance of the public services of the church. Of the bishops appointed since the revolution of 1688 several were indeed learned men; but their

learning, and the exercise of it through the press, engrossed all their attention. The great majority could not even claim to be scholars; and which scholars or not, they all alike lived and died profoundly indifferent, or apparently so, to the proper duties. From 1688 till George III. came to the throne, the qualifications mainly looked in the aspirant for a mitre were, that in politics he should be a Whig—in church matters, daring and careless—one who was likely to give little trouble as possible either to the government or to the not very moral society by which he was surrounded. This baneful influence made itself felt among the higher classes, and in towns, as well as in the country. In the rural districts it kept farmers and laborers alike steeped in the depths of ignorance. Hannah More, describing a visit which she paid to the village of Chedd within hearing, so to speak, of the organ in Wells Cathedral, says—"We found more than 20 people in the parish, almost all very poor; no gentry; a dozen wealthy farmers, hard, brutal, and ignorant. * * * We saw but one Bible in the parish, and that was used to prop up a flower pot." Another witness, William Huntington, the well-known "sinner saved," thus delivers himself in his 'Kingdom of Heaven taken Prayer,' concerning the profound ignorance which prevailed in the Weald of Kent when he was boy. His book appeared in 1793, and he was then a man advanced beyond middle life; "Th was in the village (where he lived) an exciseman of a stern and hard-favored countenance, whom took notice of for having a stick covered with figures, and an ink-bottle hanging at his butt hole. This man I imagined to be employed by God Almighty to take an account of children's sins. I thought he must have a great deal to find out the sins of children; and I eyed him as a formidable being, and the greatest enemy I had in the world." The Weald of Kent is scarce we suspect, now—it certainly was not in 1824 the most enlightened portion of England; but doubt whether there could be found in it at that day, or even forty years ago, a child, far less grown lad, so besotted as to take W. Huntington for an exciseman and his ink-bottle.

It was while George III. filled the throne that the first beginnings were made to break in upon this state of pitiable darkness. To R. Rail the son of the printer and proprietor of the 'Gloucester Journal,' the merit is very generally attributed of making this beginning. With Sunday-schools his name is popularly associated; and perfectly true that he established and promoted his native city and elsewhere institutions of kind which were of great value. But R. Rail only followed in the track of another, and that other was a woman. Hannah Bell, of B Wycombe, first thought of gathering together, instructing the children of the poor, whom saw, Sunday after Sunday, driven by the be out of the churchyard. Her benevolent efforts were attended with marked success, and they of them reaching Gloucester, stirred up R. Rail to do likewise. Then came into the same Bishop Porteus, and after him many. Such the little fountain-head whence, in due time, but those waters which are now fertilizing, the superintendence of the National Society, length and breadth of England. Nor would it just to the memory of the good old king were in observing upon these matters, to leave unnoticed the part which he personally took in promoting this righteous end. George III. was friend of Bishop Porteus, and of every good man; but Bishop Porteus took up. He rejoiced in the spread of Sunday-schools, and desired

any one of his subjects might possess and be able to read a Bible. He was a zealous promoter, of improvements in agriculture. Besides exerting on his own lands, he corresponded, under the signature of "Ralph the Farmer," with Mr. Young, the well-known traveller and editor of the "Agricultural Journal." He was an admirer, also, of Adam Smith's great work, and wished to promote the study of the subject of which it treats. How well directed the king's energies were it is hardly necessary to point out. Scientific agriculture became a fashion, and that race of imbecile bent, both in England and in Scotland, which has ever since been going on. The results are before us.

(To be continued.)

For "The Friend."

The following letter was originally addressed to Isaac Friend, requesting it might be circulated among the members of the Meeting at —, since the writer has been encouraged to put it to more general circulation among Friends, and to have he affectionately solicits their serious perusal.

DEAR FRIENDS,—Seeing that with some of us the world has lost its youth, and the time begins to wax old, we feel anxious to be preserved in the way of our religious duty, and believe that the ruling sense of our own many short comings is not to operate wholly to our discouragement, but called upon to "stir up the pure mind by self remembrance" in others. This persuasion emboldened me thus to address myself to you, so unforgotten as I may be enabled, somewhat of exercise of my mind since I have been amongst chiefly as it regards our younger Friends who lately become heads of families, and some not in very early life. I have been drawn into sympathy with you in a very unexpected reference to your growth and prosperity in the self-denying principles of the religion of which we profess to espouse. Very soon sitting down in your meeting, a tender cry arose in my mind, "Oh that the lambs of the fold would but enter into the fold by the door, (John. x. 7, 9), that they would take Christ, (John. i. 5), for their leader, and follow the heavenly Shepherd," and it humbled and contrited my spirit in the full belief that if I do so, there will be a greater appearance of simplicity; that if happily you are able to resort to this Light, and to listen to the shepherd's voice, the one will not fail to disavow the other to condemn, that which is contrary to itself—hence, saith my soul, Oh that babes in their christian course, might be able to bring all superfluous things to the pure for truth in the conscience, i. e., to the—because "all things that are [to be] revealed are made manifest by the Light," (Ephes. 5), and methought one effect would be, that the tips, the tips, and the boss, &c., would appear so commonly among us.* Is it not of consideration whether such marks of ostentation are consonant with the apostolic commendation, that the adorning be not in putting of apparel, (but [said he] let it be the man of the heart, in that which is not corrupt, even the ornament of a meek and quiet which is in the sight of God of great price," (1 Pet. 3. 4). Are there not amongst your professors, advanced in years and in experience, those who are travelling for you, as, as did the apostle for "his little child, until Christ be formed in you? and whilst

I not kindly suggest whether, for example's sake, a veil might not often be dispensed with?

thus engaged to covet your growth in vital religion, they rejoice in being permitted to behold a submission to the forming hand for usefulness in the church, preparing to unite in a fervent exercise of soul when met for this solemn purpose of worship: yet they cannot but be apprehensive that these "gratifications of the carnal mind," (Rom. vii. 5), retard your advancement in the path of self-denial, and hinder you from coming so fully under the divine culture, as that the fruit designed and looked for by the good husbandman is not brought to perfection. May we not thankfully believe that there are amongst you those who are "set up [as] shepherds" (Jer. xlii. 4), over our own little flock and fold of religious professors; and do you not esteem these for their works' sake? so that a desire is at times raised to walk in their footsteps—from which, indeed, it may be asked, why should we turn aside? (Cant. i. 7). For how came they to be of this flock and fold? by birthright only? Nay, verily,—came they not in by Christ, "the door"? and did they not find there was not room enough to enter with the fashions and superfluities of a vain world in their apparel. Yes, the gate was too strait for that, and the way too narrow, so a testimony was given them to bear against such things, and it remains continued to us as a Society.

Alluding to this subject, a much esteemed Friend of our own day, so late as at the last Yearly Meeting, told us, "that these testimonies, plainness of speech and apparel,—were framed in the constitution of the Society in the very wisdom of God, to keep us a distinct people; and it is required of us to support them; and they are intended, said he, to reduce the will of the creature, and bring it into subjection to the will of the Creator." Ought they, then, to be called minor testimonies? I think not; but, be that as it may, we are sensible they are greatly neglected; is it not worthy of an impartial examination whether our individual growth in the Truth be not retarded by want of faithfulness "in the day of small things"? (Zech. iv. 10.) Is it not one cause why—in looking about our Zion—if so we may compare the constitution of our Society, intended as it was, "to be as a city set on a hill," (Matt. v. 14), if in walking about her, counting the towers thereof, and marking well her bulwarks, (Ps. xlviii. 12, 13), we see lamentable declension. Oh! how can we but earnestly desire for our dear friends—not only those who in early life have set their hand to the plough, that they look not back, "but for all that they be stimulated to come forward and repair the breaches which the enemy has made, that we be no more a reproach," (Nehem. ii. 17), and seeing it is a day wherein it is sorrowfully apparent that in different ways many amongst us are brought into captivity to the spirit of the world, may the injunction of the prophet be regarded by us all, "Seekest thou great things for thyself? seek them not—thy life will I give thee for a prey in all places whither thou goest."

The above was penned under a pointing of duty, intending it to be circulated among you as a tribute of love in my declining years, to that blessed cause which it has been my privilege, as well as yours, to be called upon to espouse, not with a divided but with a perfect heart: herewith I take my leave and affectionately bid you farewell.

ISAAC WRIGHT.

Second month, 1839.

P. S. Since writing the above another subject has weightily impressed my mind with desire that all our dear Friends everywhere, may unfeignedly unite in support of our ancient christian testimony against a hireling ministry, or any ministry which infringes upon the precept of our Lord and the example of his immediate followers,

"freely ye have received, freely give," a testimony and a standard which our forefathers were strengthened pre-eminently to erect as an ensign to the nations, whereby to invite them to behold and to embrace the purity and spirituality of gospel ministry under the christian dispensation—a standard which no other religious community had then, or since have attempted to set up, viz., a free gospel ministry unshackled from the trammels and the temptations attendant upon a ministry established by man, and supported by outward emolument.

Let us then prize our privilege, and seek to have our hearts directed in prayer to "the God of all Grace," that he will be pleased to continue unto us the blessing of a pure and free and living ministry, through messengers that "preach the Gospel of Peace, and bring glad tidings of good things," Rom. x. 15.

THE EARTH.—The very earth itself is an unsteady basis of science. Dr. Robinson said to the British Association, that "he found the entire mass of rock and hill on which the Armagh Observatory is erected, to be slightly, but to an astronomer quite perceptibly, tilted or canted, at one season of the year to the east, at another to the west." And, what is still more startling to the astronomical world, the Greenwich transit instrument, the very ark of the covenant of scientific certainty itself—must we utter it?—has wavered. The high priest of that *sanctum sanctorum* of science, Professor Airey, the Astronomer Royal, makes the alarming confession as follows:—"While the construction of this instrument, and the modes of observation with it, have given a warranty such as the world never possessed before, for the steadiness of the instrument and its adjuncts, there have been instances where the azimuth of the instrument, greatly to the surprise of the astronomer, has varied four seconds, as determined by opposite passages of the polar star." Prof. Airey has no other way of explaining this, than by the supposition that "the sound and firmest earth itself is in motion." A supposition fatal to the scientific certainty of observation made on such a tremulous basis; for if the whole hill on which the Armagh Observatory stands can be canted to the east and to the west, and if the solid earth at Greenwich has been detected in wavering four seconds, who can assume greater stability for any other observatory? Or who can tell whether such trepidations have not vitiated the most far-reaching observations? It is only occasionally that sidereal rectifications can be made, and in all intervening hours nobody can tell how much wavering may arise from the secular and magnetic expansions and contractions of the earth, which physical geographers assure us are continually active. Yet we are asked to accept visionary theories of the formation of worlds, based on observations of minute angles, where the error of the tenth of a second in the parallax of a distant star involves an error of distance of thousands of millions of miles! The whole modern theory of the lenticular formation of this earth's universe, and of the actual distances of the fixed stars, has absolutely no broader basis of observation than the accuracy of observations of the sixtieth or hundredth part of a degree. What, then, are we to think of the scientific certainty of observations continually exposed to such disturbances and jostlings?—*Family Treasury*.

St. Bernard calls holy fear the book-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

Expansion of Water.—The wise law of nature by which water at a temperature of 39 degrees begins and continues to expand as it cools down to the freezing point of 32 degrees, is so well known as to require no comment; but I believe that after ice is once formed, it is acted upon by the reduction of temperature in the same manner as almost every other known substance—that is, it contracts. In travelling over the large frozen lakes (Winnepeg, for instance) in America, during the winter, if a calm and cold night (say 30 degrees below zero) follows a somewhat mild day, loud cracks like pistol shots and moaning sounds are heard on the lake continually! and next morning, when travelling is resumed, large rents (occasionally several feet wide, which can be caused by contraction only), with open water in them, are seen in the ice, across which there is often both difficulty and danger in leaping. These rents are soon firmly frozen over; and perhaps in a day or two the temperature rises some 20 degrees, when there is a repetition of the noises on the lake-ice, not to the same extent however, and arising from an opposite cause, namely, the expansion of the ice, which is either forced up into the ridges or pushed up on the shore, as there is now more ice on the lake, by the amount formed in the rents spoken of, than will cover it at a moderate temperature; therefore it has to be forced up somewhere. These contractions and expansions go on during the winter, to a greater or less extent, according to the greater or less number of changes of temperature that occur. I believe that glacier motion on a large extent of surface, such as Greenland, is in a great measure caused by the contraction and expansion of the ice. Thus, the ice contracts in winter, forming wide and deep cracks in the crevasses; these are full of drifted snow; and, when the ice expands again by the warmth of summer, these crevasses being filled up, the ice is pressed out at the edges, as it must expand somewhere. There may be nothing in the views I have ventured to express; but I have never heard them promulgated by any one; which is my only reason for troubling you with this long letter on a very cold but interesting subject.—*From a letter by John Roy in the Athenæum.*

Love and Unity.

It is instructive to observe the care exercised by early Friends on this subject, lest any root of bitterness springing up should trouble the church, and many be defiled thereby. This has been lamentably the case in our day, a day in which the trials of the faithful have been of a peculiar character; yet, as these make the "Lord their refuge, even the Most High their habitation," they will experience the everlasting arms to be underneath for their support. "The watchmen shall see eye to eye when the Lord shall bring again Zion." May the day be hastened when this shall be the case, and the stumbling blocks removed out of the way of the people. Had the care recommended in the following extract been faithfully exercised by overseers, or other solid Friends, some of our meetings would not be in the situation they now are. S.

"It is advised that where there is any appearance of discension and variance, or of unkind resentment and shyness among our members, the parties be timely and tenderly apprised of the danger to which they thereby expose themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ. And if any, notwithstanding such endeavors for their help, continue to manifest an

implacable enmity to others, the overseers or other solid Friends of the Preparative or Monthly Meeting they belong to, should be informed thereof, and labor further with them; when, if they still prove inflexible, they ought to be testified against as out of the unity of the Body—the very end of whose existence is the promotion of peace on earth, and good will amongst men?"—*Book of Discipline, 1719, 1806.*

[The following beautiful lines are descriptive of the death and burial of Moses. The poet selects the time when it was supposed the great Lawgiver had taken the last glance at the miraculous view of Canaan afforded him, and in solemnity and calm resignation turns towards the valley where the Lord appointed his tomb.]

MOSES.

To his rest in the lonely hills,
To his rest, where no man knows,
By the secret birth of the rills,
And the secret death of the snows;
To the place of the silent rocks,
Where no voice from the earth can come,
But the thunder leaps and shakes
The heart of the nations dumb.
To the long and desolate stand
On the brink of an arid slope,
To the thought of the beautiful land,
And the woe of unanswered hope.
To the moments that gather the years,
Like clouds on the heaven afar;
To the tumult of terrible wars,
To the flush and the triumph of war.
To the plagues of the darkness and dead,
And the cry of a conquered king;
To the joy of the onward tread,
And the beat of a careless wing.

To the march of the pillar of cloud,
And the rest of the pillar of fire,
To the song of the jubilee crowd,
And the passionate praise of the lyre;
To the mountain, ascended alone,
And the law in its thundering ring;
And the glimpse of the feet of the throne,
And the light of the shadow of heaven.

To Memory, beating her wings
In the tremulous cage of the mind,
And a harp of a myriad strings,
That is swept by the hand of the wind;

To a grave, where no marble above
Can be voiceful of peril and praise;
Where no children can weep out their love,
No widow recall the lost days.

To these—but his step is not weak,
And he moves as one moves to a throne—
Alone with the past on the peak;
With his grief and his glory alone.

J. S. W.

Selected.

LOVEST THOU ME?

How lightly some can speak of love,
And call the Saviour dear,
Who seldom lift their hearts above,
Or throbb with holy fear.

They say thy glory in the Cross,
But none themselves they bear;
They think, while free from pain and loss,
The martyr's crown to wear.

But love is just the hardest thing
A man can learn to do;
And that of which two thousands sing
Is understood by few.

It is not but a passing thrill,
A ray of winter's sun;
It is a heart, and mind, and will
By which our life is done.

It yields, if God should ask for much,
Nay, if He asks for all;
It welcomes 'e'en His chastening touch,
And hears His lightest call.

If truly we would learn to live,
To love we must begin;
Yet who can force himself to give
What only Grace can win?

My Saviour, if I dare not say
That I have love to Thee,
Do Thou, I pray Thee, day by day,
Reveal Thy love to me.

And this shall be my rapture, when
Before Thy face I bow;
I only wished to love Thee, then,
I know I love Thee now.

—*Sunday Magazine.*

For "The Friend."

The Anointing Teacheth all Things.

The following letter of John Barclay to a person under conviction of our religious principles, interestingly points to doctrines and practices held dear by this religious Society. What that we all, whom the Lord has visited by His quickening Spirit, might double our diligence seek Him before all; who would thus be a stronghold in the day of trouble, and a peaceful calm to the tempest-tossed mariner in every storm a tempest that may assail on the turbulent tribulated ocean of life.

"25th, First month, 1819. When the Master sent forth his chosen ones to do the work which he had appointed for them, he said, 'Behold, send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.' These few words of scripture sprang so forcibly in my mind, in the midst of no less anxiety for thy real welfare, and sympathy with thee under thy various and peculiar trials,—it appeared right for me to convey them in this way, and to relieve myself of some weighty solicitude on thy account; earnestly desiring that this little stepping-stone, thrown in thy way, might not in any sense prove a stumbling-stone, hurt instead of helpful. First then, and first of all I would direct thy attention to the Comforter, heavenly Instructor, the Spirit of Truth; whose precious teachings, I am persuaded thou hast been already brought, and so, in that sure most profitable for thee at present, art taking of the refreshment, peace, joy, faith, strength, and holy fortitude and wisdom, which are richly in store for all such as submit themselves to its guidance. The Apostle John bids the minds of those whom he addressed, to anointing which they had from the Holy Spirit, whereby they knew all things necessary to growth in grace. Though I know but little thee in an outward sense, yet I am persuaded that the hand of the Lord is truly upon thee, and greatly do I crave, that thy continual and caution may be, to keep close to this anointing. That which anoints is Truth, the Spirit of Truth, the Power of Truth: this is what seizes upon the soul, bruises our self-conceit, breaks our false peace, awakens us out of dreams of pleasure, riches, honor and acquiescence, shows us our real state, where we are, far we have missed the road, whether in principle or practice, and clearly points the way to true everlasting peace;—giving us also such full convictions that we cannot possibly miss of it, if we follow them, and not our own reasonings and imaginations. What holy invincible armor our great Captain clothe his little striplings,—those that are after his own heart, as David was,—those that lay aside all their own other people's weapons and strength, laying only of the hope set before them. May thy sire be unto thy Lord, that He may furnish with a sling, and give thee the smooth stone

art in the way to meet thine enemy; and thy true dependence be, yet more than ever hast known it to be, immovably fixed on Rock, thy Redeemer: and do not let the y put thee on any improper leaning on books, but lean upon Jesus, as all his beloved ones have done. O! it is a safe spot to tie at the feet of Jesus, rather than at the of Gamaliel, and be not cumbered about things,—remember *one thing* is needful; this one thing is a learning of Him who is lowly in heart,—that true learning is not merely a hearing, but a doing also; sayings, who speaks with such authority and in the secret of the soul, as to make us cry "He told me all that ever I did;" is not the Christ within, the teacher, who it was should never be removed into a corner, as Joseph-did prevailed? There is, indeed, a jug the pitcher of water, and going our way the city, to proclaim to others, by our life conversation, the name or power of Christ, has been pleased to manifest himself unto opening in us the well of water, which springs to everlasting life. But how seldom, (as soon expresses it,) does the soul keep silent to hear his voice, who speaketh as never spake; how seldom are we simple enough to let him whithersoever he leadeth; and when cution or affliction ariseth because of the igh in the heart, by-and-by we are offended said,—forsaking our leader, when he leads straight and narrow way of the cross; and ing him, in whose name we may have done some mighty works—saying with poor Peter, pow not the man? There is, as thou well est, a going before our guide, a kindling of us and warming ourselves at them, an offering of sacrifice before the prophet come; and O! burdens have the upright in heart at times hereby; what a 'lying down in sorrow,'—a close rebuke from our great prophet and priest, 'Thou hast done foolishly.' We remember Saul said, 'the Philistines will down upon me, and I have not made sup- sition to the Lord;' and he waited seven days (amul, and the people were scattered from and trembled for fear of the enemy. O! was an offering of something good, in the and will of the creature; but it was not ed good nor accepted, because it was not d of the Lord's prophet, neither offered in but in faithless fear. Truly I say not things to cast anything like discouragement ty way, but rather as an encouragement for to look up for help, to steer clear of all es that would hurt or hinder thy steady pro- and inward growth *downward* in the root life of religion. Be not very anxious about re- but fruits appear: if thou art chiefly seeking e grafted into the true vine, the precious s of that righteousness, which He is the or of, will not be wanting in their season. There is a winter, when not a leaf appears; but that a superficial observer would say, at good comes of this graft? Of what use religion been to him? Yet the husbandman es the times and the seasons, and that if even d were to be put forth, it would be struck by frost. O! there is a time to be empty, to be ped, to be poor, to be buffeted by the wintry as, to be deprived of all sense of life, any h for, or savor of good: and then I have d it safe to lie low in the littleness, in patient ty, in the true insignificance,—waiting in abandonment of self, in the silence of all, for His re-appearing, 'in whose presence e is fulness of joy' and abundance of cou-

solation, saith my soul from undoubted experience. Then wait in the filial fear, in the living faith, though it seem small as the grain of mustard seed, though it may lie very low: wait thus I say, upon the Lord; occupy with this thy talent; it is enough for thy present wants,—the Master knoweth what things thou hast used of, before thou ask for the food and raiment, even the daily bread, the wine of the kingdom. He will not withhold the oil and the wine from thy wounds or weaknesses; neither dost thou know how much he has in store for thee, as thou followest him in the way of his leadings in faith and faithfulness. Keep not back part of the price—part of the inheritance which thou didst inherit from thy fallen father Adam, and camest into possession of by actual transgression; but give up all, that thou mayest be clothed as *his* lilies are, with his innocence, not with thy own righteousness, which is but as filthy rags. Be wise then as a serpent; be wiser than the serpent that beguileth, that lieth in wait sometimes as an angel of light, to deceive the hearts of the simple. He suits his baits with much artful wisdom, according to the state and temper of mind in which he finds people. Do they love what is good? he is ready with an appearance or resemblance of good to entice them: and how can any discover his deceptions, or keep out of his snares, but as they come to that which alone can give the true discernment. What is that which enables us at any time to distinguish between the good and the evil, to choose the one and to refuse the other, though ever so much gilded? It is the true wisdom, of which Solomon wrote in his Proverbs, which preserveth out of the snares of death. How clear, how intelligible is her voice, in and unto the awakened upright soul; this word of wisdom is nigh thee, to those already knowest,—thou needest not go far away to find it, thou needest not mind the 'Lo! *here's*,' and 'Lo! *there's*,'—the kingdom is within, the king's laws are written in the heart. Receive not then for doctrines the commandments of men: try all things by this infallible touchstone, which never yet led any into error, but out of all error 'into all truth.' And when thou art examined concerning those principles or practices, into which the Truth hath led thee, and which nothing short of the same (I trust,) has given thee strength to profess before men, be not dismayed, be not discouraged, be not disturbed; let the Truth plead for thee, 'for it is not thou that speakest; nor canst thou by any ability short of that which the Lord giveth in the very hour of need, do anything availing in support of the great cause. Remember those faithful valiants who replied to the king (Nebuchadnezzar), 'We are not careful to answer thee in this matter;' and remember how our great Master was silent, and as one dumb before his accusers, though Pilate put a very short question to him,—'What is truth?' yet we read not of any answer being given, to feed the subtle-ensnaring wisdom in him who made the inquiry.

"I desire for thee an increase of the true strength and stability; and that is to be had by daily waiting on the Lord in the closet of the heart. A humble weighty deportment shows forth and best upholds the dignity and beauty of the christian religion; it becomes and adorns the gospel. A retired, calm, and watchful frame of mind, in many respects, a hedge and preservation about us, when thrown among those, who are not acquainted with our high profession of a principle of Truth shown in every heart as a seed; which is truly the grace of God that appears unto and in all men, leading them out of all evil into all good. We have perhaps but few examples of

what this heavenly influence would do, for those who are passive as the clay under the potter's hand. Look not out at the example of others, so as to stop short where *they* do; look rather to thy Master, and follow with a simple, submissive, grateful spirit, all his secret intimations, wheresoever he leads: follow *such only* as they follow Him, not by imitation but conviction; for there are many services and sacrifices into which others are led, which possibly thou mayest never be called upon to evince thy love for the Truth by engaging in; and some requirings may not be called for at thy hand, in the same way or time as they were at the hands of others; it is also possible thou mayest have a narrower path than any brother or sister that thou knowest of. Keep then 'thine eye single' to the light of Christ; let that lead thee whithersoever and whensoever it will: then only is the language of the heart, 'Thy will be done, O Lord, in and by and through this poor earthly vessel.' Then only do we availingly know and feel the blood of Jesus, the Mediator, to cleanse from all sin, whilst we 'walk in the light, as God is in the light.' For it is not the outward name of Jesus, but his power revealed in us, changing our hearts, that *saves*; neither is it an historical faith alone in what the Saviour did for us whilst on earth, that will avail anything; for if we reject him as our sanctifier, none of us can truly know him to be our sacrifice, (as W. Penn wrote:—) We read that the very devils could acknowledge that Jesus was the Christ: yet they did not submit to his government, but rebelled against him, or they would not have been fallen angels. There are many that can talk about the atonement, the intercession, the justification, the redemption of Christ, and about baptism, and the communion and heavenly union between the saints and the King of saints, who nevertheless confess they are 'miserable sinners, bound and tied by the chains of their sins,'—notwithstanding it is written, 'let him that nameth the name of Christ depart from iniquity.' My desire is for thee, and for all men, that they may come to the true and saving knowledge of God and our Saviour; which is only to be attained unto, through obedience to the manifestations of his Spirit in the heart, 'given to every one to profit withal;' without which none can fear him acceptably, or have true faith in his Son: for the things of God knoweth no man, but by his Holy Spirit.

"Farewell; keep to the Truth, and it will keep thee. Remember, 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.'" J. B.

Explorations of the Red River.—At a recent meeting of the New York Historical Society, a paper read by Colonel Meline, U. S. Army, was an interesting historical sketch of the different explorations to discover the source of the Red River. There were, he said, five Colorado or Red rivers within the limits of the United States, but the subject of his sketch was the Red river of Louisiana. This river was known to Europeans three centuries ago, but it was only within fifteen years that its source was definitely known. The first attempt to explore the river was made in 1760 by French officers, and failed. They supposed that it rose in the Rocky Mountains of New Mexico, and was about 500 miles in length, whereas, it has been ascertained to be not less than 2100 miles long.

After the purchase of the Louisiana colony by the United States—a somewhat detailed and very interesting account of the circumstances attending which was given by the speaker—the second ex-

ploration of the Red River was attempted by the United States government. This also failed, partly from the want of correct information by the exploring party, and partly from opposition encountered from the Spanish authorities of New-Mexico. The third attempt to discover the source of the river was made under the authority of the United States government by Captain Pike, whose expedition went as far as what is now known as Pike's Peak; but instead of discovering the source of the Red River of Louisiana, as they at first supposed, found the head waters of the Red River which empties into the Arkansas, and is commonly called the Canadian River. Capt. Pike, too, was taken prisoner by the Spanish authorities, who imagined he was in some way connected with the Aaron Burr conspiracy.

The fourth attempt was made by Captain Long, in 1819, with an expedition fitted out by the United States government. But this, like the others, failed, and it was not until 1852 that another organized expedition was sent out by the government to discover the source of the river. The expedition was under the command of Captain Mason, and succeeded in discovering the source of the river. There was little doubt, the speaker said, that the source of the river was visited by De Soto 300 years before, but the European and American world had continued ignorant of the origin of the river for three centuries thereafter. —*Late Paper.*

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 75.)

Of a friend in whom she felt particularly interested, and who had just become awakened to serious thoughtfulness, she thus writes:—

"1st mo. 12th, 1834. — appears really awakened to his lost estate without obedience to Christ. Should it continue, we may look for the most happy results. But oh! the cross—that is the stumbling-block to many of the would-be christians. It is too humbling, too mortifying to the proud will of man to submit to all that it calls for. However there is room to hope. He, who is rich in mercy to all who truly seek Him, knoweth the frames of his children, and remembereth they are dust. I believe I feel truly thankful it has made the impression already manifest; but knowing the weakness of our nature, rejoice with trembling."

"6th day morn. 4th mo. (supposed) 1834. I feel much ashamed, my dear mother, to have so long withheld the trifling degree of information I could give respecting our Annual Meeting. I had intended writing frequently, and endeavoring to convey to thee a short history of our proceedings, but really time has passed so rapidly, I have scarcely known when to find opportunity for such employment. I have felt intense anxiety since the account of —'s illness reached us, until so agreeably relieved yesterday. May the dispensation be sealed to his lasting instruction, and the return of health find him prepared to devote to an especial manner his life to Him who has in mercy spared it. The business of the Yearly Meeting is advancing I believe about as usual. The house is almost full, and the galleries full to overflowing. Several strangers are in attendance, but the burden of the word appears principally to rest with a few. — has much to say to us, and her communications are as touching and deeply absorbing as ever. She, with some others, have mentioned this as an era in our Society, which calls for the deep concern of all its members. A discourse a day or two since was particularly

solemn. She reverted with much feeling to what the Society had so recently passed through, and expressed her deep disappointment that so little of what we might reasonably have supposed would have attended such an awakening dispensation was to be found amongst us. She dwelt in a very impressive manner on her own feelings with regard to some who appeared about that time to be aroused to the necessity of making a decided stand, and become willing combatants for the promotion of Truth. But the stir had ceased; and they had settled down in the enjoyments of ease and plenty; and where are they? she emphatically queried. Those who should have become valiant in the Lord's army and stood as princes of the provinces—where are they? The picture was sorrowful indeed and must at the time, I think, have impressed the feelings of almost all present. But year after year precept after precept is handed out to us, but the visible results, how incomparably trifling to what they should be. Samuel Rhoads was led a little similarly at Orange street yesterday. He told us he thought that if the favors, mercies and privileges so abundantly heaped upon us were not more justly appreciated, in a few years the judgments of the Lord would be more signally evident than we had ever known them.

"We have proceeded in our business about as usual, and I believe have not much else, except the epistles. It does not appear probable that meeting will close before Seventh-day eve; if it should not, inclination will lead me to remain, though I have felt rather in a straight to know what to do about doing so, as it would keep us one day unnecessarily."

"6th mo. 1st. If the mind had nothing to stay upon but its own unassisted strength, how doubly afflictive would it be to contemplate the wasting effects of disease on a beloved object, with whom we feel our own existence so deeply interwoven, that a separation will materially blight our earthly prospects, and leave us sad and lonely mourners over departed happiness. But there is a balm for sorrow, rich and unailing. Religion suggests the soothing prospect, that it is only in mutability change can affect us; and that there are regions of happiness where those that are separated on earth, may enjoy together a fruition of bliss. Who would exchange such hopes for all that earth can offer? And for the enjoyment (if it can be called enjoyment) of the fleeting, uncertain things of time, defer a preparation for the most important event human reason can contemplate. Although assured by the lip of Truth that trouble awaits us here, we shrink from its endurance, and would fain seek some other road to the Kingdom than the one marked by suffering. But the attempt is vain. Conflicts and baptisms await the christian traveller; and a ready and unreserved submission to the requirements of Infinite Wisdom, can alone insure us peace. And the result is perfectly rational. Flesh and blood, with its inherent infirmities, cannot inherit the kingdom; and the spirit destined to immortal existence in the regions of light and blessedness cannot, while inhabiting the earthly tabernacle subject to weaknesses and frailties, but journey on sorrowing, save at times when mercifully favored with refreshing incomes of the Saviour's peace, or with ability to rejoice in the prospect of liberty from its bondage, when the warfare assigned it here is accomplished."

"7th mo. 10th. We are social beings; and I believe may often mingle socially, and feel our better life strengthened thereby. But, then, this intercourse must, if bearing the character I assume for it, be rightly seasoned, and partake of the leaving virtue which we are told is not sought in vain.

T. Shillitoe's Journal, I doubt not, is to y as to others, an interesting monthly treat. W a diligent, persevering, faithful, self-denying; ant he proved himself. "They that be wise heavenly wisdom) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

"10th mo. 7th. Perhaps it is necessary, dear sister, the creaturely part should be subject to deep provings, even as regards temporal affliction, if, as some of us profess to believe, our situations are all respectively ordered by One who knows us as we are, and who only can appoint the joys and sorrows, the trials and alleviations suit our different dispositions and casts of character, we must endeavor to do what we can; leave all to Him who regardeth even the sparrow and with especial favor and compassion cover those that are faithful as with a mantle; and mains ever present to succor and sustain them the hours of conflicting trial and difficulty all redeemed must know."

"10th mo. Although the secret extending best help is most generally supposed to belong spiritual concerns, yet the great and good use in testifying, that in temporal concerns its influence is not withheld if properly sought for. Matthew Hale observes: 'I can call my own experience to witness, that even in external afflictions, and incidents, in my whole life have never been disappointed of the best direct when I have in humility, and in a sense of own deficiency, sincerely implored it.'"

(To be continued.)

The Feejee Islands.—The acquisition by the United States of three of the Feejee Islands, announced by telegraph from San Francisco, not a very valuable one, although one of the islands is reported to have a good harbor. It has little commerce in that quarter of the world.

The Feejee Islands are a group in the South Pacific ocean, 225 in number, of which ably eighty are inhabited. The population has been variously estimated at from 130,000 to 300,000. Two only of the island are of considerable size: Viti Levu and Vanua Levu. The former is by 50 miles in extent, with about 50,000 inhabitants, and the latter 100 by 25, with a population of 31,000. The islands are mostly volcanic origin, but there is no active volcano in the group. Earthquakes are frequent and sometimes periodical and destructive. The islands are very dangerous of access on account of the shoals and reefs by which they are surrounded.

Though very near the equator, the climate of the islands is not so pernicious to white men as might be expected. It is debilitating, but not deadly. The mean temperature of the group is about 80 deg., though in the interior great extremes of heat and cold are experienced. A temperature of 121 deg. has been noted in Vanna Leon.

December, January and February the heat is very oppressive. February and March are months most feared by seamen, and are called "hurricane months." The soil is exceedingly rich, and the tropical climate and abundant water cover the mountains up to their very summits with a luxuriant vegetation. Plants grow with marvellous rapidity. Turnips, radishes and a hard, after being sown twenty-four hours, are at the surface, and in four weeks are ready for use.

Besides the usual tropical vegetables and fruits the tea plant of China and cotton flourish. Many of the islands are well adapted for cod. The coast fisheries are inexhaustible. Form sandal wood was exported from the islands, the natives failing to plant new trees, the st

soon exhausted. Tripang (a sort of fish esteemed in China) and tortoise shell are the chief articles of traffic, which trade has been mostly in the hands of citizens of Salem.

As is well known, the Feejeans were formerly great cannibals, but the labors of English missionaries among them since 1835 have wrought the major part of the population within the pale of christianity, and that savage custom, cannibalism, is now rare. The people are ruled by a chief to whom great deference is paid, and who, it appears, to acknowledge the supremacy of the chief of Ambo, who has assumed the title of the Feejeans. The islands are about 100 miles from the eastern coast of Australia.—*r.*

Selected for "The Friend."

dear —, we need not tell each other that the removal of our dear friend Thomas from the Militant Church, has been a affliction.

Just about a week before the close, I believe that he would not live many years to the weary-hearted, and stand for the support of the precious principles which he loved his life, never occurred to me: and though with him a number of times in his sickness was near him when the spirit left its dwelling, and sat by the inanimate remains for some time, the thought that he has *gone out* rises before me again and again, with the sense of something new. I do not know that I ever, scarcely, at least not for a long time, tried to expect to see him. The visits to him in trouble, to whom he was enabled to render comfort, I believe are beyond what any soul has any idea of.

Just the summer of 1836 (which is the date of my first acquaintance with him) he has in the same manner watched over me; for the last years in particular, has exercised a parental influence over me; he has been led into sympathy with me, and poured into a wounded spirit sweet words of comfort which have at times served as food for my soul. In difficulties of any kind I never found a ready sympathizer and prudent counselor. The query often arises, who is so feeble heart is *capable* of listening in so feeble a manner to the griefs of so many?

Though our spirits are at times almost melted, may we remember it is not an unkind heart that does this, but He who loves his people—"Who doth not afflict will afflict the children of men." It is in time when, to our short-sighted vision, no one could be spared who are at all pre-occupied with the standard;—but the Lord is working by many as by few, and notwithstanding the storms and darkness which seem to be gathering thickly around us, surely He will send the little company of Gideon to go forward in battle.

SUSANNA LIGHTFOOT.

Language similar to that conveyed in the foregoing letter cannot many of us adopt in the way of death (within a very short period) of nursing fathers and nursing mothers. Philadelphia, 2d mo. 28, 1845.

For "The Friend."

The testimony of our late friend James Wood concerning Susanna (Lightfoot) Wood, shortly after her decease:

That a favor to have such a friend, as thou art, Susan,—so artless and yet so ardent, as thy friendship as her devotion,—both profiting from the Fountain that is inexhaustible. I often fear that my life has been one of too

much profession in a religious way, too much, for the fund of grace within, and I have much desired if this has been the case, that I might be preserved in future,—preserved from being more in show than substance. Such I believe, was not dear Susan—one of the many hidden ones, who are as the 'bone and sinew' of the body, the church,—and who, though they may now be esteemed as 'the last,' will be found among 'the first' in the end, when the secrets of all hearts are revealed."

At her grave-side, our late dear friend Elizabeth Evans, bore this testimony concerning her: "It is with me to revive the language—'Write, Blessed are the dead that die in the Lord, yea saith the Spirit, that they may rest from their labors and their works do follow them.' She believed this was the case with our dear friend; referring to her humble, consistent, self-denying walk through life,—she had left many seals to her labor; it appeared to be the particular business of our dear friend to bring children to Christ, many of whom could set their seals to this, and that they were as *very seals* themselves.

Chester Co., 9th mo., 1867.

Aroma of Coffee.—The berries of coffee, once roasted, lose every hour somewhat of their aroma, in consequence of the influence of the oxygen of the air, which, owing to the porousness of the roasted berries, it can easily penetrate. This pernicious change may best be avoided by strewing over the berries, when the roasting is complete, and while the vessel in which it has been done is still hot, some powdered white or brown sugar—half an ounce to the pound of coffee is sufficient. The sugar melts immediately, and by well shaking or turning the roaster quickly, it spreads over all the berries, and gives each one a fine glaze, impervious to the atmosphere. They then have a shining appearance, as though covered with varnish, and they in consequence lose their smell entirely, which, however, returns in a high degree as soon as they are ground. After this operation they are to be shaken out rapidly from the roaster and spread on a cold plate of iron, so that they may cool as soon as possible. If the hot berries are allowed to remain heaped together they begin to sweat, and when the quantity is large, the heating process by the influence of air increases to such a degree that at last they take fire spontaneously. The roasted and glazed berries should be kept in a dry place, because the covering of sugar attracts moisture.—*Baron Liebig.*

Renovation and Renewal.—In the name of Jesus is our only hope; who "saveth his people from their sins," not only by imputation and remission, but also by a real renovation and renewal into the heavenly image; as it was testified concerning some formerly, who once were the servants of sin and free from righteousness: "But ye are washed; ye are sanctified; ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—*Samuel Scott's Diary.*

THE FRIEND.

ELEVENTH MONTH 16, 1867.

The transitions from wealth to poverty and from poverty to wealth, are probably more frequently and more strikingly seen in this country than in any other. If large estates are accumulated, and the style of living conforms with the means of outlay, as there are no laws of primogeniture pre-

venting division of what may be left when the parent is called away, the children when they enter in possession of the portion that falls to their lot, too often find that the habits of self-indulgence in which they have been allowed to grow up, demand an expenditure much larger than the income they can command from their share of the paternal estate. Not unfrequently from the impulse of pride or a want of proper foresight, we see the descendants of rich men, uneducated for the struggle of life, unfitted to apply themselves to suitable and lucrative employments, and clogged by luxurious tastes and habits of ease, descend, step by step, from the position occupied when in the parental home, and becoming dependents on those who may choose to befriended them.

Again, we often see men who have been nursed in poverty and grown up amid the trials of labor and active competition, by energy, sobriety and integrity, rapidly acquiring positions of influence in society, and almost certainly obtaining ultimate success as to the possession of wealth. But the cases alluded to are instructive. Each teaches the dignity of labor, and that children should be brought up with right views of the value of labor as a wise provision of Divine Providence, contributing alike to the respectability and happiness of man.

We apprehend that every one who has observed the course of education and the training of children and young men in our community within the last quarter of a century, must have remarked the great mistake that has been committed in relation to this important feature in domestic and social comfort and necessary adjunct to a remunerative political economy. The value and dignity of labor have been greatly underrated or entirely ignored, and a false sentiment has gained currency that work was to be left for menials, and the material prizes of life to be sought for and obtained in the counting-houses of the merchant or the walks of professional men. The consequences are now being felt throughout the whole country, and they prove to be disastrous and afflictive. Hundreds of young men who have eagerly entered into mercantile life, have found themselves unable to meet the keen calculation or more favorable circumstances of their competitors, and have either been forced into bankruptcy or obliged to retire from contest in the marts of trade. Others who have gone into the ranks of the learned professions, find them overcrowded; that hundreds in them are plodding the weary rounds of professional duty, scarcely able to obtain sufficient to satisfy the demands of nature, and make a reputable appearance, and that they themselves lack both the mental ability and the education to raise themselves above the common level.

We speak within bounds when we say there are at the present time, in our principal cities, thousands of young men, who have never been taught in mechanical business, and probably have accustomed themselves to regard manual labor as beneath them, but who as clerks, accountants, railway employes, doctors and lawyers, are anxiously seeking occupation which will yield them sufficient to support life, going by scores to obtain a situation when an advertisement of a vacancy meets their eyes; too often to be turned away in bitter disappointment. How often, we doubt not, many of these sadly regret the choice they made as to the means for obtaining a livelihood, and now wish they were prepared to share in the rich harvest all classes of mechanics are reaping.

We have referred to this subject on a former occasion, but we think it of sufficient importance to call the attention of our readers to it again. We believe Friends have participated in the com-

mon error, and that if they are wise they will hereafter provide for the future material well-being of their sons, by giving them the sure resource of a well learned mechanical trade. In this country a competent mechanic is much more certain of an ample income than the great majority of merchants, doctors or lawyers. Work, mental or physical, is the inheritance of man; but when the offended Creator declared to Adam, "In the sweat of thy face thou shalt eat bread," he mingled mercy with punishment, for man's physical organization is such, that exercise—labor of some kind—is necessary for his health and enjoyment. The barbarous sin of slavery in one portion of our country, and the false notions of independence and gentility prevailing generally have heretofore had a hurtful influence on the minds of both parents and children, but if there is any real worth in the boasted improvement of the present time, one of its evidences will be a more just estimate of the dignity of labor and the true elements of personal worth and respectability.

SUMMARY OF EVENTS.

FORNIO.—In the fight between the Garibaldians and the Pope's troops, near Terni, three thousand of the former were either killed or wounded. Garibaldi and his son Menotti were taken prisoners, and sent to Florence as prisoners of war. Four thousand Garibaldians, while on the march to reinforce the insurgents, were stopped, disarmed and turned back by the Italian forces. The total loss of the Papal and French troops in the battle near Terni, was estimated to be less than 100 men. The Italian troops have been recalled from the territory of Rome. One division of French troops has been withdrawn from Rome, and has returned to Civita Vecchia, and the rest will soon follow. The whole expedition for the relief of Rome will then remain at Civita Vecchia, and there await the action of Italy. Serious riots have been instigated by a party of action in different parts of Italy, and particularly at Milan, where it was found necessary to call out the troops to quell the disturbances. Many of the rioters were killed and wounded. A Paris dispatch says, the call for a general conference of the European Powers will soon be issued by the French government.

The visit of the Emperor of Austria to France has ended. On the 5th inst. the emperor departed from Paris for Vienna. The Vienna Dispatch states, that the policy of France and Austria is the same, namely, that of peace. A Paris dispatch says: Information has been received from Rome that the Pontifical authorities intend to prosecute citizens who voted in favor of union with Italy. The French government has made representations to the Pope, advising him not to allow this purpose to be carried into effect.

The British Parliament has been called to reassemble on the 19th of the present month. Serious bread riots occurred in Exeter on the 4th and 5th inst. Every meal and bread shop in the city was sacked, and incendiary fires kindled in several places. By the efforts of the authorities the troubles were suppressed and many of the rioters arrested. Disturbances caused by want of employment and scarcity of food, are common in Devonshire. Riots are reported at Torquay, Exmouth and other places.

A royal commission to inquire into the Protestant church establishment in Ireland has been appointed, with Earl Stanhope as chairman.

A terrible explosion occurred on the 9th inst. in the Ferndale Colliery, Wales, by which upwards of 200 persons met their death.

The Sultan of Turkey has replied to the last note of the European Powers, declining to receive advice, and accepting the responsibility for events which may ensue.

King Victor Emmanuel has extended aid to families of the Garibaldians who were killed or wounded in the recent engagements. A general disarming is proceeding throughout Italy, and a state of siege is threatened in every large town. The King of Italy firmly protests against a European conference composed only of Catholic Powers, for the settlement of the Roman question.

The French government has asked the Papal authorities to release the insurgents taken prisoners, but the request has been refused.

The following were the Liverpool quotations of the 9th inst. Middling uplands cotton, 8 1/2-16d.; Orleans, 9 1-16d. California white cotton, 17s. per 100 lbs.; red western, 13s. 9d. Consols 94 1/2. U. S. 5-20's, 75 1/2-15.

General Banks, of the United States, who accompanied Romero, the Mexican minister, on his return to Mexico, had arrived at the capital and was officially received by President Juarez. The newly elected Congress will contain a majority favorable to Juarez for the Presidency. The Austrian Admiral Tegethoff had finally succeeded in his mission. President Juarez had ordered the remains of Maximilian to be delivered to him for removal to Austria.

The Island of St. Thomas was lately visited by a tornado of unprecedented violence. The town was almost destroyed, all the shipping in port wrecked or blown ashore, and about 500 persons killed.

The London Globe contradicts the report that all the Danish West India Islands are to be disposed of, and says the Island of St. Thomas only is to be sold to the United States, for which the sum to be paid to Denmark is \$8,000,000 in gold.

FINANCIAL STATEMENTS.—The Public Debt.—The U. S. Secretary of the Treasury reported the debt on the first inst. to be as follows: bearing interest in cash, \$1,778,110,992; bearing currency interest, \$426,768,640; bearing no interest, \$402,385,677; matured debt not presented for payment, \$123,537,591 total, \$2,625,550,848; from this sum may be deducted the balance in the Treasury consisting of \$111,540,317 in cash, and \$22,458,082 in currency, leaving the amount of debt, less cash on hand, \$2,491,560,450; which is \$3,772,936 less than on the first of the Tenth month.

Philadelphia.—Mortality last week, 214. The mean temperature of the Tenth month, according to the record kept at the Pennsylvania Hospital, was 57.55 degrees, the highest during the month was 78°, and the lowest 41.50°. The amount of rain during the month was 4.32 inches. The average of the mean temperature of the Tenth month for the past seventy-eight years is stated to have been 54.63 degrees. The highest mean during the entire period was in 1795, 64°, and the lowest in 1827, 43°.

New York.—Mortality last week, 357.

Pennsylvania.—The official count of the votes given at the late election in this State for Judge of the Supreme Court, shows a total of 534,575, viz: George Sharswood, 267,751 and Henry W. Williams, 266,824.

Indian.—The Peace Commissioners having made a pacific arrangement with the southern tribes, have gone to Fort Laramie where they will meet the northern Sioux and other tribes. They will have a conference with the southern Sioux and Cheyennes at North Platte.

Alabama.—The Reconstruction Convention of Alabama organized at Montgomery on the 5th. Captain Barker, of the Freedmen's Bureau, was chosen President, and Moses Avery, of Mobile, a colored man, Secretary. There are sixteen colored delegates. An ordinance was introduced and referred to the appropriate committee, to organize a provisional government for the State, and vacating all the important State offices on the first day of the year 1868. The Convention decided against a proposition to put no prescriptive features into the new constitution.

Virginia.—The full vote of Virginia at the late election was as follows:

	Whites.	Blacks.	Totals.
For Convention,	14,829	92,507	61,342
Against Convention,	61,249	638	61,887

Majority for Convention, 45,455
Total number of white votes cast, 76,089
Total number of black votes cast, 92,155

Total votes cast, 168,229
The total registration was 116,982 whites, and 104,772 blacks.

South Carolina.—There are 125,336 registered voters in South Carolina, and the colored majority is 33,834.

North Carolina.—The official registration returns show 103,000 white voters, and 71,000 colored.

Miscellaneous.—Of one hundred and twelve members drawn for the jury in a county in Louisiana, but twenty-five are white men.

The opponents of a prohibitory liquor law have elected a two-third majority in their interest to the Massachusetts Legislature.

The State authorities, in accordance with the directions of the President, are about to disband the colored volunteer companies in the District of Columbia. It is thought that all armed volunteer organizations throughout the south will be suppressed.

A public session in British Columbia is represented to be unanimously in favor of annexation to the United States.

The Apaches in Arizona have been very troublesome of late, and there is an end to nearly all progress in mining and agriculture.

The new tariff of the Atlantic cable goes into operation on the first of next month. Fifty letters will be sent for \$25. Every word after the first ten will be \$2.50. Address, date and signature free.

The Markets, &c.—The following were the quotations on the 11th inst. *New York.*—American gold U. S. sizes, 1601, 112 1/2; ditto, 6-20, new, 107 1/2; 10-40-5, per cent, 101 1/2. *Surfline State* gold, \$8.35. *Shipping* Oil, \$9.40 a \$10.40; *finer* bar, \$11 a \$17.50. *Chicago* spring wheat, \$2.21 a \$2.24; *Canada* State, \$2.70 a \$2.75. *Western barley*, \$1.15, *Canada*, \$1.62. *Western oats*, 77 cts. *Rye*, \$1.15. *Western mixed corn*, \$1.38 a \$1.39. *Cotton*, 10 1/2 cts. *Philadelphia.*—Superfine flour, \$7.50 a \$8.00 extra, family and fancy brands, \$9 to \$14. *Red* wheat, \$2.20 a \$2.45. *Rye*, \$1.55 a \$1.60. *Yellow corn*, \$1.05, 65 a 75 cts. *Clover seed*, \$6.50 a \$7.50. *Timothy*, \$2.50 a \$2.60. *Flax seed*, \$2.50. *The arrivals* and of beef cattle at the Avenue Drove-yard numbered 1000. *Extra* sold at a 58 cts. per lb. gross, *fat* cows, 60 to 74 cts., and common 4 a 6 cts. per lb. *Hog* 6000 sheep sold at 4 a 5 1/2 cts. per lb. gross. *Hogs* lower, sales of 5500 at \$9 a \$10 per 100 lbs. *Chicago.*—No. 1 spring wheat, \$1.80 a \$1.82. *No. 2*, \$1.01. *Oats*, 52 a 53 cts. *St. Louis.*—Spring wheat, \$1.90 a \$2; winter red, \$2.50 a \$2.60; white, \$2.50 a \$2.65. *Cincinnati.*—No. 1 winter wheat, \$2.00. *Old corn*, 90 a 92 cts., new in the ears, 82 a 83 cts., 62 cts.

RECEIPTS.

Received from Jos. Armfield, Agt., England, £1. vols. 39, 40, and 41, and for Samuel Alexander, Sr. Cope, and Elizabeth Thwaites, £2 each, vols. 38, 39, and 41, for Samuel J. Alexander, Wm. Bingham, Sr. Bradburn, Richard Baker, Sarah Dirkin, Chas. R. Enoch Hall, Richard B. Smith, J. R. Smith, Wm. Daniel Pickard, Samuel Pickard, and A. S. Sweetland £1.10s. each, vols. 39, 40, 41; for Charles E. B. Root, Highland, John Hodgkin, Jas. Kenway, and J. Williamson £1, each, vols. 40 and 41; for Geo. E. Son, John Horniman, Thos. Pierce, and Wm. To. each, vols. 39 and 40; for Wm. Pelle and William Hall, each £10.50, vol. 40; for J. B. Smith, £5, to No. 28, vol. 39, and for Jane Wright, £1.10 No. 52, vol. 41; from Mary B. Evans, £11, \$2.40, £2, vol. 41; from Thos. F. Fawcett, O., per M. M. Agt., \$3.61, to No. 9, vol. 41; from Isaac Fiske, £1 Mass., \$8, to No. 52, vol. 42.

WANTED.

Either an old or new copy of "A short account long journey from Babylon to Bethel," by Stephen J. Alder. Address Mr. Baldwin, 902 Sprague Grand Office of "The Friend."

A young woman, Friend, qualified to teach the Irish branches, wishes a situation in a family school. Apply at the Office of "The Friend."

NOTICE.

A suitable Friend and his wife are wanted to intend and manage the farm and family under the Committee for the gradual Civilization and improvement of the Indian natives at Tunesassa, Angus Co., New York. Friends who may feel minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Philadelphia, or John M. Knight, London, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE
NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA)
Physician and Superintendent, —JOSHUA H. WATSON, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other member of the Board.

DIED, on the 8th of Eighth month, 1867, at the residence of her son William F. Lippincott, near V. town, New Jersey, HANNAH W. LIPPINCOTT, an ex-member of Northern District Monthly Meeting, Pl. in the 76th year of her age.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

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England in the Last Century.

(continued from page 91.)

While the mineral wealth of England, had lain hid, or been but partially brought to light, for centuries, began to make itself felt, coal was abundant there were probably few Englishmen who were not aware, yet the expense of removing it even a few miles from its mouth rendered it, for all the practical uses of life, up to the year 1760, comparatively worthless. There was then only one canal country, if the deepening of the Sanky can be spoken of as a canal. It passed through a district where no obstructions presented themselves, and as far as it went—only a few miles—conferred vast benefits on the district. But where else, roads impassable except to pack-trains in winter, or in the height of summer to waggons, put quite beyond the reach of the Englishman's infant industry the means of forwarding in the way of improvement. In 1760 the idea presented itself to Francis, third of Bridgewater, of attempting to do on a scale what the deepeners of Sanky Brook had done on a small. He proposed, if possible, to connect his coal-fields at Worsley with the town of Manchester by a canal constructed on a scale at which the most accomplished engineers of the day pronounced the scheme to be absolutely impracticable. Worsley was separated from Manchester by miles of broken country—a broad river crossing the line by which the canal was to be carried forward; and how to overcome the obstacles met first by a succession of hills, and next by the Irwell—that was a point which no reasonable man would undertake to grapple with. How it was grappled with and to what success, M. Smiles, in his interesting *Life of a Great Man*, has well told. Before the daring of that great genius all difficulties melted away. The river was tunneled; over the Irwell an aqueduct of sufficient height to admit of the passage beneath of masted vessels; and Manchester, with its 40,000 inhabitants, was enabled to supply itself with fuel at less than half the cost which had been incurred the year before. The canal to Liverpool, and thereby the connection that report with Manchester, was the great scheme taken up and executed. Others followed, and it is not necessary to particularise them, but by-and-by between each populous English town and almost all the rest, whether inland

or on the seaboard, easy and inexpensive means of communication by water were provided. Forthwith the riches which had heretofore lain in the bowels of the earth were exhumed. Not coal only, but iron and lead, and whatever else could be applied to the convenience of human life, became as accessible to the dwellers in every village as to occupants of large towns; and the impulse thereby given to other industries than that of the loom began to make itself felt. A word or two will suffice to show how this came about.

The cotton trade is now, and has long been, the great staple of this country. In 1760—the year of the king's accession—the profits on the cost of the raw material, and of the labor bestowed upon it, were calculated to amount to £200,000 for the whole of the United Kingdom. And poor as the recompense was, and easy to be accounted for, we may reasonably doubt whether increased facilities of turning out the goods would have benefited the producers, who, in the absence of other means than the pack-horse of conveying them from place to place, must have locked them up and left them to rot in cellars and warehouses. No sooner, however, were facilities afforded of throwing in upon large towns, at a comparatively cheap rate, the products of their looms, than manufacturers began to study how they might render their looms more productive, and merchants cast about for opening with foreign nations an export trade which as yet had, in cotton goods at least, no existence. The same year in which the king came to the throne, and the original Bridgewater Canal was mapped out, John Kay, of Bury, invented the fly-shuttle, by means of which the hand-loom weaver was able to make in a day twice as much cloth out of thread as he had made before. John Kay's immediate reward was much the same as attends on every inventor. He interfered with the established routine of labor. He made the loom so productive that thread could not be supplied fast enough to keep it busy, and the weavers, irritated by intervals of compulsory idleness, and blaming Kay's invention, fell upon Kay himself and drove him out of the country. Then help came to trade in the shape of improvements in the process of spinning, of which Lewis Paul, James Hargreaves, Thomas Hughes, and the ill-fated and wayward Samuel Crompton, were consecutively the authors. By-and-by arose Richard Arkwright, just as much as Brindley a self-taught man, who, beginning life as a barber in Bolton, died one of the richest men in England. Contemporary with him was Robert Peel, the father of the late Prime Minister, and, far more original than either, Edward Cartwright, a clergyman and a poet. Each of these added his share to the common stock of mechanical invention, the last especially giving to his country the most important of the whole, the power-loom. It is worthy of note that these great things were begun, improved, and perfected within the limits of the era of which we are writing, and that in sixty years more a country which had heretofore depended on foreign nations for the supply of almost all its artificial wants became mistress of an export trade larger and more remunerative

than ever before was heard of since the world began.

About the same time, or a little later, were introduced those improvements in making porcelain or china which have advanced from year to year ever since, till they place the England of the present day quite upon a footing of equality with Holland and France. In 1763, Josiah Wedgwood turned his attention to this matter, and in due time produced a cream-colored earthen-ware very different from any which had previously been seen in this country. Not that in the qualities of smoothness and beauty it surpassed, or even came up to, the older productions of Bow, Worcester, and Chelsea. But the porcelains of Bow, Worcester, and Chelsea, contributed only to increase the luxuries of the rich, whereas the Wedgwood ware made its way into the dwellings of the poor. From these it expelled by degrees the wooden platters and brown dishes which had been in universal use prior to J. Wedgwood's success. Nor has the art stood still. When Wedgwood began his labors, the estimated profits upon the whole porcelain industry of England, after providing machinery and paying workmen's wages, amounted to not more than £5000 a year, and the number of people employed upon it were very few. Ten years later the profits had risen to £100,000, and the work-people could be numbered by hundreds. Now many thousands earn their bread in the potteries, and the whole civilized world—the east, the west, the north, and the south—is stocked with the works of their hands.

Simultaneously, or nearly so, with these inventions came Dr. Roebuck's important discovery, that, in the smelting of iron, pitcoal is as efficacious as charcoal: and that to the iron-industry of this country, heretofore cramped by the danger of exhausting the forests, no limits could be placed. Confident in the soundness of his own principles, Dr. Roebuck looked out for a convenient site on which to apply them, and finding it at Carron, a place within easy reach both of coal and iron, he there set up that great foundry which soon became, and long continued to be, the main source whence England derived the principal supply of cannon for her fleets and fortresses. Meanwhile James Watt was working out those improvements in the steam-engine which others took up and carried continually further, till it became what we of the present generation find it to be. The progress which he made, in conjunction with partners less scientific, but bolder than himself, was indeed quite astounding. Within a few years of 1763, steam had, to an enormous extent superseded the water-power, as water-power had previously set aside the power of hand, in all our principal manufactories. How it has gone on since, leading up, step by step, to the steamship, the steamcarriage, and though indirectly, still decidedly, to the electric-wire, we may not stop to show. But this great truth we must ask our readers to observe and ponder upon. To whatever point of excellence the arts which civilise life have attained, the hardest portion of the battle was fought, and fought out, in the reign of George III. When he came to the throne, England was

For "The Friend."

destitute of roads, and could boast of only one canal, scarce three miles in extent, and navigable for the lightest possible craft. Without means of intercommunication between the interior and the coast, and between one town and another, she could command neither foreign commerce nor domestic trade. The population was sparse, and little employed in manufactures. The manners of her humbler classes were rude, and they fared indifferently. Where the richest crops of corn are now reared, enormous swamps spread themselves out; and for lack of bridges, rivers were impassable, or passable only by fords and ferries. In 1820, when the old king died, the roads of England were the best in the world. Coaches, beautifully horsed, and well appointed in every respect, ran over them, summer and winter, at an average rate of ten miles in the hour. The whole island was intersected with canals. Not a river or small stream, except in remote and out of the way districts, lacked its bridges; and fens were drained, and heaths cleared away. As to the trade of the country, foreign and domestic, it had become a marvel in men's eyes, as it might well be.

*** Besides these there were many other points of comparison between England as she was in 1760, and England as she had become in 1820. At the former of these periods there was no protection to travellers except their own right hand, either in town or city. At the latter period watchmen guarded the streets in towns, mounted patrols kept the approaches to London safe, and the mail coaches, with their well-armed guards, had completely driven highwaymen from the roads in the provinces. In 1760 the state of our prisons was frightful, and the law, not criminal only, but of debtor and creditor likewise, absolutely savage. In 1820 Ogilthorpe and Howard had done their work, and that process of amelioration was well begun which, if it be not wisely watched and directed, threatens to carry us into the opposite extreme of undue lenity. In the interval between 1760 and 1820, the church had reformed itself, and profligate parsons were become as rare as their opposites had been when the cycle began. Schools were springing up likewise in every parish. Under their influence, the working classes lost by degrees their brutality, and society in its upper ranks purified itself."

The moral, intellectual and religious condition of a people at different eras in its history cannot be so well compared as can those things which form the most striking points in its merely material civilization, and quite probably the essayist from whom we have quoted has rather overestimated the improvement in the first mentioned particulars. It is however a fact beyond all question or dispute, that the people of England are now more enlightened and liberal, and that the sense of moral and religious obligation and duty pervades the community far more generally than it did a century ago. These are cheering indications to the philanthropist, and encourage the hope that the kingdom of our blessed Redeemer may still further spread and prevail among that energetic race whose influence in the world for good or for evil is now so very great.

Gospel Ministry.—O the spiritual skillfulness, distinction and propriety, which ought ever to attend the exercise of a gospel ministry! What was predicted of the holy head also appertaining in measure to the members; "he shall be quick of understanding in the fear of the Lord;" "but who is sufficient for these things?"—*Samuel Scott's Diary.*

Friends in Norway.

(Continued from page 93.)

On the arrival of the Friends at Christiansund, from their imprisonment, some remained there, others settled near Trondheim, and others went to Christiansand.

Berent Rasmussen, in a letter to a Friend, of Rochester Meeting, thus describes some of his own trials:—

"When I came to Norway, I got a situation in a shop, though the master did not just want me at that time; but as Hans Neilsen Houge is brother-in-law to my master, it was thought best to keep me here, to try my conversation, and become acquainted with the principles I professed. The family have been very kind to me, though I often fell into many exercises; but the Lord of heaven and earth has been graciously pleased to strengthen me from time to time. I often feel myself in weakness and in fear, lest I should lose those divine favours which I had received of the Lord. I have often thought of you, my friends, desiring that the Father of Mercies would be pleased to keep you in his own bosom, as he has been pleased to condescend to us his blessed Spirit, through our Lord Jesus Christ; and as here, in this world, there are many temptations which may surround us, yet, if we keep near to the fountain of life, it will preserve us in every state, as I can a little witness of the mercies of God; though I feel myself not so perfect as perhaps the Lord requires; but as my desires to be guided of Him continue, I hope he will strengthen me, by his own power, to overcome that which may displease him.

"It did not, at first, seem so pleasant to me, and was a great exercise, because I had none to unite with me in the mode of worship, which the Lord himself had taught me. I sometimes met together with the 'Saints'; but it did not satisfy me, as their mode of worship consists in praying and singing, whenever they come together. Thus, it is in their own will. I was fearful of being drawn into the same. I did not understand so much of these people as I have known since; for they tried very much to have got me into the same way of worship, had not the Lord been pleased to show me that it was wrong, and did not please him.

"I sometimes waited in silence by myself; but, as I was a servant, I did not demand of the master any room in the house for religious worship; and thus I continued until my friend Enoch Jacobsen came to this place; and he is here in this house still. He did not like, neither, to hear such singing, but told them that it did not please our Lord, as it was done in their own will. Enoch and I have had many sweet opportunities together; and we have regular meetings for worship, every first day forenoon and afternoon; and we are greatly strengthened by our heavenly Father.

"The mistress of the house attends our meetings, and also the master; though he has not yet got a true sense of the 'still small voice'; but has, no doubt, been visited by Christ Jesus, though he has rather fed in a wrong way; so that he must be brought down (in his mind) before the life can rise afresh. His wife, who is a sister of Hans Neilsen Houge, is much persecuted by her brother, and many others of the same Society; but she has confessed openly to them that true religion does not consist in such outward things. And I think it is a great blessing to me that the Lord has been pleased to open the way thus. May he be pleased to strengthen her in his fear, and carry on his great work to his own glory.

"It is remarkable how He has thus visited us

poor creatures. May we never forsake him who waits on his condescending love, and humble selves before him, and walk with fear in his love. "I feel much for thee, and wish your presence in the love which comes by Jesus O. May the Lord be pleased to reward thee for the kindness to me and my other companion. My dear love to William Kirkman.

"Thy affectionate friend and brother,
"BERENT RASMUSSEN

Another letter written about this period descriptive of the constancy of these poor Friends and of some of the trials to which they were exposed, that it will be perused with interest:—

"Dear friend and brother,—If this letter thee, I believe it will satisfy both thee and thy friends that I am well in Christ. I shall first form thee how it has been with me since I been in Norway. When I got home to my mother, she began to cry, and told me that she had been expecting pleasure in seeing me, but I came home to give her sorrow; and I found hardly possible to satisfy her. But the peace, and would speak with me. I was not at home. He asked if I had any books, and another took the New Testament, and showed it. He asked again if I had any other books. The mother said they were all sent out. The priest wished me to call on him, and take me all the books I had of the people of Quakers. When I came home, my mother more satisfied, as the priest had not said any unfavourable of the principles I professed; told her she should not lament so over her I went to the priest, and took with me R. H. day's Apology, William Penn's Key, and D. Baptism. There was in company with I gentleman, and they desired me to let them the books, and I replied they were well. They asked me if I knew the Bible and Testament. I said I was not much learned. Scriptures, they enquired, 'Why do you not off your hat?' and also about oaths and When they could take no advantage of these points, they told me if I would come in the morning of the Spirit, and declare it. French and Greek languages, they would tell me. The priest said he thought it would be for me to go over to England, among my friends there, where I should enjoy peace. When he had used all the means they could with me, I discovered that I was not much versed in scriptures, they told me it was the devil that entered my heart, and that of every Quaker they found that though I was not much acquainted with scripture, I yet answered died they grew tired. I then remembered what erick Smith told me, that when we were before magistrates, &c., it should be given to us. We ought to speak, and I found it verified.

"At another time, as I was on business master, to pay money to a lieutenant, he me because I could not take my hat off, so angry as to pull it off my head, and pull the hair, and forced me out of doors, and with difficulty I could get my hat again gnashed his teeth at me, and appeared very angry.

"At another place, I was told that I must be in the country in twenty-four hours, as no of religions are tolerated than the Lutheran; at if I would not desert my religion, I must go over to England; for there was no Quaker country; and that if one stopped here, he make an uproar, and would be worse than the Quakers. When I was there, I was with H. N. Houge. He said he had been in eleven prisons for his religious principles.

he I was but a young brother, and could not
or strong fold."

There is also a letter to a Friend, of Rochester,
Thornes Johnson, who appears to have gone
tains of a vessel sailing from, and belonging
ristians. It is dated, 4 mo. 24, 1815.
rites, "May the Lord hold us in his blessed
for ever. I have seen the Lord's great
ness and strength in a distant land, so that
every where. He is the light that shines
hearts, and has chosen a people from all
th to be his sons and daughters, and he will
ir God. I see that many of the people go
ad that leads to destruction; and not many
of the blessed Spirit within, the light of life
given, in measure, to all people.

he people of Norway are under a hard press
e clergy, for they do what he says, whether
wrong or right. Those books given to me,
e lent out. The people called Saints are
near to them [the principles set forth in the
] and they confess that it is the same blessed
that has called them to repentance. Many
are real true christians; and there is great
of others. Many of them are farmers.
ay the Lord God of all preserve us in the
life!"

the summer of 1818 the Friends in Norway
ed a visit from Stephen Grellett and Wil-
Allen, by whose advice a simple system of
fine, adapted to their circumstances, was
ed. The first meeting of discipline appears
to have been held at Stavanger, on the 29th of
o. 1818, when eight individuals were recog-
as members of the Society.

(To be continued.)

The Names of Coins.

the present time, when the acts of the
national Committee for a uniform cur-
" have excited so much interest in all parts
world, and particularly in the United States,
few words in reference to the names of
ins now, or formerly in use, may be of in-

the American dollar is derived from the Ger-
"thal" (literally, "Valley piece," the first
s having been coined in Goebishthal, in
ia, where there are extensive silver mines,
same name is also used in Sweden and Den-
mark, where the unit of currency is called a rix-
daler royal dollar. As for the sign or abbrevia-
tion of dollar (\$), authorities are divided as to its
origin, but it is generally admitted that \$ was origi-
nally written with the S on the U; but for the
convenience it was considered to be expedient
to change the U to two strokes through the S,
and has remained the accepted sign.

The American mill, cent, and dime, the French
the mil and decime, the Italian centesimo, the
American centaro, are terms derived from
Latin, denoting the thousandth, the hun-
dredth, and the tenth part of the unit of currency.
In the Italian cities at the height of their
wealth in the middle of the sixteenth century,
the coins naturally spread over the world, and
the names were taken for the coins of many other
countries, thus the world-renowned Florentine
coin (in Italian florino, so called from the flower,
of Florence, being on the reverse of every
coin) was adopted by the French and English,
who gave the same name to the German coin
—derived from gold money. The Venetian
coin, in Italian zecchino—from *zeco*, a mint—
was adopted by most of the Oriental countries,
which the Venetian merchants trafficked.
The Milanese ducat was taken into France and
Spain when the armies of these countries overran

Milan. The Neapolitan *carlino* is a small coin,
with the head of Charles on it. The Roman *scudo*
—in French *écu*—took its name from the *shield*
originally placed on this coin.

Another Italian coin which spread over Europe
was the Roman *grosso*, called in England a groat,
in France a *gros*, in Bremen a grote, and still re-
tained in Prussia and Saxony as a little groat or
groschen. The French *sol* is evidently derived
from the Italian *soldo*, or piece with which one
can solde or pay one's debts.

The Hanseatic towns also furnish coins, witness
the *mark*, so called from the government *mark*,
that it was of good weight. The *shilling* of Ham-
burg was adopted in England, where it is called
a *shilling*, and also by Denmark and Sweden,
where they call it a *skilling*.

Many coins derive their names from the marks
or signs, printed on the reverse, and retain the
name, although the sign may have been disused.
Thus, a coin which has a crown on the reverse
was called an *écu* in French, a *crowa* in English.
A piece which had a cross on it is called a *kreuzer*
in Germany (from the German word *kreuz*—a
cross;) although no sign of a cross can be dis-
covered on the modern *kreutzer*.

The English "pound" was originally a pound
of money; but it has been gradually reduced to
present form, and called a "sovereign," from the
sovereign's head being on its face.

In France, during the reign of Louis XVI.,
there was a coin called a *livre*, or pound, which
the republic adopted as the unit of currency,
changing the name to that of *franc*, which it still
retains.

When the Kingdom of Italy, and more recently
the Papal States adopted the French system, they
retained the old name of *livre*—in Italian, *lira*,
and made that the unit of currency, so that the
franc of France, and the *lira* of Italy are of exactly
the same value.

The "Napoleon" or "Luis," of the French is
simply a conventional name given by the French
to a twenty franc piece; in the same manner as
the Americans call a ten dollar piece an "eagle,"
and as the Prussians have a "Frederick." The
English guinea derived its name from the fact
that the gold from which the first guineas were
made came from the Guinea Coast. The English
farthing is so called from its being the fourth of
a penny; the derivation of the Spanish *cuarto* is
the same, the *cuarto* being the quarter of a real
or royal piece.

The names of the South American coins are
mostly of Spanish or Portuguese origin; the peso,
or Rera, is a piece that *weighs*, from *pesar* to
weigh; the *centaro* is the hundredth part of the
unit of currency, and the *rei* of Brazil is a royal
piece. From the above mentioned facts it will be
seen that the tendency of all nations has been to
adopt the coins of other nations; witness the groat
which travelled from Italy to England, France,
and Germany.

Sometimes the value was altered, for instance
there is a florin in Bavaria worth 40 American
cents, and divided into 60 kreutzers, while in
Austria there is one of the value of 50 American
cents, divided into 100 kreutzers.

To give an idea of the difficulties a merchant
doing business with Germany has to encounter,
it must be remembered that there are five distinct
coinaiges in use in that country, namely: Prussia
and Saxony who use *thalers*, worth 75 cents,
divided into 30 groschen; Hamburg, with marks of
30 cents, divided into 16 schillings; Bremen, with
its *groten*, and Austria and Bavaria before men-
tioned.

In Italy the same state of things existed until

the establishment of the Italian Kingdom in 1860.
Several years ago the French Government pro-
posed to the States whose coinage was the same
as hers, namely, to Belgium, Switzerland, and
Italy, that the coins of one should pass without
diminution of value in the territory of each of the
others. This proposal was immediately accepted
by these countries, and by Rome some time after.
It is this arrangement, called in Europe "La Con-
vention Monetaire," which it is proposed to ex-
tend so as to make a universal currency.—*Cor.*
Commercial Advertiser.

Friendly Words to Mothers.

The first falsehood, which a child may tell to
hide a fault, is often caused from fear of the
punishment which is expected to follow. Children
are naturally truthful and open, but at the same
time, they are timid and fearful of the rod. There-
fore, I would ask you to pause before you beat
your child for breaking a cup, or tearing a frock,
which articles are replaced for a few pence, but
once cause your child to utter a falsehood, and
the beautiful principle of truth and honesty has
fled, perhaps forever, and all the gold of India
cannot bring it back again! A little more judg-
ment in the correction of your children, would be
better for them and for you. Do not be severe
upon them for slight faults and carelessness, but
always punish them for falsehood, or any moral
wrong. And when you are obliged to chastise
them, do not give way to any outbreak of temper,
or your child will fear but will not respect you.
Let him be made to understand that it is a very
painful duty on your part, which you perform for
his good. Any parent who loves his child, will
deeply grieve when it requires correction, and
when an affectionate child perceives the sorrow
which he causes a loving father or mother, he will
strive all the more earnestly to overcome his fault.
The temper of a child is often spoiled, and his
spirit broken by perpetual scolding, harsh words
and blows. The spirits natural to youth and
health are subdued, the affections chilled, the
warm gushing love which fills the heart, turned
back upon itself, and too often home, which should
be a heaven of peace upon earth, is looked upon
as a prison, and the child seeks amusement else-
where, finds bad companions, and becomes selfish,
headstrong and unruly, when with kind and judi-
cious training, he might have been a bright orna-
ment to his home.

I am aware that the noise and boisterous mirth
of children, may be trying to the weary parents,
who have been toiling hard for their support; but
though each day in the week, and each hour in
the day, may bring some little trial to the spirits
and temper, strive to bear them patiently and
cheerfully and you will end the day with more
comfort to yourself and those around you. Re-
member that you were once a child yourself, and
make every allowance for the thoughtlessness of
youth. A few years only will pass over all their
heads, and your children will enter upon all the
temptations, trials, pains, and sorrows which you
now experience; let them, then, look back with
pleasure upon the happy home where kind words,
and unselfish actions, lessons of mercy, love and
truth, were first made known to them. Try, if
possible, always to present a calm, patient, loving
manner towards them. Do not vent a hasty tem-
per on them, pushing and striking them one mo-
ment, petting and caressing them the next, ac-
cording to your own irritable or delighted feelings;
this is not fair to the little ones. Never tell them
to do what you do not mean to enforce; if you
tell them to do or not to do any particular thing,
be firm in seeing that they obey you. Obedience

is the first stone to be laid in building the character of your child, and when this is accomplished, it will be easily led, and cheerfully guided. Try especially to prove by your own manner of living, that you practice *yourself* what you endeavor to teach your children. You may indeed say, "it is wrong to tell falsehoods, fall into passions, and deceive," but this will have no effect, unless you are yourselves, in your lives and conduct, what you wish your children to be. You teach more by the consistency of your daily conduct, than by all the good maxims, preaching and punishments, that you can think of. What is more natural than for the child to imitate the voice, manner and actions of those it is constantly with? therefore, how very guarded you should be in your own words and conduct. It is important to give your children habits of usefulness, cleanliness and order. Teach your girls to mend their clothes, your boys to work in the garden; if possible, send them always tidy and clean to school,—water costs nothing, but for the want of water health is often injured, and fevers and other ailments, cause no end of trouble and expense.—*Episcopalian.*

Be Patient.—Patience is the guardian of faith, the preserver of peace, the cherisher of law, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridges the tongue, refrains the hand, tramples upon temptation, endures persecution, consummates martyrdom. Patience produces unity in the church, loyalty in the State, harmony in families and societies: she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those by whom we have been injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, adored in an old man; she is beautiful in either sex, and every age.—*Bishop Horne.*

Statistics of Co-Operation.—The results of a twenty-three years' trial of the co-operative system, was recently announced at the opening of a new central co-operative store by the Rochdale Equitable Pioneers' Society in England. In their first year they had 28 members and a subscribed capital of £28. The members now number 7,000; the receipts for goods sold during the past three months have been £69,663, and the profits for that period nearly £10,000, while the assets of the society amount to £120,000. The society has eleven groceries, one draper's and tailoring establishment, three shoe shops, and the same number of clothing shops. Their fixed stock, consisting of buildings, horses, carts, &c., is stated at a nominal value of £16,460, but is in reality worth more. They have eleven newsrooms and six thousand volumes, which are supported by an allowance of two and a-half per cent. from all the net profits. The London *Spectator* remarks that statistics, as a rule, are dull reading; but these contain the story of a peaceful revolution which will literally renew the face of the earth, as far as the masses of the people are concerned. One fact more must be mentioned to show the vitality of the co-operative system. Six years after the "Pioneers" started it was found that money accumulated in their store beyond the immediate wants of the society. So some of the members formed a corn-mill society, which, has now, seventeen years after its formation, a capital of £82,000, and is doing an annual business of £400,000.—*E. Post.*

THE STREAM OF DEATH.

Selected.

There is a stream whose narrow tide
The known and unknown worlds divide,
Where all must go,
Its waveless waters, dark and deep,
Mid silent silence downward sweep
With motionless flow.

I saw where at the dreary flood
A smiling infant prattling stood,
Whose hour was come;
Unthought of all, it nard the tide—
Sunk as to cradled rest, and died
Like going home.

Follow'd with languid eye anon,
A youth diseased, and pale and wan;
And there alone
He gazed upon the leaden stream,
And fear'd to plunge—I heard a scream!—
And he was gone!

And then a form of manhood's strength
Came bustling on, till there at length
He saw life's bound;
He shrunk, and raised the bitter prayer—
Too late! His shriek of wild despair
The waters drown'd!

Next stood upon that surgeshore,
A being bow'd with many a sorrow,
Of toilsome years
Earth-bound and sad, he left the bank,
Back tur'd his dimming eye, and sank,
Ah! full of fears!

How bitter must thy waters be,
O death! How hard a thing, ah me!

I mus'd—when to that stream again,
Another child of mortal men,
With smiles drew nigh.

'Tis the last pang—he calmly said
"To me, O death! thou hast no dread!—
Saviour, I come!
Spread but those arms on yonder shore
I see—ye waters, bear me o'er—
There is my home!"

THE ELECTRIC TELEGRAPH.

Selected.

Along the smooth and slender wires
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun.
No peals or flashes, heard or seen,
Their wondrous flight betray;
And yet their words are quickly felt
In cities far away.

Nor summer's heat, nor winter's hail,
Can check their rapid course;
They meet unmoved the fierce wind's rage—
The rough wave's sweeping force:
In the long night of rain and wrath,
As in the blaze of day,
They rush with news of weal and woe,
To thousands far away.

But, faster still than tidings borne
On that electric cord,
Rise the pure thoughts of him who loves
The Christian's life and Lord;
Of him who, taught to smiles and tears,
With fervent lips to pray,
Maintains high converse here on earth
With bright worlds far away.

Ah! though no outward wish is breathed,
Nor outward answer given,
The sighing of that human heart
Is known and felt in heaven:
Those long frail wires may bend and break,
Those sleepless heralds stray,
But Faith's least word shall reach the throne
Of God, though far away.

J. J. Lyons.

The Shepherd's Dog.—The following incident is related in the *Glasgow Post*. A gentleman, a considerable flock of sheep to a dealer, with the latter had not hands to drive. The shepherd, however, told him he had a very intelligent, which he would send to assist him to a place at thirty miles off, and that when he reached the of his journey, he had only to feed the dog desire him to go home. The dog accordingly off with the flock and the drover; but he absent so many days that his master began to be serious apprehensions about him, when one morning, to his great surprise, he found his dog turned with a very large flock of sheep, including the whole that he had lately sold. The turned out to be that the drover was so pleased with the colley that he resolved to steal him, locked him up till the time when he was read leave the country. The dog grew sulky and various attempts to escape, and one evening succeeded, went immediately to the field, collected the sheep, and drove them all back to his master.

Are you Happy.—A correspondent of *British Workman* says: "Rothschild, who supposed to be the richest man in the world, once asked this simple question: 'Are you happy?' 'Happy,' he answered, 'when you are going to dinner you have a letter put in your hand saying, 'If you don't lend me a hundred pounds I will blow your brains.' Happy when you have to sleep with pistols at your pillow? No, indeed! I am not happy.'"

Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I leave it all when I die. It won't put off sick it won't buy off sorrow; it won't buy off death. And so it was plain to see, he was not happy."

But I went once to see a poor, lame and woman who lived in one small room, and as a part of her scanty living by knitting; for rest she had to depend on the kindness of others. I asked her this same question: "Lydia, are you happy?" "Happy!" she answered with a long face; "I am just as full as I can be. I believe I could hold another drop of joy." "Why?" I asked, "You are sick and alone, have almost nothing to live upon." "But you never read, said she, pointing to the Bible, 'all things are yours; and ye are Christ's; Christ is God's?'" "And again, 'Ask and receive, that your joy may be full.'"

A Touching Picture.—In a pamphlet published by Isaac Taylor, Incumbent of St. Matthew's, Bethnal-green, with a view of showing the effect of the destitution which prevails in his district alludes to "children's trades," of which, he says, "Among these trades the foremost perhaps is the manufacture of lucifer boxes. For this work payment is twopenny farthing per gross, or boxes for one half-penny, out of which small laborers have to find their own paste. The other day I took upon my knees a little girl employed in this manner. She told me she was four years old. Her mother said she had earned her own living ever since she was two years of age. This infant now makes six hundred boxes every day of her life, and her wages suffice to pay the rent of the miserable which the family inhabits. The poor little wretch as might be expected, is grave and sad in her years. She has none of a child's vivacity. She does not seem to know what play means. Her whole thoughts are centered in the eternal work of lucifer box making, in which her whole life is passed. She has never been beyond the street in which she was born. She has never so much

Sanctification.—The work of sanctification carried on in the believers' heart, is a slow and costly one, and cannot be completed without many a severe prick in the process.—*Jacqueline Pascal.*

a tree or a daisy, or a blade of grass. A sickly little thing, and yet a sweet, obedient, the deadly pallor of her face proclaiming istakably that she will soon be mercifully away to a better world, where at last, the weary fingers shall be at rest. And this is one case out of scores and hundreds.

The Bones of a Mastodon.—One of the most peculiar curiosities of nature, says the *Chicago Times*, is now on exhibition at the Academy of Sciences. As the readers of this paper will remember, some weeks since an account of important discoveries in the earth of mastodons, was received in this city. The remains were found about sixteen miles north of Fort Wayne, Indiana, by Dr. Stimpson, of the Smithsonian Institute. The doctor, assisted by other gentlemen, has been at work assiduously in probing the search, and the most pleasing degree of success has rewarded their labors. The remains were mastodons, a male, female, and calf, have been discovered in an excellent state of preservation. Dr. Stimpson was in the city only a few days ago, and furnished the following information relative to the startling discovery. An intimation was conveyed to him not long ago that a farmer in Hunterdon, Indiana, had, in the cultivation of his farm, come across, at various times, the bones, evidently the remains of some huge creature. The farmer, not being a naturalist, did not take any notice of the circumstance other than to dig a stake in the spot to mark it as a place low and marshy. When Dr. Stimpson learned of the discovery he proceeded to the spot, obtained the farmer's permission to dig. He began his work of discovery. After digging five feet in the earth he came across the remains imbedded. Bone after bone was dug out; the skull, four feet in length, was first, and the work was carried on vigorously. The other day three team loads of the bones were sent to Fort Wayne, thence to be conveyed to Chicago. The bone at the Academy of Sciences is a long bone, and in size it conveys some idea of the former owner. It is about four feet in length, and four inches in diameter. Dr. Stimpson estimates that the animal to which it belonged to have been at least seventeen feet in length and fifteen feet in height. The remains are supposed to be at least three thousand years old—a position based by Dr. Stimpson upon the usual methods for determining the age and character of bones in natural science. The remains will form a part of the collection of curiosities in the Academy of Sciences.

For "The Friend."

Communications from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 94.)

The earliest memorandum of the deceased, now before me, is an account of the religious visit and of a departed, yet well remembered servant of the Most High, with a few solid reflections upon him, as follows:

Feb. 10, 1834. "Hinchman Haines, from whom I attended our meeting to-day. After a preliminary, he repeated the third verse of the chapter of Matthew: 'Blessed are the poor in spirit: for theirs is the kingdom of heaven;' and exhorted freely upon the benefit of this poverty. We were very apt to recur to past seasons of affliction, in periods of lowliness, and dwell on the imparted, as though we wished to erect a monument and abide there. But our rest must be in them. Seasons of poverty must be often in, and it was when we felt our own weak-

ness and inability to do any good thing, we were in the most likely state to receive instruction. Instantly the transfiguration of our blessed Saviour, and the attendance of Moses and Elias. The disciples were then permitted to enjoy a foretaste of the happiness that awaits the blessed, and wished to repose in that happy and blissful state. But Jesus was left alone; the types and figures faded in him, and to Him alone must we look for support and succor. He expressed near and tender sympathy with the class whose situation had elicited the foregoing. Another class was then addressed, who had become too deeply involved in the cares of this life. Those who, in the ardor of pursuit for the necessary things, had suffered them to engross too much of their care and attention, to the exclusion of the all-important subject of their soul's well-being. He appeared deeply solicitous that some, whom he thought had made but a partial sacrifice, might give up all; and not endeavor to possess, what was altogether irreconcilable, the pleasures of the fleeting state, and the joys of eternity. He told us his faith was still strong, that our Society was designed to become great and exalted: that the Lord would yet bless us; and although he believed another season of deep proving and trial awaited us of a different nature from that we had lately passed through, yet he greatly hoped the prayers of a repenting and sincere people would avert the calamity. The different dispensations allotted us individually, in a society capacity, and as national chastisements, were feelingly portrayed. Some, he said, had to endure the tedium of a bed of languishing. Others, for their refinement, were stripped of their parents; and parents sometimes deprived of their children; while from some the bosom companion, the dearest earthly friend, was snatched away, to recall, or to fix the undivided attachment on things of higher moment. The meeting concluded with a most feeling and impressive supplication; in which, with other petitions, he asked for strength for some who, through weakness of spirit, had not performed what duty called for; appealing to Him who knoweth the hearts of all, for aid on their behalf.

"We are indeed highly favored. May I duly appreciate blessings such as these; and submit myself wholly and unreservedly to the guidance of Him who regards the meanest of His family, and supports, with the sustaining bread of life, those who are humble and teachable."

12th mo. "—addressed us last First-day, in a manner different from usual. He commenced, with expressing the feelings of sadness which had possessed his mind on witnessing the vacant seats of many of our members. And the query had arisen, whether they could find a sufficient excuse for neglecting so necessary and important a duty. For the few assembled—the precious few he termed them—consistently concerned to present themselves regularly at our stated seasons for worship, he expressed much affectionate solicitude; saying, he believed there were among the younger class, those under the forming band, who if they steadily and patiently endured the necessary means for their purification, would become as shining lights. He entreated them not to shrink from suffering; as it was only by a process most humiliating to the selfish nature, we could be cleansed from the pollutions of the flesh; and although some might have greatly to endure the furnace of affliction, he desired, that as the passive clay, they might remain there, until fit to be formed into a vessel by the hands of the great potter."

12th mo. 3d. "I often condemn my own remissness with regard to letter-writing, and could wish that so ready and interesting a source

of enlivening and perpetuating friendship, might be more justly appreciated. — I expect has informed thee of the death of our cousin —. It occurred sooner than we had anticipated, but not until she was favored with entire resignation, expressing only a few days before her death, that her day's work was done. Cousin M. appears to feel his loss most sensibly; but with the other members of the family, supports it with becoming fortitude and composure. J. T. has also buried his wife within a few weeks. His loss, as well as our cousins, will be most sensibly felt in their immediate families. A number of children are hereby deprived of a mother's care, at a period when they appear most to need the love and direction of her who, beyond all others, must naturally feel most interested in any thing that relates to their comfort and happiness. But we are sometimes told it is over such He whose love far transcends that of any earthly friend, is specially mindful; and if the conduct of those early deprived of her who was the support of their infancy, be such as to invite His peculiar care, they will find a sure Friend in trouble, and a support and comfort when all earthly gratifications lose their power to divert the mind from the trials that must await this uncertain state of being."

2d mo. 15th, 1835. "— had an appointed meeting here yesterday week; also attended our Quarterly Meeting. She had a good deal to say to us, holding forth the language of encouragement and consolation to the little few bearing our name. She certainly must rank high among the commissioned servants, evidencing, as she certainly does, from what source her ability proceeds. As is generally the case, — meeting claimed a larger share of her labors than the others composing our Quarter. She attended there on First-day morning; and in the afternoon held one for the members."

"I am now reading a work I feel much interested in, entitled 'Diary of Alexander Jaffray,' with an account of the rise of Friends in Scotland. He joined our Society at an early period, and his diary very interestingly sets forth the gradual preparation of his heart to receive doctrines which rendered their possessor obnoxious to a series of sufferings, calling for the exercise of strong faith, and firm dependence on that spirit of the Redeemer so much ridiculed by the professors of that day; yet so mighty to sustain the humble and devoted few, who felt it indeed sufficient to support them, as its direction was heeded, to a haven of rest and true peace."

(To be continued.)

Reformatory and Industrial Schools in England.—At the present time there are 64 reformatories in Great Britain, 50 of which are in England, and the remaining 14 in Scotland. Of these 39 are for Protestant boys, 17 for Protestant girls, 5 for Catholic boys and 3 for Catholic girls. The number of juvenile offenders under detention in these schools on December 31, 1866, was 5335, being an increase on the corresponding number on December 31, 1865, of 420.

During the year, 1207 inmates have been discharged, of whom 938 were boys and 269 girls. Of these 69 emigrated, 155 went to sea, 20 enlisted, 33 were discharged on account of disease, 13 as incorrigible or as having been reconvicted and sentenced to penal servitude, 34 (viz.: 27 boys and 7 girls) died, and the rest are in various occupations in England. The total expenditure for the year ending December 31, 1866, was £102,191 15s. 4d., and the receipts were £104,318 14s.

In the industrial schools at the same period

2566 boys and girls were detained, showing an increase of 504 over the year before. In addition to these, who are lodged and boarded as inmates, about 2000 children attend as day pupils, receiving instruction and being partly fed. The income of all the certified schools amounted to £49826 2s 10d.

The Pall Mall Gazette says: "The probabilities are that in the course of the next few years the system of industrial schools will be considerably extended. Of late the opinion has very properly gained ground that something ought to be done for the ragged and starving children who crowd the streets, and whose very condition implies criminal negligence or helpless poverty on the part of their parents. Several experiments have been tried, and to a very great extent they have all proved successful. It is impossible to visit any of the certified industrial schools in Middlesex, or such institutions as the Boys' Refuge in Great Queen street, or the training-school Chichester, without seeing that the immediate good done is immense.

"There is no comparison between the condition of the boys at the institutions and those in the streets. In the latter they are miserable themselves, a nuisance to all with whom they come in contact, and the chances are they become dangerous and costly members of society; while in the former they are comfortable and apparently happy, and give promise of turning out useful citizens. The danger is that very poor parents should be so impressed with the comfort and good to be found at these institutions as to neglect their children on purpose to have them sent there.

"The results of the three years, 1863, 1864 and 1865, are certainly satisfactory. In these years 2793 boys and 727 girls have been discharged from the English and Scotch reformatories. Of the boys 84 have died, and of the girls, 17. This leaves 2709 boys and 710 girls to be accounted for. Of the boys 1931 (above 72 per cent.) and of the girls 481 (above 67 per cent.) were known to be doing well; 104 boys (less than 4 per cent.) and 104 girls (above 14 per cent.) were reported as doubtful or indifferent; 394 boys (above 14 per cent.) and 60 girls (above 8 per cent.) had been reconvicted; while 250 boys (about 9 per cent.) and 65 girls (about 9 per cent.) also were unknown."—*Evening Post*.

For "The Friend."

A persecuting spirit, even in the present day, to whatever extent it exists, from whatever cause or motive it proceeds, or however it may manifest itself, will sooner or later most assuredly, in proportion to its extent, draw down the righteous judgments of God, as is clearly and sadly exemplified in the following affecting account of Matthew Hide, taken from "Ketty's Early Friends."

"With the same measure that thou metest, it shall be measured to thee again; is a solemn axiom, which was often strikingly verified in the case of the persecuted Quakers, as their records testify. One instance in particular, may here be profitably related; because it is soothing to remark, that sincere repentance (as we may humbly hope) mingled with, and ameliorated the bitterness of that cup of retributive justice, which, in this case, the offender was required to drink of.

"The individual alluded to, was one Matthew Hide, a person of some note in the city of London; who had made it his business, for the space of nearly twenty years, publicly to contradict the Quakers in their meetings, and, as far as he could, to disturb them in their mode of worship. It would seem, however, that a blind zeal to put

down what he considered as *heresy*, was his motive for acting thus, rather than any furious hatred against their retired and serious devotions; which as being so *contrary* and *reproving* to the *lustle and stir of the fleshly mind*, was, no doubt, the great offence for which they were generally so much opposed, and ill used.

"It was not by noise and clamor, but by gaining what they advanced, that this man interrupted the preaching of ministers amongst Friends; inasmuch, that William Penn sometimes he moved to pray very earnestly for his repentance, and to tell him in the presence of many auditors, that God would assuredly plead with him by his righteous judgments; and that the time would come, in which he would be forced to confess the sufficiency of those very principles which he then opposed.

"This prophetic warning, at the close of many years, was at last affectingly verified; for this Hide, being by sickness brought to the brink of death, began to take that new and distinct view of things, which is seldom or never taken, in times of health and worldly prosperity. Oh, it is an easy thing to dispute about truth; and to contend for one way against another, whilst we appear to have time enough before us, to follow which way we choose! But when the soul is brought into that amazing state, in which an untried eternity is before it—that which brings into peace with God—that (call it by what name you will—deride it how you may)—which has power to support, to comfort, and to direct, in times of tribulation—that is found to be the truth—the tried and everlasting truth.

"And now in the hour of his great exigency, when principles were to be proved, this man was reminded by the monitor within, of those of Friends. Well-sayed—well proved—doubtless he had seen them oftentimes; himself having been one that had helped to try them. Ah—there was no chaff there! no vain words without a meaning—no letter doctrines, dry and dead as the unbelief to which they spoke—no empty notions—no supples, lifeless phrasesology—but Christ the true Vine—the good Shepherd, breaking the bread of life through his own true and faithful servants—these were things he remembered—and alas!—remembered also, that they were things which he had mocked and rejected.

"But though it were so, he believed that as the ministers of a merciful Lord, he had but to ask their attendance at his dying bed, and the request would be granted. He therefore desired that George Whitehead, and some of his friends might be sent for; and although it was late in the evening when the message was delivered to them, they immediately visited him.

"I am come," said George Whitehead, "in love and tenderness to see thee."

"I am glad to see you," said Hide.

"If thou hast anything upon thy conscience," said Whitehead, "I would have thee to clear it."

"To this Hide returned for answer, that what he had to say, he spoke as in the presence of God. 'As Paul was a persecutor of the people of the Lord,' he said, 'so have I been a persecutor of you, his people; as the world is, who persecute the people of God.'

"He added more; but being extremely weak, his words could not well be understood.

"Thy understanding being darkened," said George Whitehead, "when darkness was over thee, thou didst gainsay the truth, and people of the Lord; and I knew that that light which thou didst oppose, would rise up in judgment against thee. I have often, with others, labored with thee, to bring thee to a right understanding."

"To this Hide made answer, by again declaring as in the presence of God, that he had done as in persecuting Friends; and that he was heartily sorry for it; adding, 'The Lord Jesus Christ has mercy unto me!—and the Lord increase your number, and be with you!'

"After some interval of silence, George Whitehead addressed him with an earnest entreaty to ease his conscience of every burden that bore upon it. 'My soul,' said he, 'is affected to bear testimony against thy evil, as the Lord hath borne thee a sense of it. In repentance, there is mercy and forgiveness; in confessing and forsaking sin, there is mercy to be found with the Lord; who, in the midst of judgment remembers mercy that he may be feared; and after a little discourse, and some intervals of silence, he deeply inquired, 'How is it with thy soul? I thought not find some ease?'

"I hope I do," answered the dying man; "if the Lord should lengthen out my days, I should be willing to bear a testimony for you, as public as I have appeared against you."

"And if the Lord should not lengthen thy days," said Whitehead, "dost thou desire what thou sayest, should be signified to others?"

"Yes," he replied; "I do"—and perceived him to be suffering much from weakness, want of breath, George Whitehead and his friends took their leave of him, commending him to mercy and forgiveness of God.

"As this occurred on a Saturday night, several times desired, after the Friends had withdrawn, that he might be permitted to live till next day; since, as it was on a Sunday that had most often opposed them in their meet for worship, he now wished on that day, to witness in his favor.

"But this was not allotted to him; he died in about two hours after the above interview; signifying before he departed, that he favored to feel some relief in his spirit."

The Dismal Swamp.—The New York Tribune says: "This is probably the largest available deposit in America, if not in the world; its availability arises in a great measure from the fact that a canal large enough for small boats traverses its centre. Its extent was discovered March, 1728, by the surveyors of Virginia and North Carolina State Line. It required eight days' diligent labor to make the sage where that line crosses the swamp. Although its surface is so covered with roots that a plank cannot travel over it; yet a pole can anywhere thrust down from 10 to 40 feet through the peaty substance below. This swamp is everywhere covered with a dense growth of timber, smaller plants which have been growing and decaying from time immemorial. All this furnished the substance of which peat is formed to such an extent that the supply is inexhaustible. This is contrary to the received scientific opinion that peat is formed only in cold climates. Evidence to the contrary is here patent. The companies at least have been organized have several of Leavitt's Peat Machine work upon the banks of the Dismal Swamp; and they find a ready market for their product. The steamboats pass up the Great I. Swamp Canal, within 50 rods of their work. The engineers of these boats are so much pleased with this fuel that they have contracted to all the companies make with their present facilities, at \$6 per ton. Other applicants for fuel are already numerous, and a coal-dealer at Richmond has made written application to secure control of the entire product of the

ELEVENTH MONTH 23, 1867.

INDIANA YEARLY MEETING.

(Continued from the printed Minutes.)

Indiana Yearly Meeting was held at Whitewater Meeting-house, in Richmond, Indiana, on Fourth-day, 10th mo. 2d, 1867. Epistles from the Yearly Meetings in correspondence with it were read, also the general epistle from London, and a committee appointed to prepare replies to the former. Charles F. Coffin was appointed Clerk. An annual report from the Committee on Freedmen was read, and a lively interest in that portion of our fellow-citizens was manifested. The report contains some interesting facts, and from it we learn that those adults and children at Helena Asylum, who in the report of the committee last year, were spoken of as having become members of the Society of Friends, are enrolled "members of a religious meeting" and as was open for it, may be joined in membership with Friends of Indiana Yearly Meeting." Over \$18,000 had been expended in this concern during the year. A report was read from the committee having charge of Earlham College: the average attendance during the past year was 160, and the whole number entered in the two sessions was 257, of whom 169 were members among Friends, and 88 were not members. The expenditures amounted to \$32,345.46. The committee appointed for the purpose last year, reported having forwarded the "address" to the " Wesleyan Methodist Conference." "An epistle from the Indiana Yearly Conference of the Wesleyan Methodist Connection in America" addressed to this (Indiana) meeting was received and read. The Clerk was directed "to acknowledge the receipt of this christian and brotherly address, and to inform the Conference that it has been read in this meeting, and has renewed feelings of interest and christian love towards them." The committee that attended the opening of Canada Yearly Meeting reported having so done. A committee was appointed to consider the propriety of making some change in the time of holding the Yearly Meeting. The report of this committee subsequently made, that "the Meeting be opened on the Fourth-day after the last First-day in the 9th month, was approved." After reading the queries and answers, a "Minute on the state of Society" was adopted and directed to be read in the Quarterly and Monthly Meetings.

Nine persons are reported as having been recorded as ministers during the last year. From the statistical reports it appears there are 13,984 members of the Yearly Meeting; 567 have been received during the past year, and 56 "ceased." The committee appointed last year to propose "some plan by which greater unity of action may be brought about amongst the different Yearly Meetings of Friends, and which might, if possible, lead to the adoption of a uniform discipline," reported "way did not open to propose any action," which was accepted by the meeting. The following extract from the report of "the Acting Committee on Indian concerns" is interesting: "The school has been kept up during the past year with an average attendance of thirty-five scholars, and is progressing to good satisfaction; the children have made considerable advance in their various studies, including reading, writing, arithmetic, geography and English grammar. The boys have been instructed in farming, having done quite an amount of work the past season, and the girls have received instruction in the

for that market. The cost of labor there is less than at the North, as they employ men, mostly at a dollar a day. We have samples of this fuel which cannot be excelled in quality in any northern region.

Dredging, it is found that the roots of reeds which are all upon the surface or not over two feet below; then the mass is perfectly plastic, and firm that it can be cut into cakes of any size that can be handled.

much of the Dismal Swamp lands are not covered with timber, but contain a buried forest, the logs of which are as sound as they are aged.

It is a fact worth knowing that operators in well as in other peat swamps are generally negroes. During the time of slavery, the deepest of this swamp were always inhabited by negroes who built their cabins elevated upon stilts above the water. As the whole ground becomes covered as fast as cleared of peat, it can be excavated by steam dredges, carried in boats to the dredging machines, and from them shipped on small vessels navigating the canal. The water in Lake Drummond is remarkably clear, although of a reddish color. Upon a part of the bottom has yet been found, but the peat at the lowest depth is equal in quality to that at the surface. The peat appears to have many antiseptic qualities as that of the Irish peat. One of the peculiarities of the Dismal Swamp water is that it never spoils at sea."

Selected.

On the 4th day of the Fourth month (about the year 1700) I was drawn forth to wait on the Lord, and I was waiting, the consideration of dear children whom the Lord had taken to himself in their innocence, came before me, and I blessed his holy name for his great love to them and me, in that they are gone to rest, and shall never partake of those excruciating sorrows, those that remain in the world. Then my soul was poured forth before the Lord for them that remain, that as they grow in years, they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I could rather follow them to their graves whilst they were young, than that they should live to the honor of His worthy name. Then a moral and weighty concern came upon me for dear children of Friends that are grown up, and do not understand the yoke, nor bear the cross. Obey that ran through my soul. In the anguish and bitterness of my spirit, I said, "Lord, wilt thou do with Friends' children when they come off the stage of this world? Wilt thou raise up children, and not those of believing parents?" This was the word that lively sprang into my soul. They reject my counsel, and cast behind their backs, and will have none of my proofs; and though my hand be stretched forth till the day long, yet they will not hear, but are their own heart's lust. Then I said in my heart, "Lord are they all so?" The answer there are some that are innocent, whom I will bless, and they shall shine forth to my praise. O my Friends! dwell and abide in the innocent love, that so the blessing of the Lord you may feel it to descend upon you. As for you that "reject the counsel of the Lord, and cast his law behind your backs, and will have none of his counsel," sorrowful sayings concerning the children of believing parents—you who are under the blessing of the Truth, which will do you no good unless you return unto the Lord, I desire that you all return unto him, whilst the day of a suffering merciful God lasteth. But if you

still reject the counsel of the Lord, the many faithful warnings you have had, how will you answer it in the day when he cometh, "To render unto every one according to their deeds?" And now, something further is with me to parents. Dear friends, you that have been convinced of God's unchangeable Truth, and have known the operation of it, working out and bringing down that which was of a contrary nature to it; Oh! that we may all abide faithful in His work, and retain our integrity to the Lord, then let our breathing cries and prayers be offered up to the Lord for our children, that he would be pleased to look down in mercy upon them, and visit them as he did our souls. David said, "If I regard iniquity in my heart the Lord will not hear me;" so I desire we may all be clear in our offerings before the Lord, that he may smell a sweet savour from them.—*Hannah Carpenter.*

Amber.—The yield of amber in the Samland, the district between Königsberg and the Baltic, was recently 5300 pounds in one year. Amber is found on the sea coast of Eastern Prussia, and on the shores, at the bottom of the Fresh and Curish Hafes. It is fished for in the surf with nets, or dug up out of the sands, but the most successful method is to dredge for it at the bottom of the water. In former times amber was only procured by picking it up on the seashore, but it has since been discovered that large amber fields exist from sixteen to thirty feet below the surface of the sea, in a tertiary stratum. The digging up to 1862 had yielded very fair profits, but by the system of dredging, a Memel firm in one year obtained 17,500 pounds of amber, at a cost of about 53,000 Prussian dollars. In 1863 the quantity collected by this method was nearly twice as large; in 1865 more dredging machines were in operation, and 50,000 pounds of amber were raised. In 1866 the quantity had increased to 73,000 pounds. At present, about fourteen machines, and above four hundred workmen are employed in dredging, who work day and night if the Haff is not frozen up. The Memel firm pays about 4000 Prussian dollars per annum to government, in rent, and the current expenses are said to amount to 180,000 Prussian dollars a year. Similar works are about to be established in the Fresh Haff, near the Port of Pillau. The quantity of amber thrown up by the sea of late years has been inconsiderable; the exact amount, however, cannot be ascertained, as the fishermen who collect this mineral sell it privately in small parcels. The amber found at Memel is of excellent quality, and is considered to be particularly adapted for pipe mouth-pieces. The prices vary according to the size and quality of the piece, from five silver groschen to eighty dollars per pound. The largest piece ever found in the neighborhood of Memel weighed about five pounds, and was valued at about four hundred Prussian dollars.—*Late Paper.*

The Way to Peace.—I have never known an easier way to favor with the Lord of life and glory, than that of passive submission to all His holy will concerning us, even under dispensations most proving and mortifying to the fleshly mind.—*Sarah (Lynes) Grubb.*

At Divine Disposal.—It is to my mind as clear as the day, that, let us be how we may occupied in this life, whilst we are unreservedly at Divine disposal, and no longer, are we in the full discharge of this duty, which will bring its reward.—*Sarah (Lynes) Grubb.*

various branches of housewifery, including dairy operations." The committee appointed last year on "the request for the establishment of a Yearly Meeting at Wilmington, Ohio," reported unfavorable thereto, which was accepted.

A committee was appointed to take into consideration the propriety of "holding General Meetings at different points within our limits," and they deemed it advisable to hold such meetings, "to report as to their object and character, as well as the times and places they should be held." This committee reported at another sitting in favor of holding such meetings, not more than two in a year. A "Committee of ten men and ten women Friends to be appointed to co-operate with similar committees to be appointed by such Quarterly Meetings as may see fit to take part in such General Meetings," "to determine the time, place and length of continuance of such meetings." The "leading object of these meetings should be Divine worship; but it may also be right and proper to devote some time to the consideration of subjects of general interest to Friends." The Yearly Meeting adopted the report and appointed the committee proposed. The number of those between six and twenty-one years of age reported 3287; of whom 2001 have attended school during some part of the past year; 1292 at schools under the care of Friends, and 1226 at schools uncontrolled by Friends. "The Central Book and Tract Committee" made report of their labor during the year, which was approved, and the Treasurer of the Yearly Meeting directed to pay \$1000 annually to that committee, to aid in the distribution of books and tracts. "A standing committee on the subject of Peace" was appointed, and the Quarterly Meetings directed to raise \$2,400 to "carry out the object in view." They were also directed to raise \$4,500 for general purposes. Epistles to ten Yearly Meetings were read and directed to be forwarded. The meeting concluded on the 7th of 10th month.

SUMMARY OF EVENTS.

FOREIGN.—The *Paris Monitor*, in its official column, announces that the Emperor, seeing that Italy is resolved to do her duty, and fulfil all her obligations under the convention with France, has withdrawn the French troops from Rome to Civita Vecchia. A Paris dispatch of the 17th states, that the French troops were making preparations to go into winter quarters at Civita Vecchia. The *Florence Gazette* publishes a diplomatic note from Prime Minister Menzies, which declares that the suppression of the temporal power of the Pope is indispensable to the maintenance of good relations between France and Italy. The French government has issued a second note, wherein even the third-rate Powers of Europe are called to join the conference on the Roman question. The Italian government and the Pope alike, object to the proposed conference. It is said the Powers are divided on the subject, and that Spain alone supports the temporal power of the Pope. Late dispatches from Italy, say that the feeling against the French has reached a perfect furor. The authorities have taken steps to prevent another outbreak, which is deemed imminent, and more French troops have been dispatched from Toulon to Civita Vecchia. King Victor Emmanuel and General Menzies have become very unpopular. French has joined the Italian Government, and called out the reserves and ordered the formation of three large camps. Garibaldi is still in confinement.

Late dispatches from Athens state that since the failure of the Turkish mission to Crete hostilities have been resumed in the island.

The Swiss Congress approved the new postal treaty negotiated with the United States of America.

The new Captain General of Cuba, Lersundi, will sail from Cadiz on the 30th inst. for Havana.

By a royal decree Porto Rico has been placed under the government of the Captain General of Cuba.

Private advices from Paris report, that many political arrests have lately been made by the police in that city. It was rumored that the existence of a secret society, of an alleged political character, had been made

known to the government, and that these arrests were made in consequence of the discovery. The French tax on grain in foreign vessels has been removed.

The 13th of the month of the Convention of the North Germany assembled at Berlin on the 15th. The session was opened by the King of Prussia, who read the usual speech from the throne. The king declared that the relations of the confederation with the other nations of Europe were entirely satisfactory, and he believed there was no probability of the peace of the confederation.

The Cabinet of England, which for a long time has had the subject under consideration, has resolved to place all the telegraph lines of Great Britain under the direction of the Post-office Department.

A loan of \$1,000,000 for the Honduras Railway has been introduced in London. The loan is for the construction of a railway through Honduras, Central America, from Porto Cabello, on the Atlantic, to the Gulf of Fonseca, on the Pacific.

The Island of Porto Rico has been devastated by a hurricane. It is stated that a thousand houses have been blown down, and three thousand heads of stock. The cane crop was destroyed and great numbers of cattle have been killed.

A dispatch from Alexandria, Egypt, says that the American Consul-General at that port has induced Ismail Pasha, the Viceroy, to issue a decree permitting the return of the Egyptian American Missionaries and native Christian converts who had been exiled from the country.

The French Chambers were opened on the 18th. The Emperor in his speech declared there was no longer any objection to German unity and consolidation, on the part of the French government.

Consols 94 1-16. U. S. 5-20's, 76½. The Liverpool markets were quiet and steady. Cotton, Orleans, 81-11-16; uplands, 81-12. Bradstuffs unchanged.

UNITED STATES.—Philadelphia.—Mortality last week, 210. Of consumption, 29; cholera, 3; old age, 8.

The South.—A call has been issued for a Southern Agricultural Convention, to meet at New Orleans on the 16th prox. It is to be composed of colored delegates only, and is to embrace representing of every southern State.

The Alabama Reconstruction Convention has adopted a memorial to Congress asking the removal of the U. S. Marshal, and that all taxes paid by these 9th mo. 1st last, shall be refunded to the producer. Gen. Swayne has issued an order giving the freedmen a lien on the crops for their wages.

The official vote of Georgia has been declared as follows: The registered voters numbered 188,647; the vote cast was 106,410; for the Convention, 102,983; against the Convention, 41,27—majority for the Convention, 98,156. The number of whites voting for the Convention was about 36,500.

The States of Arkansas and Florida have voted in favor of holding conventions under the Reconstruction acts.

Savannah is now the leading cotton port, outranking even New Orleans. While the receipts at the latter port from the 1st of the 9th to the 1st of 11th months were but 35,616 bales, they footed up for the same time at Savannah 45,554 bales; at Mobile, 31,710 bales, and at Charleston but 22,919 bales, those of Savannah being nearly double those of Charleston.

The Indians.—Fort Laramie advices of the 12th inst. state a council was held with a few of the Crow Indians on the 11th inst. They desire to remain in their own country. The Sioux were not represented, and will not come to Fort Laramie until next spring, but request General Hareley to meet them at Fort Phil. Kearny.

Muskegon.—General Rousseau, Governor of the new territory of Alaska, telegraphs that he reached Sitka on the 18th ult., and a formal transfer of Russian America to the United States was made on the same day. All well, and all satisfactory. The revenue cutter Lincoln arrived at Victoria from Sitka on the 11th inst. and had been many with heavy rains, no less than 37 inches having fallen in the 8th and 9th months. An exploring expedition had returned to Sitka with a large botanical and conchological collection. The party had determined the latitude and longitude of several places.

The ships happened to 5525 ships and 500 steamers during the first half of 1867, according to the returns of the London Lloyd's. Of these 1072 ships and 37 steamers were totally lost, with 687 human lives.

It is understood to be the decision of the Treasury Department that unless the holders of 7-30's will present their notes for conversion into "new currency," the option to make such conversion is lost, and the 7-30's will afterwards be paid in greenbacks.

The statement contained in recent dispatches from

Mexico announcing the arrival of General Banks in that country, is incorrect. He was recently at his home in Cham, Mass.

The schooner at Matamoros, on the 7th and 8th of month, caused loss of property valued at \$5,000. Six hundred houses were destroyed, and the ranch thirty miles around. All the river steamers shared the destruction. Many persons were killed or injured.

Commander Sands reports to the Navy Department that the schooner "Albatross," of 14th mo. 1st was the most brilliant since 1833. One thousand men were seen in half an hour, and two thousand in the twenty minutes. Observations with similar results made at Albany, Chicago, Detroit, and many other places. At Paris the display was very fine. The men were so numerous as to defy any attempt at count.

KANSAS.—Eighty-three representative districts of State elect twenty-two Democrats, and the remainder Republicans and independents. Forty counties give following result: For negro suffrage, 7591; against, 16,714; for female suffrage, 6270; against, 16,365; for disfranchising disloyalists, 11,390; against it, 10,240.

The Markets, &c.—The following were the quotations on the 18th inst. New York.—American gold, U. S. sizes, 1881, 113½; ditto, 5-20, new, 107½; 10-40, 5 cents, 102½. Superfine State flour, \$8.99. Shipping Ohio, \$9.75 a \$10.00; finer \$11 a \$15.50. Chicago spring wheat, No. 1, \$2.29; No. 2, \$2.18 a \$2.20; amber State, \$2.70; Genesee, \$2.97. Canada barley, \$1.59 a \$3.30; Western oats, 80 a 81 cents. Canada rye, \$1.64. Mixed corn, \$1.33 a \$1.35. Middling uplands 8½; Orleans, 10 cents. Cuba sugar, 12 cents; Havana, refined, 16½ a 16½ cents. Philadelphia.—Super flour, \$7.50 a \$8; extras, \$8.50 a \$9.20; family flour, \$10 to \$14. Red wheat, \$2.25 a \$2.55. \$1.63 a \$1.65. Yellow corn, \$1.42. Oats, 73 a 74. Clover seed, \$7.25 a \$8. Timothy, \$2.50 a \$2.75. Flaxseed, \$2.45. The arrivals and sales of beef cattle, at the New York market, 2400. Extra, 73 a 74½ cents per lb. gross, fair to good, 6 a 7 cents common 4 a 5 cents per lb. gross. About 6000 sheep at 4 a 6 cents per lb. gross. Of hogs, 5800 sold at \$1.80 per 100 lbs. net. Chicago.—No. 1 spring wheat, \$1.85; No. 2, \$1.74. New corn, 80 a 81 cents; old, 79 a 80 cents. Oats, 52 a 54 cents. St. Louis.—Spring wheat, \$1.81 a \$1.85; white winter, \$2.40 a \$2.55. Corn, 80 cents. Oats, 65 a 67 cents.

RECEIPTS.

Received from Mary Wilson, O., per E. Hollingshead, \$1.25, to No. 52, vol. 41.

WANTED.

Either an old or new copy of "A short account long journey from Babylon to Bethel," by Stephen H. Burleigh, address M. Balderston, 902 Spring Garden or Office of "The Friend."

NOTICE.

A suitable Friend and his wife are wanted to assist and manage the affairs of the family under the direction of the Committee for the gradual Civilization and improvement of the Indian natives at Tusnessa raugus Co., New York. Friends who may feel minds drawn to the service, will please apply to Joseph Elkington, No. 733 So. Second St., John M. Kighin, Camden, N. J., or Wm. Carson Sharpe, Jr., St. Louis, Mo. Richard B. Ealy, Marshalltown, Chester C. Joseph Scattergood, 413 Spruce Street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE, NEAR SPAERFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSEPH A. WATSON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIOTT, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house, New York, on the 13th of 11th month, S. H. HAYES, of New York, to MARY E., daughter of Cooper, of the former place.

DIED, in this city, on the 25th of 10th month, HILYARD, Jr., in the 22d year of his age, a native of Burlington Monthly Meeting.

WILLIAM H. FILE, PRINTER, No. 422 Walnut street.

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When paid quarterly in advance, five cents.

For "The Friend."

Friends in Norway.

(Continued from page 99.)

In the latter part of the year 1821, Thomas visited Norway. He spent some time at Alesund, meeting regularly with the few Friends there, and attending to such other religious duties as presented. From thence he went to Bergen. The following extracts from his journal speak of Friends there, and of his labors at that time:

"Fifth-day. Attended the usual meeting for Friends at this place. Most of their wives, and many strangers, gave their attendance. At the close of the meeting, a solid crowd of men, unknown to Friends, stood up, much apparent exercise of mind, and exclaimed themselves in a feeling manner, which produced a solemnity over the meeting. We afterwards learned, that a person, who was at the meeting I had at Christiansand, had written an account of that meeting to some of his friends at Bergen, which had brought this and other persons to the meeting that day."

"At the close of their meeting for worship, two months' meeting for discipline was held. Two of this country require all, without distinction of sect, to render an account, to persons appointed by government, of all marriages, births, deaths, that take place in each parish; which duty Friends here had not complied with, and which they had brought themselves under difficulty to perform. As I had been informed, by some in audience, that this omission, on the part of Friends, was deemed obstinacy and opposition to the will of government, and as I could see no ground for refusal to comply with the requisition, in order to prevent a continuance of this omission on the part of Friends, I drew up a minute, and translated for the approval of the two Friends' meeting, to become a standing minute on minute-book, and be the first minute always read, and to be replied to by Friends who should be appointed to receive these accounts, and hand them to the persons appointed by the government to receive this information."

"Being constrained to labor with Friends, I brought about a better observance of true order amongst them. I recommended that, when they discovered that any of their members, who were constant attenders of their meetings, walked disorderly, or heard reports of

them to their disadvantage, they should labor with them in private, as being the way to promote the unity of the one Spirit, which is the bond of true peace; and that they should be especially careful how they judged those of other religious Societies, or meddled with them, relative to their religious rites and ceremonies, unless they were well assured in their own minds that necessity was laid upon them so to do.

"Also, to avoid a too familiar intercourse with those of other religious professions; but to keep in view, that Israel (of old) was to dwell alone; because, if we run into the way of temptation, for the sake of gratifying our natural inclination, let it be in whatsoever way or manner it may, we cannot expect to receive that Divine support and protection essential to our escaping the danger we thus willingly expose ourselves to. I felt thankful in believing these remarks, from observations they produced, were reasonable and well received."

Thomas Shillitoe gives an account of a large, crowded meeting, in which he spoke without the assistance of an interpreter, yet to the contrivance of many hearts, and much to his own relief. Many present knew a little of the English language; and some who did not were much affected by the power of Truth. The meetings on the usual meeting days were largely attended, and generally very satisfactory. Several of the persons in power and authority, upon whom he called, evinced a considerate and kind disposition towards the Society, but laid great stress on those of Stavanger being recognized by the Society in England. T. S. showed some of these the epistles which the Meeting for Sufferings in London had addressed to the Friends of Stavanger; also the Book of Extracts which had been printed for their use, taken from the Book of Discipline published and used in England. This information appeared to give good satisfaction. He says:

"Previously to my departure, I received a visit from two young persons, who have, of late, become diligent attenders of Friends' meetings here, respecting whom, a comfortable hope was raised in my mind, that if they hold on their way as they have begun, they will add strength to this meeting. They were members of the Lutheran church. The young woman had been a diligent attender of her own place of worship, but afterwards absenting herself for a considerable time, the priest sent for her, and inquired if she had any thing against him that was the cause of it; she said she had, and told him she had attended the burial of a man, who was well known to be an irreligious, immoral character; that, in a sermon he preached at the grave, he endeavored to set him forth to the hearers as a man of good conduct, one who had walked amongst men as uprightly as the Patriarch Jacob did; that she durst no longer sit under his preaching; that, for some time, she spent her first-days at home, until her mind was divinely turned towards the meeting of Friends. At first, she met with great opposition from her brother; but, in time, her steady conduct so wrought upon his mind, that he has become her steady companion in attending Friends' meetings."

They appeared to be coming very near to that principle of light and life, which, if fully yielded to, they would become true way-marks to others, and be made instruments, in the Divine hand, of increasing this meeting."

After leaving Stavanger, T. Shillitoe proceeded in a small boat to Bergen, where he had one small religious meeting, to his own satisfaction; hoping that though what was given him to express might be imperfectly translated, yet that the broken fragments might be accompanied by the Divine blessing. In his journal, he says,—

"The preacher of the German congregation, and the consul, had informed me there were two members of our religious Society in Bergen. They were described as very poor, but highly respected by people generally, for their uniform, steady, good conduct. The man came to my lodgings, and brought his wife with him. I was much struck with their neat, clean, and respectable appearance. They were not of our religious Society, but part of a company, who, several years ago, suffered great persecution, on account of their religious principles, in the late King of Württemberg's dominions. On inquiry, it appeared that, in many respects, they held the principles of Friends, with regard to war, oaths, language, and respect of persons. The woman, who appeared very intelligent, gave me an account of some of their sufferings, on their leaving the established religion of the nation. Their number was small; their good conduct so gained the esteem of the king, that he gave them a parcel of land for a settlement; but, in time, their number increased to several hundreds. When this great increase came to the king's knowledge, he withdrew his kindness, and began to persecute them, in which, it was supposed, he was put on by others; casting into prison men, women, and even children (as young as ten years of age); having the men flogged almost daily, until the blood ran into their shoes, to compel them to renounce those scruples which they believed they were called upon to maintain, against war, oaths, flattering language, hat-honor, and other matters of faith. The governor of the castle, fearing lest their constancy under their sufferings should excite compassion towards them, in the minds of those appointed to execute this rigor of the law, generally attended in person, to see that no part of the punishment designed to be inflicted should be omitted. One day, the individual who had been an instrument in the Divine hand of gathering this religious body, being brought out to undergo his punishment, the governor standing by to see that it was thoroughly inflicted, the poor man, whilst under his sufferings, addressed the governor in nearly the following words:—'The Lord will reward thee for thy cruelty, in that thou art so unmerciful towards us.' At which the governor smote the poor man several times over his breast with his sword, saying, 'Dost thou *thou* me?' To which the poor man replied, 'I say the Lord will reward thee for thy cruelty towards us; and thou shalt never again be able to witness such acts of cruelty towards us.' At which the governor spurred his horse, and the beast set off with such speed that

he fell with him, whereby his sword was forced out of its sheath, and entering his body at the hip, wounded him in such a manner that he never was able to leave his bed while he lived. This circumstance reaching the king's ears, he gave orders that those who had the poor sufferers in their power should be careful not to endanger their lives when punishing them. Another of the officers was equally cruel. * * After long and severe imprisonment, the king gave them their liberty, on condition that they left his dominions."

From the time of T. Shillitoe's visit Friends continued to hold their meetings for worship and discipline regularly, till the year 1825, when the meetings for discipline ceased to be kept up. The cause of their being discontinued appears to have been a division or strife amongst the members, on account of a person, not in membership, pretending to have had high revelations, and wanting to be regarded as a gospel minister. Some of the members embraced his views, accepted his testimonies, and wished him to be admitted as a member of the Society. Others, on the contrary, were dissatisfied, and could not agree with him. Amongst these was Elias Tasted, who earnestly contended for what he believed to be the pure testimony of truth. A few uniting with him, and remaining firm, most of the others resigned their membership. The small number remaining, of about four persons, kept up their meetings for worship steadfastly; though many prophecies and hard speeches were pronounced against them by those who had left.

In the year 1830, Friends in Norway were forbidden to hold their religious meetings; and those of Stavanger were required, by the local authorities, to keep within three-quarters of a mile around the town. One of them, named Iver Halversen, whose farm lay at a greater distance, wrote a letter of remonstrance to the government. It was dated Stavanger, 7th mo. 19th, 1830. It is addressed—

"To the king, or those into whose hands this may come.

"The reasons assigned by Iver Halversen for dissenting from the public worship.

"I have lived on my farm twenty-two years, and have attended to the king's laws, although I am charged with not submitting to his commands like others. I wish him to examine our principles, and uphold us in our just rights—a people who desire that peace and morality may prevail in our native country, and that the king's government may obtain the blessing of God.

"To becrave me of my land, will cause the ruin of myself and family. I am a free man, endeavoring honestly to live by my daily labor.

"Remember Gahalael's counsel to the Jews, in the case of the apostles, by which we may perceive (in his pleading for truth) that true Christianity is through faith in Christ; therefore we look higher than ourselves. We look beyond compliments and mere outward observances, desiring to experience a pure, upright heart, and a freedom from sin, even in this life, through the blood of the Lamb—through Him who knows all our thoughts, words, and actions.

"They who exert their authority to the disturbance and injury of peaceable men, should consider that their power is limited to the body, and to this present life. The prophet Daniel who faithfully attended to his duty to God, was delivered from his persecutors; and we trust that He who preserved him, will also protect us, whom we must serve and obey rather than men. Many thousand persons are permitted to dwell quietly under their respective governments, who have embraced the same truth as we have, seeking to do the will of God.

"The righteous (as we read in the New Testament) walk in the light; and though they meet with many trials, they forsake wrath and bitterness, and endeavor to live in peace; for the Spirit of Christ enables them to bring forth good fruit, which all experience who fulfil his law. I have witnessed this in my own heart, and have seen the Lord's goodness towards those who live in his fear, and keep his commandments.

"The magistrates of Stavanger have forbidden us to hold our religious meetings; but they cannot limit our conscience towards God. Over this the king and government have no control. We have no command of men for our faith, any more than Daniel had, when a decree was made by the king, which was likely to ensnare him. Even now, as at that period, there have been, and are, some who valiantly confide in God. Should it fall to our lot to have our freedom taken from us, yet we must do the will of God. Our Lord Jesus Christ said to his disciples, 'Ye shall be hated of all men for my name's sake.' The apostle James, addressing some in his day, says, 'Ye have condemned and killed the just, and he doth not resist you.'

"We love religious freedom, exempt from persecution, and seem to be compelled to this vindication of our conduct. We desire that the king and our rulers may walk in the light and strength of the Lord, and be clothed with that lamb-like nature, which establishes unity (and peace) amongst men.

"I am aware that some, under the christian name, have not abode in the truth, but are an offence and a stumbling-stone. The offences of these are imputed to those of the same profession; yet we wish our own hearts to be established in the truth, rather than specify the errors of others.

"We earnestly crave the king's influence, * * * being often engaged in prayer to God for his welfare, that of our country, and that his people, of every class, may walk uprightly all their days, to the honor and praise of God.

"I entertain a hope that government will not prevent us from serving Christ, who will judge all, and visit for injury done to his faithful people.

"IVER HALVERSEN REVERED."

(To be continued.)

The Telescope.

We might be apt to think, on a slight view of the matter, that there can be no immediate relation between the grinding and polishing of an optic glass, and fitting two or more of them in a tube, and the enlargement of our views of the Maker and Governor of the universe. Yet the connection between these two objects, and the dependence of the latter upon the former, can be fairly demonstrated.

The son of a spectacle-maker of Middleburg, in Holland, happening to amuse himself in his father's shop, by holding two glasses between his finger and his thumb, and varying their distance, perceived the weathercock of the church-spire opposite to him much larger than ordinary, and apparently much nearer, and turned upside down.

This new wonder excited the attention of the father; he adjusted two glasses on a board, rendering them movable at pleasure; and thus formed the first rude imitation of a perspective glass, by which distant objects are brought near to view.

Galileo, a philosopher of Tuscany, hearing of the invention, set his mind to work, in order to bring it to perfection. He fixed his glasses at the end of long organ-pipes, and constructed a telescope, which he soon directed to different parts of the surrounding heavens. He discovered four

moons revolving around the planet Jupiter—on the surface of the sun, and the rotation of the globe around its axis—mountains and valleys on the moon—and numbers of fixed stars which scarcely one was visible to the naked eye.

These discoveries were made about the year 1610, a short time after the first invention of the telescope. Since that period, this instrument passed through various degrees of improvement, and by means of it celestial wonders have been explored in the distant spaces of the universe which in former times were altogether concealed from mortal view. By the help of telescopes combined with the art of measuring the distances and magnitudes of the heavenly bodies, our view of the grandeur of the Almighty, of the plenitude of His power, and of the extent of His universe empire, are extended far beyond what could have been conceived in former ages. Our prospect of the range of the Divine operations are no longer confined within the limits of the world we inhabit; we can now plainly perceive that the kingdom of God is not only "an everlasting dominion," that it extends through the unlimited regions of space, comprehending within its vast circumference thousands of suns, and ten thousand worlds, all ranged in majestic order, at immeasurable distances from one another, and all supported and governed by Him who created them, "who sit on the heaven of heavens," whose greatness is unsearchable, and whose understanding is infinite.

The telescope has also demonstrated to us the literal truth of those scriptural declarations which assert that the stars are "innumerable." By the invention of this instrument, not more than a thousand stars could be perceived by unassisted eye in the clearest night. But this invention has unfolded to view not only thousands but hundreds of thousands and millions of bright luminaries, which lie dispersed in all directions throughout the boundless dimensions of space. And the higher the magnifying power of the telescope are, the more numerous countless orbs appear, leaving us no room to doubt that countless myriads more lie hid in the distant regions of creation, far beyond the reach of the finest glasses that can be constructed by human skill, and which are known only to Him who counts the number of the stars, and calls them by their names."

In short, the telescope may be considered serving the purpose of a vehicle for conveyance to the distant regions of space. We now consider it as a wonderful achievement can transport ourselves two hundred thousand miles from the earth, in the direction of the moon, in order to take a nearer view of that celestial body.

But this instrument enables us to take a nearer inspection of that planet than if we actually surmounted the force of gravitation, and versed the voids of space, and left the earth at a hundred and thirty thousand miles behind. For supposing such a journey to be accomplished, we should still be ten thousand miles distant from the moon. But a telescope which magnifies two hundred and forty times, can show views within one thousand miles of it; and with a scope such as Dr. Herschel's forty feet re- which magnifies six thousand times, would enable us to view the mountains and vales of the earth as if we were transported to a point about ten thousand miles from her surface. We can view the magnificent system of the planet Saturn by means of this instrument, as distinctly as if we had formed a journey of eight hundred miles in the direction of that globe, which rate of fifty miles an hour, would require a

re than eighteen hundred years to accomplish the telescope we can contemplate the region fixed stars, their arrangement into systems, their immense numbers, with the same directness and amplitude of view as if we had not taken a flight of ten hundred thousand miles into those unexplored regions, could not be accomplished in several million of years, though our motion were as rapid as projected from a loaded cannon.

would justly consider it as a noble endowment for enabling us to take an extensive survey of the works of God, if we had the faculty of sorting ourselves to such immense distance as the sphere we now occupy, but by means of telescopic tube we may take nearly the same view of the dominions of the Creator, with-
 out a foot from the limits of earth.

An instrument may, therefore, be considered an accidental gift, bestowed upon mankind to facilitate the meantime, as a temporary substitute for the powers of rapid flight with which the human mind is endowed, and for those superior powers of motion with which man himself is gifted when he has laid aside this material garment and entered that spiritual world for which he was created, where time and space do not exist, all his acquisitions in knowledge and power will be more fully developed, and where he will be enabled the better to perceive the greatness and goodness of that Heavenly Father who created all things, visible and invisible, who might bestow happiness on all that he pleased, and number of beings which His divine love has created; all which knowledge he has made man with humility and submission.

The Turkish Women.

most striking and painful feature of Mohammedan countries is the degraded position of the women.

The lower classes wear out their lives in the most brutal and ignominious manner, in proportion as they are the scale of rank and beauty (beauty makes a difference) they are petted and caressed, but at the same time guarded with the most jealous care. Any woman in the Sultan's dominions, no matter what her birth and circumstances, may become an inmate of his harem provided she possesses the requisite perfection of face and figure, what is yet stranger, she may often anticipate giving in recognized marriage to some of his chief officers. Yet there is no respect shown because of her nature, her character, her sphere. She is admirable only so far as she contributes to the pleasure of man; and, in all that whatever influence she has is due to her personal charms. Alas for the one who is the object of admiration for her face or form? Her happiness is not of this world, and according to the creed her heritage is doubtful in the world to come.

It is a mistake to suppose that Mohammedan women go abroad. You meet them in every bazaar, but always veiled according to the usual fashion of the place they inhabit, and attended just in proportion as they are valued, so that the more restricted they are the more complimented they must feel. Their dress is everywhere much the same—loose robes, confined at the ankle, a flowing robe or shawl about the waist, and jewels proportionate to the wealth of the wearer—a style much more graceful and desirable than many modes of dress dictated. At Cairo, the women of the lower classes wear usually in the street a black silk or velvet which envelops them from head to foot, and a black veil or screen which entirely conceals

the face, except the eyes. The dress of the poor is similar, but the material is a coarse blue cotton. Hundreds of women of this latter class sit all day upon the ground with a little pile of bread or fruit or vegetables by their side for sale; and through all the oppressive heat never lift their veils, considering it a disgrace, which only the lowest will incur, to have their faces exposed to view, while at the same time perhaps neck and bosom are wholly bare. The young girls at eight or nine years of age assume this veil. In Damascus, a thin bright-colored handkerchief of silk or cotton is drawn over the face and fastened behind. The shrouding mantle here is of white cloth, sometimes of embroidered muslin, and with the wealth of those rich silk fabrics for which Damascus is so renowned. Nowhere, except in sea shells and sunset skies, have I seen such tints as there—yellow pinks, rose purples, orange blues, crimson greens, maroon browns, all shot through with gold and silver thread, a blending that pleases and yet bewilders the eye. The native dyes of Cashmere boast of having more than forty distinct and peculiar hues. I think there cannot be less at Damascus.

In Constantinople the veil gives place to the *yachmac*, a scarf of the finest and most delicate white muslin, which is folded across the head and face, leaving the eyes and part of the forehead uncovered, and pinned or gathered into a knot at the back. Nothing could be more becoming than this gauzy muslin, giving a transparent look to the complexion, enhancing the brilliancy of the soft black or brown eyes which glance from between its folds, and only half hiding the luxuriant hair. I noticed that the prettier the woman the thinner was its texture; and there were some blooming faces to which it was only such drapery as the moss is to the rose bud. Often it was caught back with pearl-headed pins, while pearls hung in the ears or gleamed in a bandeau along the brow. The outer garment, the *feridje*, is more graceful in shape than those worn elsewhere, and falls from the shoulders like a cloak or shawl. Its common material is merino or poplin, of a plain light color—gray, fawn, lilac, maize, and sometimes crimson or green. Rings set with turquoises and diamonds sparkle upon the fingers, but gloves and black shoes are rarely seen, the slipped feet being encased for walking in loose boots of red or yellow morocco.

It is said that many of the Turkish women are wearying of their present prescribed attire, and getting a taste for Western fashions. Indeed, some of them have carried their discontent and envy so far as to spit upon and push down Europeans passing them in a fresh Paris costume. An elegant English lady, residing in Constantinople, told me that she had twice been thus treated in the bazaars of Stamboul. Their own dress, however, is very pleasing, from its simplicity of form and color; and, if they did but know it, unless they could be guided by a faultless taste, they would lose, rather than gain, by the change.

The alabaster smoothness and clearness of skin which many of them possess is doubtless owing to a great measure to their frequent use of the bath—the first and most important part of their toilette. It subserves also another purpose for which women are wholly Eastern. It is a kind of a matrimonial market, and the brokers are the attendants. The customs of society makes it so difficult for young men to see young women, and to judge of their attractions at first hand, that they often go to the matrons of the baths to hear of some one captivating to their fancy; and when such an one is described, if there is no obstacle, negotiations are commenced. In this way, I am told, many marriages are brought about.—*The Independent.*

Nonconformity to the World.

Christians must not conform themselves to the world in their carnal amusements. The taste of men discovers itself in nothing more plainly than in their choice of amusements. It is easy to know what these are, and what is adapted to the corrupt taste of the carnal mind. Worldly men are never so much in their element as when engaged in them; and to enjoy them they will often sacrifice their most important interests.

Among these the amusements of the theatre have the first place; for these the world strongly pleads, and affects to place them on a level with divine ordinances, by saying they can learn as much from a good play as from a sermon. But it should be remembered that serious and means of grace, derive all their virtue from the authority of Christ who appointed them and has promised to bless them; but the advocates of plays can never pretend that Christ has either ordained them, or engaged to put his blessing upon them.

So far as plays from being useful to the cause of virtue, that they are one of the most successful engines of vice that Satan ever invented. Several of the heathen philosophers and lawgivers opposed them in the strongest terms. Plato banished them from the commonwealth. Xenophon commends the Persians for not suffering their youth to hear any thing amorous, thinking it dangerous to add any weight to the bias of nature. Seneca complains that by the stage vice made an insensible approach, and stole on the people in the disguise of pleasure. Tacitus says the German ladies preserved their honor by having no play-houses among them. The Athenians would not suffer a judge to compose a comedy. The Lacedæmonians would not endure the stage under any kind of regulations. The Romans, in their better times, reckoned the stage so disgraceful, that any Roman turning actor was degraded. And we may add that the English laws, till very lately, denominated stage-players rogues, vagabonds, and sturdy beggars. The earliest christians abhorred them. Tertullian, in the second century, says, "We christians have nothing to do with the phrenzies of the race-ground, the play-house, or the barbarities of the bear-garden." Some of the ancient councils ordained that players should be excommunicated, and that even the sons of clergymen must not be present at plays, "it being always unlawful for christians to come among blasphemers." A good writer says, "Will you not avoid this seat of infection? The very air suffices by their impurities, and they breathe the plague. What though the performance be entertaining; what though innocence and virtue shine in some parts of it; it is not the custom to prepare poison unpalatably. No; to make the mischief spread, they must oblige the sense and make the dose pleasant. Thus the devil throws in a cordial drop to make the draught go down, and steals some ingredients from the dispensatory of heaven. Look upon all their fine sentences, their flights of fortitude and their loftiness of style, as honey dropping from the bowels of a toad or the bag of a spider."

Archbishop Tillotson thought plays "a mighty reproach to Britain, and not fit to be tolerated in a civilized, much less in a christian nation." He calls the play-house "the devil's chapel, the school of vice and lewdness."

The dancing of both sexes, and especially in public places, is another species of amusement highly pleasing to the world, but extremely dangerous to good morals. The gayety it inspires, the company into which it leads, and various evils connected with it, render it every way unbecoming the christian, who has the utmost need to

cultivate seriousness and gravity, and to live and act as a pilgrim and a stranger. There is scarcely any thing, not absolutely and notoriously wicked, in which conformity to the world consists more than the amusements of the ball-room. Not a few have been called out of it into eternity; but where is the person who would wish, when summoned to the bar of God, to be found so employed?

Playing at cards is another favorite diversion with the world. The express purpose of this amusement is a sufficient argument against it—it is to *kill time*. Alas, our time is short enough, and will die of itself, we need not hasten its exit. Our days are as a hand-breadth, and our age is as nothing. We complain of the shortness of life, and yet labor to reduce its narrow span. It may justly be doubted whether any game be lawful which depends upon casting a lot, for dealing the cards is of that nature, and is therefore a kind of appeal to God for the success of our play, for "the lot is cast into the lap, but the whole disposing thereof is of the Lord!" But, not to insist upon this, it is really a childish business. It is a poor employment for rational and immortal beings to spend many hours of precious time in throwing about bits of spotted paper. The conversation that accompanies it is generally frivolous and foolish. The passions of avarice and anger are frequently excited, and the tragical consequences of gaming are so perfectly opposed to the christian character, that a good man ought to reject the amusement altogether.

There are other diversions, as horse-racing, &c., as well as conformity to the world in gay, indecent or too expensive fashions of dress, upon which we have not room to comment particularly. There is one grand rule applicable to them all, and which may afford a pretty good test of their propriety or impropriety. You will find this apostolic direction in Col. iii. 17—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him!" Now, can we see a play, dance, or play at cards, "in the name of the Lord Jesus and to the glory of God?" Can you pray for the Lord's presence and blessing on these engagements? A good man once convinced a company of the folly of these plays, by offering to say *grace* before cards, or to pray for a blessing on them. The company felt the impropriety, and asked him what he was going to do! The good man replied, "God forbid I should do any thing on which I cannot ask his blessing!" Common sense forbids you to say, "Lord, go with me to the play-house, and bless the good instruction I go to receive!" or, "Lord, give me a good hand at cards!" Such petitions would be justly reckoned impious; but the impropriety clearly shows that what cannot be done with a good conscience cannot be done to the glory of God, and therefore ought not to be done at all. In all these things the consistent christian must remember the text: "Be not conformed to this world."

From what has been said it is surely evident that it is the duty of christians not to be conformed to this world. It is plain that God's people are a distinct people, and ought to be a separate people. There is a holy singularity, though not an affected singularity, which well becomes them. This indeed requires courage. In certain situations, when persons have been closely connected with the carnal and the gay, and especially with the great, it will not be very easy to come out from among them, and avow that they belong to Christ. Yet, let none despair. The scriptures show us how it may be done: "Whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our FAITH."

This subject shows us the necessity of the new birth. If we would not be conformed to this world, it is necessary for us to be transformed by the renewing of our mind. Be ye transformed—changed into a better form—from being "earthly, sensual, devilish," to become heavenly, spiritual, angelical; and this is done "by the renewing of our minds!" Oh, that Divine Grace may so transform our hearts that we may prove, and prove by our own experience—for nothing else can teach it—how happy a thing it is to be wholly devoted to God, and to be governed in every respect by his sacred will.—*Village Sermons.*

Selected.

THE LAST WALK IN AUTUMN.

O'er the bare woods, whose outstretched hands
Plead with the leaden heavens in vain,
I see, beyond the valley lands,
The sea's long level dim with rain.
Around me all things, stark and dumb,
Seem praying for the snows to come:
And, for the summer bloom and greenness gone,
With wioter's sunset lights and dazzling morn alone.

Along the river's summer walk,
The withered tufts of aster's nod;
And trembles on its arid stalk
The hoar plume of the golden-rod.
And on a ground of sombre fir,
And azure-studded juniper,
The silver birch its buds of purple shows,
And scarlet berries tell where bloomed the sweet wild rose!

With mingled sound of horns and bells,
A far-heard clang, the wild geese fly,
Storm-sent from Arctic moors and fells,
Like a great arrow through the sky,
Two dusky lines converged in one,
Chasing the southward-flying sun;
While the brave snow-bird and the bardy jay
Call to them from the pines, as if to bid them stay.

I passed this way a year ago:
The wind blew south; the noon of day
Was warm as June's; and save that snow
Flecked the low mountains far away,
And that the vernal-seeming breeze
Mocked faded grass and leafless trees,
I might have dreamed of summer as I lay,
Watching the fallen leaves with the soft wind at play.

Since then, the winter blasts have piled
The white pagodas of the snow
On these rough slopes, and strong and wild,
You river in its overflow
Of spring-time rain and sun, set free,
Crashed with its ices to the sea;
And over these gray fields, then green and gold,
The summer corn has waved, the thunder's organ rolled.

Rich gift of God! a year of time!
What pomp of rise and shut of day,
What hopes wherewith our northern clime
Makes autumn's dropping woodlands gay,
What air outblown from ferny dells,
And clover-bloom and sweet-brier smells,
What songs of brooks and birds, what fruits and flowers,
Green woods and moonlit noons, have in its round been ours.

I know not how, in other lands,
The changing seasons come and go;
What splendours fall on Syrian sands,
What purple lights on Alpine snow!
Now how the pomp of sunrise waits
On Venice at her watery gates,
A dream shall to me be Arabian tale,
And the Alhambra's halls are but a traveller's tale.

Yet on life's current, he who drifts
Is one with him who rows or sails;
And he who wanders widest, lifts
No more of beauty's jealous veils
Than he who from his doorway sees
The miracle of flowers and trees,
Feels the warm Orient in the noontide air,
And from cloud minarets hears the sunset call to prayer!

At times I long for gentler skies,
And bathe in dreams of softer air,
But homestead towers would fill the eyes
That saw the Cross without the Bear.
The pine must whisper to the palm,
The north wind break the tropic calm;
And with the dreamy languor of the Line,
The North's keen virtue blend, and strength and joy join.

Better to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with winded nerve to bear
The needles of this goading air,
Than, in the lap of sensual ease, forego
The Godlike power to do, the Godlike aim to know.

Then let the icy north wind blow
The trumpets of the coming storm,
To arouse sleep and blinding snow,
Yon slanting lines of rain transform.
Young hearts shall beat the drifted cold,
As gayly as I did of old;
And I, who watch them through the frosty pane,
Unenvious, live in them my boyhood o'er again.

And I will trust that He who heeds
The life that hides in mead and wild,
Who hangs yon alder's crimson beads,
And stains these masses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine;
Grant what we ask aright, from wrong debar,
And, as the earth grows dark make brighter every star.

J. G. Widd.

Marmalade.—A paper was read in the B. Association on the "Confectionery and Marmalade Trade of Dundee"—a trade which has been in existence for seventy years. Some curious statements were made which we copy:

The quantity of marmalade made in Dundee at the present time amounts to above 1,000 tons annually, for the production of which more than 3,000 chests of the finest bitter oranges are imported from Seville, as it has been found that the oranges grown in and around city possess a peculiar and agreeable aroma, renders them better adapted for the purpose than those of any other district either in Spain or elsewhere. When the marmalade is prepared, a sufficient quantity of sugar is added, to preserve it from being, without in any degree impairing the flavor. About four hundred persons are directly employed at the Dundee confectionery works, and it is added that occupation is furnished to many in connection with them. For example, of the Newcastle potteries is to a large extent employed in turning out the well-known plate for marmalade. Of these there are about on a half millions required every year, costing about £6,500. The marmalade season, may be called—that is, the period during all that is required of this preserve for the supply must be made—usually continues about four months, viz., from the beginning of December to the end of March.

The manufacture of confections is also carried on a very large scale, and embraces an immense variety of lozenges, comfits, candied peels, supplied the constantly increasing demand both at home and colonial markets. The quinquina sugar, chiefly refined, used for the coulis marmalade, and preserves made in Dundee would be difficult to estimate, but it is estimated to amount to two thousand tons annually.

Paper.
"If christians must contend," says Taylor, "let it be like the olive and the fig which shall bear the most and best fruit; let the aspen and the elm, which shall make the noise in the world.—*Late Paper.*"

For "The Friend."

the following article from the *British Friend*, fully expresses the views and feelings of the writer of this, that he hopes it may find insertion in *The Friend*," and lead many to ponder the text seriously.

Those who have no sensible experience of the mercies of God, referred to by the Apostle in passage quoted, and which are detailed in previous parts of the Epistle, especially in the chapter, the appeal will be in vain; but to those who have known something of these mercies, this affectionate and moving exhortation of the Apostle need be in vain, but be listened to and obeyed. To attend week-day and business meetings is one way in which the true Christians among our members may confess their Saviour; though no claim can be made upon our Father for blessings, when we do but draw near Him, we receive, yet through His superabounding goodness, confession of Jesus, and coming to the Father to worship Him in spirit, who seeks, yes, such worshippers, will be greatly blessed to do so, as all can testify who have tried it.

J. E. R.

Barnstaple.

NON-ATTENDERS OF WEEK-DAY MEETINGS.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1.)

Not forsaking the assembling of ourselves together as the manner of some is" (Heb. x. 25.) And the king said unto Arahnah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God at which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver" (2 Sam. xxiv. 24.)

Do not the vacant seats in too many meetings of the Society of Friends, especially on week-days, sadly testify to the neglect of these duties; and is it not to be feared that "the manner of some is" to offer unto the Lord of that which costs them nothing, by presenting themselves before him on the first day of the week, and then, alas! they neglect the assembling of themselves together when the service of the King of the universe, as they imagine, with the superabundant duties or enjoyments of life. It is contrary to most professing Christians to assemble with others for the public worship of God on the first day of the week. There may be little thing of true fealty to him in this. It would seem disreputable, and they would feel conscience-stricken, to omit so obvious a duty; but attendance on mid-week meetings for worship and meetings for discipline is regarded by many as of little importance. They bow to the opinions of their fellow-men as regards first duties; whilst the love and fear of God prove sufficient motives to detach them from their too pressing secular engagements at other times. Very plausible reasons are often assigned for the omission of such attendance—that other duties call for it. In the way—needful attention to business—are of a family—reasonable relaxation—inactivity to spare the time required—deference to employers or partners in trade. Such excuses are to be considered valid if religion were of a trifling matter—if temporal things were to be first, and then the things of God. But the command is clear, distinct, imperative, "Seek ye the kingdom of God;" and no humble creature need fear to accept this in all its comprehensiveness, and with all the consequences it entails fulfillment entails.

The writer believes plain speaking is needed on this subject, and, whilst desiring to plead with the negligent in Christian love, he would that they might very seriously consider whether they are not robbing God of his due, and their own souls of much spiritual benefit, by withholding from him what may cost them something, but which is unquestionably their reasonable service.

Is there not still left amongst us a measure, at least, of that deep and fervent love to Christ and to his cause which so characterized our forefathers, whom neither fines nor imprisonment could deter from attending their meetings? Is the burning zeal of other days no more to be found within our borders? Have those courageous and dedicated ones who feared no evil, but whose hearts were fixed, trusting in the Lord, left no successors? and are we indeed becoming, as a people, faint and feeble in our allegiance and service to our God? Some of us humbly, reverently trust that we are not forsaken of him, but that in many ways He is very graciously condescending to revive his work in our little community.

Whilst freely availing ourselves of every increased facility now offered for scriptural instruction, and of all other means really calculated to promote our spiritual growth, may we never forget the ancient landmarks; never lose faith in the direct influence, guidance, and teaching of the Holy Spirit, or the high privilege of communion with God through him; but rather be willing to be stirred up to greater diligence in the attendance of all our meetings for worship and discipline.

Many can testify that a rich and continued blessing has been bestowed upon them, both outwardly and spiritually, in thus giving up to the calls of duty; and how many have had to deplore a neglect of these meetings as the first steps in declension, which, abating their love to God and their joy in his courts, has led them downward in the path of unfaithfulness and sorrow.

Why should not our younger members seize these opportunities of identifying themselves more fully with a Society which many of them dearly love, and with principles which have stood the test of many a fierce and fiery ordeal?

Let us be faithful to one another, and faithful to ourselves in this matter. Let us ponder in prayer what is due to the Society of which we are members, to the cause of God, and of that dear Redeemer who has done so much for us. If we have been negligent as regards these duties, let us seek in the strength of our Lord to be so no longer, ever remembering the rapid approach of that day when "every one of us shall give account of himself to God."

J. D.

For "The Friend."

Itacolomite—or Flexible Sandstone.

A few weeks ago a brief notice of a specimen of flexible sandstone appeared in "The Friend." A fuller account of this interesting mineral, (by no means so rare as the writer supposed), is here presented—principally condensed from an article in Silliman's Journal, by Chas. M. Wetherill, M. D., of the Lehigh University.

Its scientific name, Itacolomite, is derived from the mountain Itacolme in Brazil. It is a quartz rock, with a little tale or mica, and occurs in extensive formations in Brazil, in the Ural Mountains, and in Georgia and North Carolina in the United States, and appears particularly to accompany the diamond. The specimens examined by Dr. Wetherill, were from Brazil and North Carolina.

Scattered through the rock are small scales of mica, which are comparatively few in number,

but of uniform size, thin, and determine the cleavage of the rock. These plates lie in parallel planes, as they would settle naturally from a liquid. Where they are abundant in any plane the rock splits there readily. The chief constituent under the microscope, is quartz in very sharply fractured and fine grains. Occasionally are to be seen very minute black grains. The relative hardness of the siliceous grains appears to be that of agate, which may be scratched slightly by them. On one occasion the bottom of the agate mortar received a very decided scratch, which gave color to the supposition of a minute diamond as the cause. The rock is quite porous when compared with other sandstones; water placed in an excavation will filter very readily through the stone, even in a direction perpendicular to the plane of stratification.

The flexibility of this rock has heretofore been attributed to the mica which it contains, an inference which Dr. Wetherill shows to be unwarranted. The flexibility is really due to *small and innumerable ball and socket joints*, which exist throughout the mass of the stone very uniformly. Each joint permits a slight movement which is always greater in one direction. The accumulation of joints suffers a limited motion in every direction. This mobility is not perceptible in thick slabs unless they are large as to their other two dimensions. From such a slab it is easy to obtain a small and thin piece in which the flexibility may be observed; and the thinner the section the greater is the motion. Where small joints or fissures occur, the motion is greater at those points.

This jointed structure is so wonderful that it would warrant the name "articulate" to be given to the mineral, especially if we should find it again in other sandstones by observing them in very thin slabs.

These articulations or joints may be perceived with the microscope in any fragment of the mineral. A piece is fastened to the stage, which is then inverted and slightly tapped to remove any loose grains of sand. Upon adjusting the instrument and touching the specimen gently with a quill point, it is perceived to be composed of small botryoidal masses or congeries of grains of sand. The observer can scarcely divest himself of the impression that he sees a loose layer of sand, until the stage is again inverted and jarred, which demonstrates that the grains are interlocked. By managing the reflected light, with which the object is illuminated, the plates of mica can be distinctly seen; they are very few in number, and take no part whatever in determining the motion. The articulation is not that of basaltic columns. The component grains are arranged so that most of the groups have cavities and projections, and so that the projection of one group engages in the cavity of its neighbor. The rock may be dissected with a needle point, and shown to be made up of such groups of sand particles.

Each group appears to be composed of from twenty to fifty grains of sand not very strongly agglutinated. The individual grains are very sharp fragments of silica, not flat plates, and of great uniformity with respect to size.

The Brazil mineral presents almost exactly the same character under the microscope as that from North Carolina, with the exception that the individual grains, as well as the groups, are somewhat larger.

The flexibility of the itacolomite is shown in a striking manner by a cylindrical piece sawn out from a thick slab of the sandstone and rubbed down to the required shape. This specimen is seven and three-fourth inches long and three and a half inches in diameter. When one end is fixed the

other end may describe a circle of one and three-eighths inches in diameter, touching every point within that area. The rod can also be twisted about its axis, the torsion being 10° .

The most interesting relation of this rock is to the diamond which it accompanies. This gem, found at first in the disintegrated rock, has at length been discovered *in situ*, in the itacolumite itself; thus showing that this sandstone is at least one of the sources of the diamond.

The physical conditions which have led to the peculiar intrinsic character of the itacolumite may have had an important bearing upon the crystallization of the diamond, and hence it is of interest to ascertain what those conditions were, with the hope of throwing light upon the origin of the gem.

It would appear that the sand which formed this rock contained something diffused in a regular manner (and which was subsequently removed), which prevented the uniform contact of the siliceous grains. It is possible to conceive that petroleum might have that effect when added to sand of a certain degree of moistness, and that the sand of petroleum might be afterwards slowly removed by a process which permitted the crystallization of a portion of its carbon. When water was dropped upon dry sand and the mixture stirred, lumps were found of a uniform size; if, before stirring, a little petroleum was added, the lumps appeared to form more readily. The siliceous particles forming the lumps have water between their component grains, causing them to cohere, while the lumps themselves are kept from aqueous contact by a coating of petroleum around each one. Cohesion could take place between the particles, but not between the lumps. Under the microscope the sand thus treated bears a striking resemblance to itacolumite.

Dr. Wetherill says he made this supposition before he knew of DeChancourtois' hypothesis that the diamond may have been formed from hydro-carbons, and that its origin is thus connected with the existence of petroleum-bearing schists.

There is in the museum of the Academy of Natural Sciences in Philadelphia, a slab of this sandstone, some three feet long, placed in a glass case, with an outside handle by which the stone is readily bent, and its flexibility shown.

For "The Friend."

When sickness prevented Mary Dudley from attending one of the Quarterly Meetings to which she belonged, she wrote as follows:

"It appears clear to my best feelings, that if those gathered, and such as are in right ordering personally absent, were first to feel after the renewings of inward strength, bringing their spirits into a state of humble waiting, resignation would be their peaceful covering as individuals, and in proportion to the degree of spiritual life attained to, concern felt that the assemblies might be crowned by the presence of the King immortal; or if he proved a God hiding himself, that His devoted children might continue the acceptable exercise of faith and patience, until He was pleased to command 'light to shine out of obscurity, and their darkness to be as the noon day.' Yea, such would be encouraged to put up a prayer for the remnant that is left, whether in vocal or mental aspiration, till the Lord turn the captivity of the people generally, and cause a glorious breaking forth as on the right hand and on the left.

"I have viewed mentally an assembly such as our Quarterly Meeting, collected under the solemn profession of being spiritual worshippers, sitting in outward silence before the Lord, and apparently waiting only upon Him. Oh the awfulness where-with I have often beheld these meetings, while

my eye has affected my heart, and the language forcibly arisen, let us *be as we appear*, let us gather to the source of unfailing help; fully believing that if all were properly engaged in feeling their wants, and the only way of having them supplied, the united breathing would ascend as pure incense, and the lifting up of the heart be an acceptable sacrifice.

"It is religious consideration which all have need increasingly to dwell under, and were the mind sufficiently withdrawn from subliminal objects to the contemplation of those which are alone pure and permanent, many would assuredly be prepared in a spiritual sense, to unite in the testimony which was borne on a very inferior occasion, many which was borne on far, that the one half was by one coming from far, that had the Lord's not told me. Nay, verily! for had the Lord's not told me, 'the tongue of the learned,' or could messengers, 'the tongue of the learned,' or could they utter with angelic power the sensations they may at times be favored with, all would fall short in describing the beauty of Zion, the safety of her inhabitants, and those transcendent pleasures which are at God's right hand. Let the Lord then work in your hearts, beloved young friends, convincing how true substantial rest is to be found, and through converting goodness entered into.

"The choice is left to us all, none will be forced into the path of happiness, but as the awakening, attractive influence of divine love is yielded to, and the light which maketh manifest obediently followed, the work of transformation will gradually advance; 'the new man which after God is created in righteousness and true holiness,' will strengthen and mature, until there is a reaching to the fullness of the stature mercifully designed."

Cultivation of Nuts.—There are several kinds of native nuts which are extensively consumed, and the sale of them constitutes quite a branch of trade. The Pecan out of the southwestern States is a species of the walnut, of which vast quantities are sold annually, and it is an excellent variety. The shellbark (hickory nut) grows in abundance in many places in this section, especially on the intervals of Nashua river. An hundred bushels are sometimes gathered on a single farm in a season, which sell readily at a fair price. There is a large variety of this nut found in western Pennsylvania, and other places. Many trees of the common hickory produce nuts nearly equal to the shellbark, but in general they are much inferior in quality. The butternut grows spontaneously. In some places in the Northern States the nuts are consumed to considerable extent, and are much superior to the fruit of the black walnut, which, also, is common in New York State, as well as others. The chestnut is the prevailing growth in many sections. In Worcester county it is abundant, forming nearly the entire growth. In some wood lots, instances are known where thirty or forty bushels of nuts were gathered on a farm in a year. Chestnuts vary much in size. Some varieties are nearly as large as the Spanish, others are quite small. The Spanish and other European kinds, some of which produce fruit nearly as large as the horse chestnut, might be grown here in many sections. The imported walnuts and filberts alone, which are consumed in the United States, amount to an enormous sum, and if they can be produced here equally as well, it would appear advisable to make the effort.—*New England Farmer*.

So, Friends, when you come together to wait upon God, come orderly in the fear of God; a few that are thus gathered by the arm of the Lord into the unity of the Spirit—this is a sweet and

precious meeting, where all meet with the Lord. Those who are brought to a pure, still wait upon God in the Spirit, are come nearer to Him than words are; for God is a spirit and in Him spirit is He worshipped; so that my soul is dear union with you who purely wait upon God in the Spirit—though not a word be spoken to the hearing of the outward ear. And there is true feeding in the Spirit; and all who thus meet together to wait upon the Lord shall renew their strength daily. In such a meeting, where the presence and power of God is felt, there will be an unwillingness to part asunder, being ready say in yourselves, it is good to be here; and it is the end of all words and writings—to bring people to the eternal living word. So all hearts, when you come together to wait upon God, come singly and purely; that your meeting together may be for the better and not for the worse. And if any be moved to speak words wait low, the pure fear, to know the mind of the Spirit where, and to whom they are to be spoken. Any be moved to speak, see that they speak in Power, and when the Power is still, be ye still. *Alexander Parker*.

A Dangerous Insect.—Du Chaillu, the celebrated traveller, in a lecture on Africa, gives the following description of the black Bashikonay ant:

"These black Bashikonay ants may well be called the lords of the forest. It is the voracious creature I ever met. It is the dread of all living animals, from the leopard to the smallest insect. It is their habit to march through the forests in a long regular line, a line about six inches broad, and often several miles in length all along this line are larger ants, who act as officers—stand outside the ranks and keep this regular army in order. If they come to a place where there are no trees to shelter them from the sun, whose heat they cannot bear, they immediately build an underground tunnel, through which the whole army passes in columns to forest beyond.

"When they grow hungry, as if by a sudden command, the long file spreads itself through the forest, advancing forward, attacking and devouring all living things with a fury quite irresistible. The elephant and gorilla fly before them, the big men run away, even animals that lives in the line of march is chased. In an incredible space of time those that are caught are overwhelmed, killed, eaten, and only the bare skeleton remains. They seem to travel day and night. Many a time have I been awakened out of a sleep and obliged to rush into the water to save myself from them. When they enter a house they devour every living thing. Cockroaches are devoured in an instant; rats and mice spring from the room in vain. They will not touch vegetable matter; thus they are very useful, clearing the country of many insects. When on the march the insect world flies before them, and I often heard the approach of a Bashikonay ant heralded to me by these means.

"Wherever they go they make a clean sweep even ascending to the top of the trees in pursuit of their prey. Their manner of attack is impetuous leap; instantly the strong pinces fastened, and they only let go when the prey gives way. At such a time this little insect seems animated by a kind of fury which causes it to disregard entirely its own safety. The men relate that criminals, by which they were made wizards, have sometimes been exposed to Bashikonay ants, tied to a tree so they may escape, and then been devoured to the bone.

Selected.

only from carrying on their regular occupations, may be that they can engage in any mechanical labour or mercantile transaction on that day, provided it differs from that which they pursue on other days of the week, and thus we may have it but little distinguished by cessation from labour. Nor can we admit his attempt to prove that, because the running of the cars will accommodate some, by carrying them to their places of worship, and others, by affording the means for escaping from the city to the country, it is therefore a work of mercy or necessity, has force enough to overcome the objections on account of its promoting a disregard of the duties of the day, and its agency in further demoralizing the irreligious portion of the community.

We are convinced that loss has been sustained in regard to a proper estimate being placed by the community generally on the complete devotion of one day in seven to rest for man and beast, and to the duties of public worship and other religious acts, by the promulgation of unscriptural and unsound sentiments relative to the authority for observing the First day of the week, and a peculiar sanctity being attached to it. With the open bible and the general ability to read it, the unauthorized assumptions and the far-fetched inferences on which this Judaizing theory rests, are readily detected by the people; and in their opposition to what they justly attribute to priestcraft, they are liable to, and have run into an opposite extreme: we think the present infringement on the quiet that has heretofore reigned in Philadelphia on the First day of the week, is greatly attributable to this cause.

It is sorrowful to see that in our own religious Society—which from its rise has never acknowledged any moral or religious obligation to observe one day more than another, except as agreed on by Christians generally, and recognized by the law of the land—many, in imitation of other professors, have adopted the use of the word Sabbath to designate the First-day of the week. Did we as scrupulously adhere to truthful language as our profession calls for, and were we as anxious as we ought to be to maintain and spread correct views of the gospel dispensation among others, we are persuaded this would not be the case. The Jewish Sabbath having been fulfilled by Christ—who alone is the believer's rest—and passed away, and neither Christ nor his apostles having given any command, or recommended the observance of any one day more than another, the use of the term Sabbath, as applied to the First-day of the week, conveys an erroneous idea, and is therefore untruthful. But while we believe there is nothing to be found in the New Testament that can be correctly construed as an injunction for the Christian to set one day in seven apart for the service of the Creator, and that the teachings of the Holy Spirit in the heart are, to sanctify every day alike by obedience to and the heartfelt worship of the Almighty, we nevertheless are fully convinced that the general observance of one day in seven for public worship, &c., as practised in Christian nations, is a wise provision, highly promotive of the best interests of the people, and should not be disregarded but for works of necessity and charity.

SUMMARY OF EVENTS.

FORESAID.—Dispatches from Rome announce that the Pope, in accordance with the edicts of France, has ordered the release of all the Garibaldians who were taken prisoners during the late campaign. Transports have been ordered to proceed from Toulon for Civita Vecchia for the purpose of bringing back the French troops. It is reported that Garibaldi is lying seriously ill in prison at Varignano.

It is stated that the government of Bavaria and the

Pope have both acceded to the proposed European conference on the Roman question. It has also been agreed to by Italy and by Wiatenburg. The Conference is to meet at Munich on the 12th of next month. The Austrian government has signified its willingness to join in the conference. Lord Stanley stated in the House of Commons that England had been invited to join a general European Conference, but had refused to do so, on account of the non-acceptance of the first proposal. Lord Stanley thought that participation in such a Congress would only add to the responsibilities of England, without doing any good.

The French Emperor made a speech at the opening of the Chambers, which is pacific in its tone. The speech refers to Italian and German affairs, and questions of peace and reform. It is praised by the *London Times* as a peaceful, liberal, and sensible. He disavows all wish to interfere in the affairs of Germany.

The British Parliament was opened on the 19th inst. The Queen was not present. A Royal Commissioner read the speech from the throne in substance as follows: King Theodore having rejected all demands of Great Britain for the release of her subjects, cruelly and without just cause imprisoned by him, her majesty had no alternative but to send a military expedition to Abyssinia, and reference is made to the supply bills necessary to defray the expenses. The invasion of the Papal States by Garibaldi, and the hostilities between the Emperor Napoleon III and the King of Rome, caused the Emperor Napoleon III to soon withdraw his forces from Italy, and avoid friendly relations with Victor Emmanuel.

Fanaticism has been repressed in Ireland, but has taken the form of organized outrage and murder in England, where it must also be suppressed by the first fulfilment of the laws, and by the loyalty of the people.

The Queen's speech concludes with the promise that her government will bring before Parliament reform bills for Scotland and Ireland, and other domestic measures of an important character.

The English government is not in any way bound to grant the demands of the Inter-oceanic Railway, in the country of Honduras.

Dr. Livingston is now known to have been alive and well, in Central Africa, in the Fourth month last.

Three convicted Fenians named Allen, Larken, and Gould, were executed in Manchester on the 23d inst.

The Sultan of Turkey, though he has declined to adopt the measures of compromise, is endeavoring to restore tranquility and peace to Candia.

Winter has fairly set in at Petersburg, Russia. The river Neva is frozen over, and navigation between Lake Ladoga and the Gulf of Finland is closed.

Consols, on the 23d, 94½ U. S. 5-20's, 73½. The London market for breadstuffs was quiet. Cotton, 84c. for uplands, 84c. for Orleans.

The allied forces in the Paraguayan war have taken Pinar, as reported. The Paraguayans lost 286, killed and captured. A battle was fought near San Solano, on the 3d ult, in which the Paraguayans were again defeated.

UNITED STATES.—Congress.—The fortieth Congress reassembled at Washington on the 21st, according to adjournment. The House is now constituted with one hundred and ninety-three members, and the Senate with fifty-four. In the Senate the Republicans number 42 to 12 Democrats, the House has 144 Republicans and 40 of the Opposition. By the adjournment of the Constitution the regular session commences early in the Twelfth month, and it is supposed but little business will be attempted until after the regular session begins. Sundry resolutions were introduced in both Houses, and they adjourned from the 21st to the 26th. It is believed at Washington that the tax collection bill will be repealed.

Mortality and Agriculture.—The *Union Pacific Railroad* is now finished to the Rocky Mountains, 528 miles west from Omaha. It is intended to prosecute the work during the winter whenever the weather will permit.

Alabama.—The Reconstruction Convention has imposed an additional tax. The bill of rights declares that all persons and classes in the State who may be declared citizens of the United States are declared citizens of Alabama. None can be convicted of treason except on the testimony of two witnesses to the same overt act, or upon his confession in open court. Those convicted of treason are not allowed the right of appeal. All who, on being pardoned by the President had not entered the plea of pardon and guilty, are disfranchised to the number of forty or fifty thousand.

The article of the constitution on the judiciary, as reported, provides that the Governor shall appoint all the judges of the several courts; he appoints and removes to be confirmed by the Senate. The magistrates shall be appointed by the Governor, but the Legislature

may change the manner of appointing them. The chief clerks shall appoint the registers, and the judges shall appoint the clerks of the several courts. The term of these officers shall be six years.

The appointment of judicial officers is provided for, to prevent the elections being controlled by colored voters.

Louisiana.—The State Convention met at New Orleans on the 23d. A majority of the delegates are colored men, and it was supposed they would elect a colored President.

North Carolina.—The registered voters in this State number 174,717, viz., whites, 103,060, and blacks, 657. A large majority has voted for a convention.

South Carolina.—The total registry is 15,338, of which the blacks have 79,585, and the whites 457. In this State also a convention will be held.

Pensions.—The Commissioner of Pensions, at the request of an officer of the Treasury Department, has issued a report showing that the whole number of applications for pensions, by reason of casualties in late war, was 287,472. Of this number 209,628 have been finally acted on, and 67,915 are suspended for additional evidence, and 9293 are awaiting action in order.

The Indians.—The efforts of the U. S. Commission to hold treaties with the northern tribes at Laramie, Nebraska, have been successful. At Laramie a few Indians attended and were willing to make a treaty, but the Commissioners advised the wait until spring when another effort will be made, hold a council with all the northern tribes. At Platte no Indians appeared up to the 23d of February, and the Commissioners separated.

Prairie Fires.—There were recently several of a large of the west. In western and northern Missouri Kansas, many farms were devastated, and immense amounts of property destroyed. The swamps of southern Missouri were said to be a mass of fire, and along Illinois Central Railroad for a distance of 100 miles prairie fires were burning. The general extinguish the fires were greatly desired by the inhabitants.

The Markets, &c.—The following were the quotations on the 23d inst. **New York.**—American gold U. S. prices, 1881, 113; ditto, \$20, new, 107½; 10-40, 5 per cent, 117½. **Superfine** Superfine flour, \$2.50. **Shipping** Oats, \$2.50 a \$1.50; new, \$1.50; floor, \$12.50 a \$15.50; St. Louis, \$10.50 a \$15. **Gennessee** wheat, \$2.81. **Canada** barley, \$1.60. **W. oats**, 80 cts. **Rye**, \$1.67. **Western** mixed corn, \$1.36. **Cotton**, 17½ a 18½ cts. **Philadelphia**—**Superfine** flour, \$7.50 a \$8.50; **super** brands \$9 a \$14. **Wheat**, \$4.40 a \$2.55. **Rye**, \$1.72 a \$1.85. **Barley**, \$1.43 a \$1.45. **Oats**, 75 a 78 cts. **Corn**, \$7.50 a \$8. **Timothy**, \$2.50 a \$2.60. **Flaxseed**, a \$2.50. **Cincinnati**—**New** corn in the ear, 70 a 72 cts. **Do**, 62 a 64 cts. **Middlings** cotton, 15½ cts. **Oil**—No. 2 spring wheat, \$1.72. **Corn**, 87 a 90 cts. **St. Louis**—**Superfine** flour, \$1.75 a \$1.85. **Old** corn, 97 a \$1; new, 98 cts. **Oats**, 67 a 69 cts. **New Orleans**—**Fair** 11½; **prime**, 13½ cts. **Yellow corn**, \$1.10. **Oats**, 78 cts. **Baltimore**—**Prime** red wheat, \$2.55 a **Yellow corn**, \$1.35 a \$1.37. **Oats**, 70 a 73 cts.

NOTICE.

A suitable Friend and his wife are wanted to attend and manage the farm and family under the management of the great and glorious Civilization, and movement of the Indian natives at Tunnessas, Kansas Co., New York. Friends who may feel minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., John M. Kaighn, Camden, N. J., or to Charles B. Sharples, West Chester, Pa., or to Richard B. Bagg, Marshfield, Chester Co., or Joseph Scattergood, 413 Spruce Street, Philadelphia.

DIED.—on the 5th of Eleventh month, 1867, A. Scull, in the 82d year of her age. "Blessed be dead which die in the Lord from henceforth: Ye of the Spirit, that they may rest from their labors; their works do follow them."

—, on the 30th of Ninth month last, at the residence of his mother, Deborah Ann, HENRY LISA, a member of Chester Monthly Meeting, 74 years.

WILLIAM H. PILE, PRINTER,
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Gold Beating.

The origin of this art is not known, but it seems of some antiquity. It was known in Greece, mentioned by Homer. The ancient Persians made very thin sheets of gold and nailed together on the walls of their temples. On the sides of the Theban mummies specimens of gold leaf are met with where the gold is in so thin a state that it resembles modern gilding. It seems to have been practised in India, as there are rude specimens of gilding at Tippos's palace at Bangalore.

The thickness of the leaf is spoken of by Martial as a vapor, and by Lucretius it is compared to spider's web. From a description by Pliny, of the gilding, the thickness of the leaf bears comparison with that of the modern gold beater. It accounts an ounce of gold was made into one hundred and fifty leaves, each four fingers thick. This is about three times the thickness of leaf now in common use; but some quality so thin that two hundred and ninety sheets make a pile only one inch in height; and specimens have been made only one hundred and sixty-seven thousand and five hundredths of an inch in thickness, which is one hundred and two hundred times thinner than ordinary gilding paper. The thinnest gold leaf of French manufacture is not thicker than the four hundred and eighty thousandth part of an inch, that of the English is about the three hundred thousandth.

To prepare the gold for beating it is melted in a lead crucible, with borax, in a wind furnace, and as soon as it is in perfect fusion it is poured into an iron ingot mould six or eight inches long, three quarters of an inch wide, previously greased, and heated so as to make the metal run and smoke, but not so as to flame. When the gold is fixed and solid, it is made red hot, and the unctuous matter, and then reduced to a long plate, which is further extended by passing it between polished steel rollers till it becomes no thicker than a ribbon or a sheet of paper. The plate, or ribbon as it is called, is evenly divided by compasses and cut by shears into square pieces; each of these pieces is worked by hammer on the anvil till it is one inch square, and is then annealed to correct the brittleness acquired by the forging and flattening, each piece weighing about six grains, and, next, in this state, being about one seven-

hundred and sixtieth of an inch in thickness, one hundred and fifty of them weighing two ounces, the quantity commonly operated on at a time.

These are now to be extended by beating; and to effect this it is necessary to interpose some smooth body between them and the hammer for the purpose of softening the blow and defending the gold from its immediate action, as also to place between every two of the plates some intermediate substance, which, while it prevents their uniting together, may suffer them to extend freely. These objects are attained by means of certain animal membranes; these are of three kinds, and used for different purposes: First, the outside cover is commonly parchment, made of sheepskin; secondly, for interlaying with the gold in the early state of the process they use fine vellum made of calfskin; and, thirdly, for the later part of the operation they use the intestines of oxen, which are slit open and prepared for this purpose only, and hence called gold-beater's skin.

The manufacture of this article is a secret which, it is said, only five men in the world now know. The art of preparing it has brought a fortune to the manufacturers. Wickstead, of London, attained the highest perfection in the art in the last generation, and promised to leave the secret to a relative at his death-bed. In his dying gasp he called the relative to his side to open the mystery, but died, and it remained still a secret. F. Puckridge, of London, is the most celebrated maker now. With great perseverance and expense he succeeded in perfecting the art. He has promised, it is said, to reveal the secret to his nephew.

The bed on which the gold is beaten is a smooth block of black marble, weighing from three hundred to six hundred pounds, about nine inches square on the upper surface, fitted into a wooden frame two feet square, so that the frame and marble surface are one level. The back and both sides are furnished with a high ledge, and the front, which is open, has a leather flap fastened to it, which the goldbeater uses as an apron for preserving the fragments of the gold which may fall off. The only tools are three hammers having round and somewhat convex faces; the first or heaviest, called the cutch hammer, is about four inches in diameter and weighs from seventeen to twenty-five pounds; the second is called the shoder hammer, and weighs about twelve pounds, having the same diameter; and the third, still nearly of the same diameter, weighs about ten pounds. The square pieces of gold—one hundred and fifty in number—above mentioned, are interlaid with leaves of vellum about three or four inches square, one leaf being laid between every two, and about twenty more are laid on the outside, over these is drawn a parchment case open at both ends, and over these another in a contrary direction, so that the vellum and plates of gold are kept tight and close. The whole is then beaten alternately with the right and left hands, with the heaviest of the three hammers, which rebounds by the elasticity of the skin and saves the labor of lifting, till the gold is extended to the breadth of the vellum. Each leaf is then

taken out by a delicate pair of whitewood pincers, and cut into four pieces with a steel knife, and put between the skins of a "shoder," four and a half inches square and three-quarters of an inch thick, containing about seven hundred skins, which have been worn out in the finishing process. The beating is then repeated with the lighter hammer for two hours. As the gold will spread unequally, the "shoder" is beaten upon after the larger leaves have reached the edges. The effect of this is, that the larger leaves come out of the edges in a state of dust. This allows time for the smaller leaves to reach the full size of the "shoder," thus producing a general evenness of the size of the leaves.

Each leaf is again cut into four pieces, and placed between the leaves of a mould composed of about nine hundred of the finest skins, five inches square and three-quarters of an inch thick; this is the last and most difficult stage of the process; and on the fineness of the skin and judgment of the workman the perfection and thinness of the leaf of gold depend. During the first hour the hammer is allowed to fall principally upon the centre of the mould. This causes gaping cracks upon the edges of the leaves, the sides of which readily coalesce and unite without leaving any trace of the union after being beaten upon. At the second hour, when the gold is about the one hundred and fifty thousandth of an inch in thickness, it for the first time permits the transmission of the rays of light. In pure gold, or gold but slightly alloyed, the green rays are transmitted; and in gold highly alloyed with silver the pale violet rays pass. The mould then requires in all about four hours' beating with a seven-pound hammer, when the gold will have arrived at the ordinary thinness for the gold leaf of commerce. It is then taken out of the mould, and the rough edges are cut off by slips of ratan fixed in parallel grooves of an instrument called a "wagon," the leaf to be laid on a leather cushion for that purpose. The leaves thus prepared are placed in a book capable of holding twenty-five leaves each, which have been rubbed over with red ochre, to prevent the gold clinging to the paper.

The dryness of the cutch, shoder and mould is a matter of extreme importance. They require to be hot-pressed every time they are used, although they may be used daily, to remove the moisture which they acquire from the atmosphere, except in extremely frosty weather, when they acquire so little moisture that then a difficulty arises from their over-dryness; the brilliancy of the gold is diminished, and it spreads very slowly under the hammer. On the contrary, if the cutch or shoder be damp, the gold will become that which is technically termed hollow or sieve-like—that is, it is pierced with innumerable small holes; and in the moulds in its more attenuated state, it becomes reduced to a pulverulent state. This condition is more easily produced in alloyed gold than in fine gold.

It is necessary that each skin of the mould should be rubbed over with calined gypsum each time the mould may be used, in order to prevent

the adhesion of the gold to the surface of the skin in the process of beating.

Gold used for beating is never quite pure, because pure gold is too ductile to be worked between the goldbeater's skin; the finest gold for the purpose has three grains of alloy in the ounce, and the coarsest twelve grains. But in general, the alloy is about six grains to the ounce, or one-eighth part. The alloy is silver or copper, or both, and the color produced is of various tints accordingly. Two ounces and two pennyweights of gold are delivered by the foreman to the workman, who, if skillful, will return twenty thousand leaves, or eighty books, together with one ounce and six pennyweights of cuttings.

The leaf in this perfection is so thin that a hair of the head falling in between the leaves and the tool will cut ten or twelve of the leaves. And, although this leaf is the thinnest substance known to science it is perfectly airtight.

SILVER LEAF.

We have seen that the gold-beater cannot mix a considerable quantity of alloy with the gold without destroying its ductility, but a means has been devised of producing what is called part gold leaf, the basis of which is silver, and which has only a superficial coat of gold on one side. This is done by placing a thick leaf of silver and a much thinner leaf of gold one upon the other. Being heated and pressed together they unite, and being then submitted to a process in every respect similar to the one above described, the gold, though in quantity only about one-fourth of that of the silver, is found everywhere to cover it, the extension of the latter keeping pace with that of the former.

By the above process silver is beaten. Though much less malleable than gold, it may, nevertheless, be beaten out to cover a greater surface than the same weight of gold, in consequence of its greater bulk for the same weight. But the inferior value of the metal does not render it commercially desirable to bestow so much labor upon it. Copper, tin, zinc, palladium, lead, cadmium, platinum, and aluminium can be beaten into thin leaves, but not to the tenuity of gold or silver.

Dentists' gold is gold leaf carried no further in the process than that of the cutch, and should be perfectly pure gold.

The fragments of the gold-beater's table are not lost, but may be melted over, or used in the manufacture of shell gold, used by gilders and illuminators, and with which gold letters are written. They are generally put to the latter use. The process of preparing shell gold from these fragments is interesting. It is made by grinding the gold fragments with honey, and afterwards separating the honey from the powdered gold by means of water. When the honey is washed away the gold may be put on paper or kept in shells—whence its name. When it is used it is commonly diluted with gum water.

The ordinary size of a leaf of gold is three and three-eighths inches for the production of two thousand leaves, of which, from eighteen to nineteen pennyweights of gold were allowed to the workmen fifty years since, in London; but now, owing to the improvement in the quality of the skin and superior skill on the part of the workmen, not more than an average of sixteen pennyweights is required, and with very skillful workmen it is sometimes accomplished with fourteen pennyweights. This, however, is not to be taken as any test of the extreme malleability of gold; it is only the point to which it is desirable to attain for commercial purposes.

The United States is becoming the great market for the manufacture and sale of gold leaf. It is now more extensively used here than in any other part of the world. In bookbinding, gilding frames, ornamenting of steamers, churches, places of amusement and saloons, it is used extravagantly with us.

In the city of New York there are thirty establishments for the manufacture of gold leaf, only five of which, however, are on an extensive scale. There are altogether sixty minor establishments in New York and its vicinity, comprising Newark, Jersey City, Williamsburgh and East New York. The beaters of New York purchase their material principally from the Mint at Philadelphia, in bars twenty-four carats fine.

Some purchase their gold from the refiners in this city. Many buy up old English sovereigns, but the principal dealers will not purchase them, because this gold is but twenty-two carats fine.

The manufacture in New York hardly keeps pace with the demand, which is constantly increasing. A large quantity of gold leaf is imported to this country from abroad, but the American manufacture is fully equal, and by some considered to be superior, to any foreign importation.—*E. Post.*

Friends in Norway.

(Continued from page 106.)

In 1838 the meetings for discipline, which had been suspended for some years were revived, and more young Friends received into membership. The continued emigration to America, tended to reduce their numbers, though the vacant places were supplied by fresh conversions.

In 1839 Elias Tasted, under date 4th mo. 4th, writes thus: "It is at all times pleasing to hear from true Friends, and of their welfare; but sorrowful to hear of their decay and falling away from the truth, and of the great harm such do to the true seekers after the way to Zion; and, above all, that the great name of the Lord should thus be dishonoured.

"Ah! how great sorrow does it cause to the true laborers in the Lord's vineyard, to look on those who once were called disciples, when they become scattered by the enemy, and as sheep without a shepherd. May those who behold such instances with sorrow and distress, be steadfast and faithful in maintaining the Lord's standard, even although they may be standing alone, and none to help them.

"Oh! how many times have we felt ourselves as strangers in a strange land, where we must sit alone, sorrowing as a dove which has lost her mate."

"Friends here are few, yet there is an increase; and some are brought amongst us by conviction; yet the grand adversary, like Pharaoh with his army, is striving to catch, and bring them back again into bondage.

"The governor of this town has sued me at law, two or three times, because I cannot pay to their school, because of the kind of books (the Lutheran Catechism, &c.) which they keep to teach the children by, and some other considerations.

"I was also sued many years since, for not burying my children in their graveyard. It amounted to between three and four pounds (English), but they never took the whole of it.

"These things are all as nothing, so long as our dear Lord does not withdraw his grace from us; for if he did, all would be lost.

"My health is lately a little better, and I feel a desire to see some of you once more. I desire to live before my God, that in his love I may

always continue to remember my brethren and sisters, who are travelling through this wilderness of proving and affliction. May such seek after the eternal crown. May the times of darkness never be such as to separate us from this desire of thy affectionate friend, Elias Tasted."

Fifth mo. 23d, 1840. Elias Tasted writes to Friend of Newcastle, England: "Soren Erickson of Stagland, lives 24 English miles northward over the water. He has a wife and six children, all of his mind. He keeps weekly meeting in his house. He has been sued by law for not baptizing two children; and one horse, six cows, and some sheep, have been distrained, and nearly all the cattle that he possesses. They worth £13 English [80s.] They are not sold (but were sold) except the sheep. We keep meetings up stairs in my house, twice on First day and have two evening meetings during the week. The meeting for discipline is held every 2 months, and the queries respecting Friends' principles are read amongst us. Our meetings worship are mostly held in silence. We have plenty of Friends' books in English, which I read and interpret to my friends and others; and of have they caused the tears to run from their eyes. May the peace of Zion be amongst all of you who love the Lord Jesus Christ."

The following lively little letter is from E. Rasmussen, one of the Friends of Stavanger, acknowledging the receipt of a copy of Barclay's Apology, in the Danish language:

"4th mo. 14th, 1841. "Beloved Friend,—thou art thanked here for the book sent me * * * I am infirm, yet dress thee a few words; for we may not see each other in this life, but believe I have fellowship with you in spirit.

"We, in this strange land, are far separated from one another, and from you; but when we hear our Heavenly Father's will, we have confidence that when our time here in this world is done shall be gathered together into our Heavenly Father's presence with gladness. The love respect shown to the poor Friends in Norway convinces me that we are one spiritual family when one member feels for the other, it is the love which the Lord Jesus describes 'By which shall all men know that ye are my disciples, if ye have love to one another.'

"My low moments are often enlivened to hope that should I never see you in this life may, by an upright walk, find communion in heaven, by life. I feel love and regard flow to Salute all the Friends. From a feeble Friend in Norway, who desires the grace of God for you for himself.

ENDER RASMUSSEN. In 1844, the same Friend writes: "Here is any sounding instrument, as a minister of the city, in our religious meetings; but the sound in our silent gatherings, is a low sigh or groan, the outward ear, and tears rolling down Friends' cheeks to the outward eye; which, I believe that sacrifice which the Lord, to this day graciously accepts. And we have a hope that of greater clearness, or brightness, will arise in the Lord's time.

"We hope it will be cause of gladness to hear that the Lord is at work amongst the people of this town, in our apprehension, more than before. Amongst the young people, some are desiring to attend our meetings, and others enquiring after the true way, which is the gladness to us."

Endre Dahl, a young Friend who had some months in England during the previous year, studying the English language, writes 10th mo. 18th, 1844: "It rejoices me that

from thee and thy Friends that we experience a birth in our little society; many attend our assembly who appear to be touched by the tender affection of the Divine Witness in their own hearts. They have found no true peace in their former ceremonial worship; and although we have a minister who (speaks) to our outward ear, yet believe the Bishop of our souls is often present among us; and we have learned the necessity which is laid upon us, as a Christian body, not to be our dependence upon man. Some of the more convinced Friends appear to be very ardent in their spirit, and a great love is felt towards them. We are persuaded they are not convinced of men, but by Divine Grace alone, which called them out of Egypt spiritually, and by the light of Christ, which shined unto them, and showed them which way they should go. And thus have we a hope that the plants which the Heavenly Father himself has planted, will bear fruit. I believe a great love to be maintained among Friends; and we are few in number, we appear to love one another the more; and we would therefore more value the want of the conversation of a single one than to whom the affairs of the society are their best concern.

We also feel that the spirit of this world does choke the seed of the Kingdom, so that it bears no fruit. The Apostle warns us not to be conformed to this world. So ought we, according to our high and holy profession, to be very self-denying in our lives and conversation. And I hope to perceive that the young convinced Friends amongst us, have their attention directed to the self-denial in their apparel, and the simplicity which the Cross of Christ led Friends into at the beginning."

The same Friend, 7th mo. 11th, 1845, remarks: "Though the Lord in his wisdom has seen fit to be useful for us to be yet in want of such qualifications, notwithstanding this there has still become added to the church. We have learned the school of Christ not to depend upon man, but solely upon the Lord Christ, the Bishop of our souls. He said to his disciples, 'I am among you that serveth.' Let us, therefore, examine ourselves, how far we have been willing, like him, to sit at Christ's feet, choosing that good which should not be taken away from her; thus he may thoroughly purge his floor. For we seem willing to do much for the Lord, who will be willing to separate from all that prevents the work of the Lord going forward."

In the 7th of last month, accompanied by myself and other two Friends, we set out to visit Friends and others who profess with us, at a distance from Stavanger. We took a stage and travelled by land and water 120 English miles. We visited many pious people, and dismissed tracts amongst them.

A few weeks after this, we made another visit to a little boat, to a similar class of persons, it was to our own edification. In both these visits we met with several who received us kindly; and we hope some of them will turn to the Lord and Christ."

(To be continued.)

Deep Well.—A late American traveller after exploring the Saxon fortress of Königstein, a work of great extent and immense strength, situated on a high ground, thus speaks of its celebrated well: "Perhaps, however, the most interesting feature in the fort is an immense well, which has been sunk through the solid rock six hundred feet in depth and twelve feet in diameter, and has, at the bottom, sixty feet of water. Forty years of incessant labor were spent in this work, neces-

sary to the completion of the impregnability of the fort, for without a supply of water the period to which the resistance of a siege could be prolonged would be brief. The work is a marvel of human industry and perseverance, which is rendered the more appreciable to the visitor by the assistance of a portly old dame, who, while you are gazing with a sense of awe into its black depths, pours a jug of water over its curb, which, if you take the trouble to time it, you will find takes seventeen seconds to reach the bottom. Another mode of showing the great depth of the well is to light a curiously constructed lamp, having four arms, with burners at the end of each arm, which she lowers by means of a small cord from a reel arranged for the purpose.

"The fitful glare of the descending light upon the moss covered and deeply stained walls enables one to obtain a still more realizing sense of the huge task which the work presented to its projectors.

"As I turned and left the precincts and descended to the peaceful valley below, the reflection was once more forced upon my mind, as it has been so often, during my stay upon this side of the water, what a different spectacle would these long-inhabited countries present to the world, both in a moral and physical point of view, had the vast proportion of labor and expense which could have been so well spared from the enormous amounts that have been devoted to the development of the military arts and the construction of works of defence, been appropriated in a spirit of disinterested humanity to the intellectual culture of their people and the development of the industrial arts. Then, instead of the turbid stream of stolid and vicious masses which now pours from hitherward to our broad and hospitable shores, the outpourings of their surplus population would consist of material capable of enriching the newer countries into which it might flow—instead of serving, as it is so largely the case in our experience, as a disturbing element, taxing the vigorous assuiling powers of our freer intellectual growth to their uttermost.

Selected.

Some expressions of Thomas Shillitoe respecting himself to a Friend who called to see him during his last illness: "I feel that I have nothing to depend upon, but the mercies of God in Christ Jesus. I do not rely for salvation upon any merits of my own; in my own works are as filthy rags: my faith is in the merits of Christ Jesus—and in the offering he made for us. I trust my past sins are all forgiven me,—that they have been washed away by the blood of Christ, who died for my sins. It is mercy I want, and mercy I have; and notwithstanding I thus speak; I am sensible that I must not presume upon this mercy, but it is only as I endeavor, through Divine assistance, to walk circumspectly, that I can hold out to the end." He afterwards said: "My love is to everybody, the wicked and all; I love *them* but not *their* deeds. I truly know sorrow as it is to the body, but not as to the mind. My head aches but not my heart. What am I better than other men? But now I shall have to appear to answer for my precious time. What have I done that I should not have done, and left undone that I should have done?"

When Dean Swift was arguing one day with great coolness with a person who had become exceedingly warm in the dispute, one of the company asked him, "How can you keep your temper so well?" "The reason is," replied the Dean, "I have truth on my side."

Supply, Value, and Uses of Peat.

As to the supply of this new fuel, new to this country, all inquiries seem to tend to the same general results, to wit:

That the supply of peat is abundant throughout the whole northern line of our States and Territories, and in Canada.

That a very large proportion of these deposits are of excellent quality for fuel, varying, however, in character and value in much the same manner as the different kinds of wood and coal.

That a very large proportion of these deposits are accessible to existing routes of transportation, many of them near to and easily accessible from towns or cities where the present consumption of fuel is very large, and which would, at any time, afford a ready market for this fuel, if produced.

That in many sections where, by reason of diminished supply or increased cost of transportation, the cost of fuel has of late years, so rapidly advanced as to give serious cause for alarm, extensive deposits of good peat have been discovered, which need only to be properly developed to afford abundant supply, and absolute relief from impending difficulty.

That in many places, both in the Eastern and the Western States, the proper development of these resources of fuel will unquestionably tend directly to promote manufacturing interests to a very considerable extent, and that the iron interest is to be especially benefited by it.

That the general development of these resources of fuel are to operate to great advantage upon railroad interests in all sections of the country.

That throughout very large sections of country at the West, not yet populated, but presenting large inducements for emigration and improvement, and lacking only the very essential commodity of fuel, there have been discovered extensive beds of peat from which can be produced an excellent fuel, in ample quantities, and at small cost, to supply this only lack, and the general tenor of correspondence and numerous newspaper articles from that region indicate conclusively that these discoveries are considered as deciding the question of the settlement of some of these localities, which, but for this supply of fuel, would inevitably remain unimproved and uninhabited.

That for many years in all parts of the country this material, in its crude unmanufactured state, has been used, to a limited extent, as an article of fuel, and that from actual use, the fact is well established and universally acknowledged that it is a good fuel.

That the experiments of the past three years have abundantly demonstrated the fact that by simple and inexpensive methods of manufacture, it can be very much reduced in bulk, increased in density, and put in good merchantable form available for transportation and for use wherever fuel of any kind is required, whether for domestic purposes, or in manufactures and arts.

That although in its manufactured form, above-mentioned, its excellence and superiority, even for many purposes, is beginning to be freely acknowledged, yet its full value and merit are really comprehended as yet, by only a very few, and those who have become familiar with its use and proper management, give testimony concerning its comparative value, which at present will hardly be credited, though a little prudent attention to the very important matter of "how to use a good fuel after you get it"—will give practical results which the community are hardly prepared for.

We are informed of several little trials of this fuel recently made in New York City, which are

of a similar character with many others which come to our knowledge, but don't happen to get into print.

At the Metropolitan Hotel, a trial was made of it for cooking purposes with very gratifying results. At a recent meeting of the directors of one of the prominent banks on Wall street, their fire was supplied with the "new fuel," which attracted so much attention by the simple display of its good qualities, that said directors passed a vote approving of it in the strongest terms.

W. D. Andrews & Bro., one of the largest iron houses in this city, used a quantity under their patent super-heating steam boiler, fire-box 36x42, with the same grates and draft as for coal, which by no means an economical manner of using it, for the size of the fire-box should be reduced full one-half, and the draft should be reduced even more than that, although it is difficult to make people believe this; yet an intelligent fireman soon comprehends it, from the fact that this fuel ignites very easily and generates a volume of gas such as is not produced from any other fuel, which, if drawn off too rapidly is not consumed, but lost. They say:

"For rapid steaming the peat is superior to any fuel we have used, raising steam twice as fast as coal, makes it invaluable for many purposes, such as for steam fire-engines, wrecking purposes, and for portable steam purposes generally, as it greatly enhances the available power of any given size of boiler. We used a portion of the peat for working steel with a very gratifying result, and believe it to possess qualities for that purpose even superior to charcoal."

At the Delamater Iron Works, it was found by their engineer that a barrel of condensed peat would hold the steam at a given pressure for 80 minutes, while a barrel of coal, applied under precisely the same circumstances, would hold the steam at the same pressure for only 30 minutes. This statement is beyond anything that we were prepared for, and we could hardly expect it to be credited outside of those who have had experience as to what peat fuel will do; but the unqualified statement of the engineer is confirmed by several others in the establishment.

During the past year, a great many peat beds have been examined, and in many cases specimens taken out, dried in the ordinary way and used for fuel for household and ordinary purposes with almost universal satisfaction. In some places material that was supposed to be simply black mud, has proved when taken up and dried, almost as combustible as charcoal.

The value of peat fuel can only be ascertained by using it properly. It can be wasted or burned to disadvantage as easily as coal, but it can be used economically, managed and burned to good advantage, much more easily than coal. Peat should be burned in smaller fire-boxes, and in less quantity than coal, and with very little draft, but replenished somewhat more frequently. It burns with a brilliant flame. The heat is clear and intense.—*N. Y. Tribune.*

Need of Watching.—Dr. Johnson, giving advice to an intimate friend, said, "Above all accustom your children constantly to tell the truth, without varying in any circumstance." A lady present, emphatically exclaimed, "Nay, this is too much; for a little variation in narrative must happen many times a day, if one is not perpetually watching." "Well madam," replied the doctor, "and you ought to be perpetually watching. It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world."

THE LITTLE FLOCK.

"The Lord knoweth them that are His."

He knoweth all His people,—
From everlasting knew,—
The greatest and the smallest,
The many and the few,
Not one of them shall perish;
He guardeth each alone
In living and in dying
They shall remain His own.

The little flock He knoweth,—
Who, though by faith, not sight,
Th' Invisibles are seeing,
And trusting in His might.
Born by His word of power,
And nourished by that word;
Within His storehouse finding
The armor of their Lord.

And thus He knows His people,—
By hope so bright and blest,
By faith that can its burden
Upon the Saviour rest;
And by the look of gladness,
Where truth shines forth serene,
That plant that ever weareth
An amaranthine green.

He knows them by their loving—
The fruit of His own love,
And by their earnest longing
To please their Lord above;
By their long-suffering patience
When others work their ill,
By blessing as he blesteth,
And bearing all His will.

And thus He knows His people,—
From everlasting knew,—
The greatest and the smallest,
The many and the few.
Where His own Spirit's working
In gracious power is seen,
By faith, hope, love abounding,
Where'er His step has been.

So help us, Lord, we pray Thee,
Our goings thus uphold,
That none of glory rob us,
Nor make our love grow cold;
That when the day of wonder
Reveals thy judgment-throne,
We may look up rejoicing,
Since numbered with Thine own.

HOPE.

Never despair? The darkest cloud
That ever loomed will pass away;
The longest night will yield to dawn—
The dawn will kindle into day;
What if around thy lonely bark
Break fierce and high the waves of sorrow,
Stretch every ear—there's life ahead
And thou wilt gain the port to-morrow.

When fortune frowns, and summer friends,
Like buds that fear a storm, depart;
Some, if thy breast hath tropic warmth,
Will stay and girdle round thy heart—
If thou art poor, no joy is won,
No good is gained, by sad repining;
Gems buried in the darkest earth,
May yet be gathered for the mining.

There is not a lot, however sad,
There is not a roof, however low,
But has some joy to make it glad,
Some latent bliss to soothe its woe—
The light of Hope will linger near,
When wildest beats the heart's emotion:
A talisman when breakers roar,
To guide us o'er life's weary ocean.

The farmer knows not if his fields,
With flood or drought, or blight must cope,
He questions not the fickle skies,
But ploughs, and sows, and tills in hope—
Then up and strive, and dare, and do,
Nor doubt a harvest thou wilt gather;
'Tis time to labor and to wait,
And trust in God for genial weather.

Selected.

Statistics of the Bible.—Bible history covers 480 years before Christ. Septuagint version m. 248; first divided into chapters, 1253. The English edition was in 1536; the first authorized edition in England was in 1589; the second translation was ordered to be read in churches, 1591; the present translation finished, September, 1611. The following is a dissection of the Old and New Testaments:—

In the Old Testament.	In the New.	Total.
Books, 39	27	66
Chapters, 929	260	1,189
Verses, 23,214	7,659	31,111
Words, 592,493	181,253	773,746
Letters, 2,725,100	838,880	3,563,980

The Apocrypha has 183 chapters, 6081 verses and 125,185 words. The middle chapter is least in the Bible, is the 117th Psalm; the middle verse is the 8th of the 118th Psalm; the middle line is the 2d Book of Chronicles, 4th chapter and 16th verse; the word and occurs in the Testament 35,535 times; the same word in New Testament occurs 10,684 times; the word *Jehovah* occurs 6855 times.

Old Testament. The middle book is Proverbs, the middle chapter is the 29th of Job; the middle verse is the 2d Book of Chronicles, 20th chapter and the 18th verse; the least verse is the 1st of Chronicles, 1st chapter, and 1st verse.

New Testament. The middle is the Theophilus, 2d; the middle chapter is between the 13th and 14th of the Romans; the middle verse is the 17th of the 17th chapter of Acts; the least verse is the 35th verse of the 11th chapter of Gospel by St. John.

The 21st verse of the 7th chapter of Ezra all the letters of the alphabet in it.

The 19th chapter of the 2d Book of Kings, the 37th chapter of Isaiah are alike.

The Book of Esther has ten chapters, neither the words Lord nor God in it.

Selected for "The Friend."

I have perceived from thy account, that help at times has been near, sufficient for the occasion. My heart was warmed with gratitude, the favor, and an engagement felt that thy shining might be low and humble, not reaching; even a word which was not in due course of feeling and immediately given, so that life be administered unto life: keep little and lo then there is nothing to fear; be contented if a few words be given—more will be given if Great God ever sees best; He leads safely—thine knows—yet to be reminded of what we all know is sometimes a help. The Head of Church is sufficient for his own work.

The Properties of Sound.—One of the remarkable and pleasing illustrations of the properties of sound is the extinguishing of a light candle by pure noise. Professor Tyndall, in one of his experiments, placed a lighted candle at the end of a table supported on bracket-holders, resting on the table. The end of the tube was large and open. By clapping two books together at the large end, Professor Tyndall extinguished the candle at the other end. "Pooh!" says our over-intelligent reader, "that is nothing, simply blowing out a candle through a pipe." No such thing, supersensuous critic, as Professor Tyndall proceeds to prove. He burns a piece of brown paper in the tube, filling it with smoke. Now, if the candle be put out by a blow, smoke will issue from the pointed end of the tube. Again Professor Tyndall claps the books.

le goes out; but no smoke comes out of e. Whatever has passed out to the candle through the air and smoke in the tube, is extinguished by a pulse, not by a. The candle is put out by sound—noise.

The Language of Japan.

Rehrig, to whom we owe the following interesting communication on the language of informs us that one of the greatest and inevitable obstacles which foreign nations in their intercourse with the inhabitants of who have lived so long and so rigorously from the remainder of the world, is undoubtedly the complicated and peculiarly different language; and, in fact, of all the known parts of the globe, that of Japan appears to be the most rebellious to foreigners, and will, under any circumstances, forever baffle their strenuous efforts for mastering it, in however high a degree. The study of this extraordinary language has to be commenced in early years, and is not to be acquired through acquaintance with the already difficult language of China is an indispensable prerequisite to a fair knowledge of it. It is, however, important to distinguish between the spoken language of Japan and the written language, which is used only in literary composition. The former, the colloquial Japanese, as much needed for the common purposes of everyday life, can in a measure be acquired by routine and prolonged stay among the people of that country. This is a far less arduous task than the study of the incomparably more difficult language of the Japanese books. But even in the merely conversational tongue we meet with many things which will render the progress slow, the final mastery very uncertain, and study exceedingly tedious and discouraging. Difficulties affect the pronunciation as well as the syntactical structure; they apply moreover to idiomatic peculiarities, and have an intimate relation to the intricate rules of Japanese politeness. As regards the pronunciation, the correct utterance of the Japanese is by no means an easy matter. Thus the final *a* is pronounced with a peculiar intonation, especially the former; *f* and *h* are always very distinct; there is a particular mode of pronouncing them which cannot be easily imitated by vocal organs. There is also a sound which fluctuates between *r* and *d*. The Japanese *re* *z*, the *i* in foreign words is constantly lengthened by *r*, and when they pronounce English almost invariably say "right" for "right" and the word "long" is uttered by them in a manner which makes it sound like "wrong," the Japanese language belonging to the class of agglutinative languages, and being in a remote degree related to the Ural-Altaic, of which the Manchoo, Mongolian, Turkish, form a part, it shares with a portion of these languages in this class the construction which would call a constant inversion of the mode of order in which we think. Thus, all those sentences would begin their sentences where we end, so that our thoughts would really appear to be in our mind as inverted. Moreover, the word order characterizes or determines another has to be, so that not only, as in our language, the active comes to stand before the noun, but the possessive or genitive case before the active, and the objective case before the active. The principal verb always closes the whole sentence; all other verbs that occur in the sentence are put in the form of a participle or gerund, whereby the sense remains, in some measure, undetermined and suspended to the end

of the period. Then and then only it will be seen, in a great many cases, whether the whole sentence had to be understood as past, present or future; as affirmative or negative; whether a request was granted or refused, or an offer accepted or rejected, &c. The Japanese construction is, therefore, the very reverse of the syntactic order of the language of China. That most heterogeneous Chinese element which has almost submerged the genuine idiomatic nature of the Japanese language, is, although of a paramount importance to the student, nevertheless a foreign intruder, somewhat similar to the abundant Romanic element in our purely Germanic English, or to the Hebrew-related Arabic in the purely Indo-European, Persian and Hindustani. Another great difficulty results from the extreme ceremoniousness and politeness of the Japanese. Thus, in speaking with any person (except a son or a servant,) it is always of the greatest importance to choose expressions which show our respect for the individual we address, in a measure exactly proportioned to his rank or social standing. In speaking of absent persons, the same rule has to be strictly observed in regard to all the deference, honor and respect to which such persons may be entitled. On the contrary, in speaking of one's self, it is always necessary to use expressions of great humility. This affects, in either case, the choice of the pronouns (of which there exist a great many different forms to serve all purposes,) and the selection of an appropriate form of the verbs, different in the various moods and tenses; it affects likewise the declension of the nouns in the cases, as well as the formation of the plural; it affects even the particles and the whole quality, meaning, form and nature of the words used in conversation. There exists, moreover, in Japanese, a large number of honorific verbs that express nothing but manifestations of humility and submission, or a display of courtesy and refined etiquette. When speaking of two persons at the same time, one of whom is much higher than the other, then we have to add to the name of the latter both a particle of respect and one of humility, thereby to indicate our respect for him, and also to show that a still greater honor is to be bestowed on the other person mentioned on account of his superior condition and rank. Thus, to speak Japanese in a fairly correct manner, we have constantly to consider the person in whose presence we speak, the person to whom we speak and the person of whom we speak, and this is often even extended to things or objects belonging to or sustaining any relation to such persons. As to the written or book language, of which we may treat on some other occasion, it is fraught with so many and such inextricable difficulties, that Father Tynggren declared it (see his grammar, published in the city of Mexico, 1738, under the title "Arte de la lengua Japona") to be "simply an artifice of the devil to keep the gospel out of that country." In fact the Bible has never yet been published in Japanese, and a complete manuscript translation of the scriptures, by M. Brown, missionary at Yokohama, was unfortunately consumed in a late conflagration in that city.

For "The Friend."

The establishment of the evening meetings once a week in Philadelphia, for the winter season, has been felt, it is believed by many, as a token for good from the hand of the "Master of Assemblies," in the midst of the long period of drought that has appeared to pervade this portion of the church. Sensible that it is not by their might or power, but by the Spirit of the Lord alone that His work can be revived again in the

midst of the years, it is a cause for humble gratitude to these, that the Heavenly Shepherd has condescended to make His presence felt on the occasions when these assemblies have been gathered this year; so that an obvious solemnity has been spread over them, wherein we may reverently trust, spiritual bread has been broken and handed forth to many hungry souls, whose mental supplications have often been comparable to that of the royal Psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" The language of the Almighty through the prophet Haggai, to encourage Zerubbabel and the residue of the Israelites to rebuild the temple at Jerusalem, has seemed somewhat appropriate to the condition of our waste and desolate heritages, if we but have faith to receive it. "This people say the time is not come, the time that the Lord's house should be built. Is it time for you, O ye, to dwell in your celled houses, and this house be waste? Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord."

What is Done with London Sewage—An Experimental Farm—Remarkable Results.

The great sewage system carried out by the Metropolitan Board of Works in London, at a cost of £3,000,000, is to be further improved by applying the fertilizing material to eight thousand acres of barren lands at Maplin, which it is proposed to render as productive as a garden; at the same time bringing the sewage within reach of many thousand acres of arable land. An experiment is now in progress at "Lodge Farm," comprising two hundred acres. The results are given by the London Star:

"The sewage at present used is brought through 15 inch pipes to the farm from the pumping station. The pump is worked by an engine of 25 horse power, which, when the culverts are complete, will be used for the general purposes of the farm. The pipes are carried under the soil on the line of the future culverts, and discharge through a syphon into a tank on the boundary of the farm. In this tank are regulating chambers, and the height over the soil is sufficient to secure a rapid and thorough irrigation, which is effected through moveable shoots as well as through the field carriers."

"The farm is devoted to the raising of grass and green crops principally, but experiments have been made in white crops and garden vegetables, which have succeeded to admiration. There has been raised this year on the farm a small breadth of wheat. The yield was satisfactory, and the straw was fine and strong, plainly showing that, contrary to the theories of certain writers, the sewage contains abundance of silicates; for it has been said that corn grown with sewage manure alone always lodged when ripe because of weakness in the straw, from the absence of a sufficiency of silica. There are also upon the land some splendid cabbages, and, perhaps, the largest celery that could be seen. Last winter some sticks were grown having eighteen inches of white, crisp, edible part. Some strawberry plants, just put out, cuttings from a small bed, look stout and healthy."

"But the great power of the farm—the great result of the sewage—is shown in the marigolds and the grass. The marigolds are a wonder. M. Neilson, himself a practical farmer on a large scale, lifted one for show (there were many fully

as large,) which, we believe, weighed not less than eighteen pounds. He means to exhibit it in Liverpool as a proof of the fertilising power of sewage, which he has himself long applied to his farm. The average of the marigolds, which, of course, will continue to grow in all October, will be then about sixty tons to the acre. The grass laid down extends to fifty or sixty acres, and is principally Italian ryegrass. The growth is almost beyond belief. There are already this year seven cuttings, at from seven to ten tons the acre each cutting. The greatest part averages the ten-ton cutting. The first cutting was in April, owing to the severity of the spring. There are two cuttings more expected before the winter. The expense of irrigation is as near as can be calculated fifty shillings per acre per annum, or about five shillings to six shillings for each cutting of grass. What is not required to feed the stock on the farm is sold to London cow-keepers and others for about £10 per acre for each cutting.

"The company maintain on the farm at present one hundred and eleven cows, all giving milk, and at one period of the present season they had two hundred and seventy-six, but even then they did not feed off all their own grass. Hope, who has now a large experience, relies implicitly on carbolic acid, both as a curative of disease, if it should appear, and as a preventive. This year he applied it to cows indicating the approach of the riderpest, administering it internally, and applying it externally also. Externally, it was rubbed in at the base of the skull and the root of the tail, and the building in which the cattle stood was syringed daily three times with a dilution of the acid. Every animal remained in good condition, and from the time the treatment and syringing commenced there has not been even an indication of the pest. Indeed, M. Hope insists that riderpest is no more incurable than any other cattle disease, and pointed to a couple of living proofs, upon which we shall not enlarge in the face of the very extensive powers of the cattle inspectors.

"The sewage of the Metropolitan Sewage Company is carried under Barking Creek through a double range of east metal pipes six feet in diameter, the culverts at either side terminating in wells, from which the pipes convey to one side what passes in at the other. These pipes will have to bear a very heavy pressure, but no doubt they have been duly tested. Through the marshes between the creek and the farm the culvert is carried over a viaduct, which has been deemed the cheapest mode of obtaining a foundation. The solid basis is over thirty feet below the surface. Into the marsh shafts are sunk and piers built on the solid foundation, over which arches are thrown, and upon these are raised the culverts. The cost of this work is £40,000 per mile. The contractor is M. Webster. The arch of the culvert is ten feet in diameter, and the brick work seems perfect, and is, we believe, equal to its appearance. The culvert was first constructed with four courses of brick over the lining, and, moreover, lateral supports of equal thickness. Now a suggestion of M. Hope is carried out which saves much outlay, and secures equal if not greater strength. Instead of brickwork, courses of concrete are used, and the economy is as remarkable as the success. The company, when in operation, calculate on realizing £750,000 a year. Assuming that all the sewage were well sold, it would be much more."

—E. Post.

Live always in the best company when you read. No one in youth, thinks of the value of time.—Sydney Smith.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 101.)

Fifth mo. 3rd, 1835. "I recur to our late Yearly Meeting as a season of peculiar favor. The united and harmonious labors of burden-bearers among us, evidenced the superintending care of Him, who first called us to be a people. I think I never felt so sensibly the privilege of membership; a privilege that must certainly increase our condemnation, if not justly appreciated. I sometimes fear the inclination to attend such opportunities, proceeds too much from the excitement my animal spirits feel, from joining so many of my fellow-members for the ostensible purpose of worship. But while we have need to be jealous of ourselves on this hand, let us settle in a lifeless form, it is doubtless a necessary and acceptable sacrifice; and as the watch is maintained, we shall find strength given, to order our thoughts and our conduct consistently with our profession."

5th mo. 6th. "I often think sickness is dispensed to teach us what we are too proud to learn in health; and it is to me an humbling mark of Divine condescension. When elated with the most favorable concurrence of outward circumstances, we are too readily disposed to take our rest in them, slighting the gentle calls and admonitions of our Preserver and Friend. But His unutterable love and mercy, leaves us not to perish because of our rebellion. The ability to enjoy this rest is taken from us; we are shown their vanity; and in this awakened state, again entreated to sue for an interest in that unfailing Helper, who is a sure anchor to stay upon, not only when surrounded with health, and with apparent happiness, but when these gay visions fail, and we are thrown upon other sources of relief than this world can offer us. In these seasons what can be more desirable than an interest with Him who has all power in heaven and in earth; who heareth the cry of the afflicted, and careth for them with the most unceasing regard."

6th mo. 17th. "The tenor of thy last letter convinces me thou hast so far yielded to feelings of depression, as to conclude thy situation peculiarly trying and difficult. But while I readily admit this tenacious nature of ours shrinks from the endurance of anything opposed to its ease and tranquillity, I would affectionately query with thee, whether yielding to discouraging prospects ever added either to thy natural or better strength? Has it not rather weakened the spiritual perceptions, and erected a barrier against that trust and confidence we are taught to repose in Divine aid? Is it not better for us, frail and dependent as we are, to regard our different allotments as dispensed by Infinite Wisdom, and consequently best calculated to bring about His own wise ends? If He proves us, is it not for our refinement? and if chastened, may it not work out the same glorious end? 'Our light afflictions' are comparatively but for a moment. And I often reflect upon the words 'take no thought for the morrow,' as a relief in periods of strippedness, when faith is at a low ebb, and there seems scarcely a probability of continuing the warfare. What matter if this life's path is strewn with thorns? It is rapidly passing from us; and if we only endeavor day after day to direct our steps aright, and bring every action and motive to the balance of the sanctuary, and find them answer our account there, whatever adverse occurrences overtake us, we may look upon them only as helps to wear out our attachments from this perishing scene, and fix them with our hope and love undivided, upon

that promised haven of rest, where sorrow and sighing are unknown.

"I cannot see anything in thy situation so discouraging than at some other times; and thou wilt strongly endeavor to cast off some of this gloom. If discoverable in the female, it often affects in a greater or less degree the whole family; and it is so much the duty of wife and mother to throw self altogether and live for those so closely interwoven with our existence, that I think the whole life of an individual calls for a strength, a decision, firmness and gentleness of mind and character, only to be attained through deep self-denial, a constant recourse to that Source of strength, Fountain of wisdom and knowledge, known only to those who have obeyed the injunction, 'Seek ye shall find.'"

6th mo. 1835. * * * "But not in created objects to impart to the mind a settled and abiding satisfaction which renders this life its comfort and its hope. We may grieve with the 'loved of earth,' and derive congeniality of tastes and pursuits, much tends to cheer the weary round of care, and lighten the burden of toil and anxiety that life of friendly intercourse might more cause us to feel. But to be enjoyed it must be partaken only at intervals; an incessant round must not weary and exhaust the better strength. And as for myself, if obliged to choose between constant society, and uninterrupted solitude, I think I should unhesitatingly decide upon the latter; believing frequent retirement so essential to the growth of that Divine principle, so important for all to experience, and cherish all everything else. The retirement of a solitary chamber is often a source of unspeakable affliction, and I have returned to it, after being obliged to devote much of my time to society, the ordinary care of life, with a relish heightened by abstinence.

"G. L. is frequently an invalid, with an occasional chill, cough, weakness and pain in the breast; yet generally favored to get out to a long. I cannot help watching with affectionate interest the varying state of her health. Still one of our strongest props; and what is to be of our feeble company when the few who sustain the ark of the testimony are gathered home, is known only to Him who is strength and weakness, and who can carry on His work, by many or the few, as best pleases Him. For greater dedication in the younger members of our Society. How might thy come forward united band, strong in the Lord's power for work—able advocates in the most ennobling cause that can occupy rational and immortal beings."

9th mo. 1835. * * * "But are the admitted and indulged habits of our ordinary pursuits, too apt to prevail over the higher improvement, even the duties our religion absolutely calls for? I fear it is the case; that in allowing them to exert an undue influence we are weakening ourselves in the most important; and nurturing seeds that will produce to our sorrow. Strict mental discipline, calm, steady, patient perseverance, are virtues that cannot be too earnestly sought, and if properly obtained, will insure their possessor a degree of satisfaction not easily disturbed. And can we much look for in this mutable state of mind can rank higher than satisfaction? The mind is subject to the direction of the All-wise Ruler of events, may indeed, in intervals when the love of His countenance is raised upon them, perceive a tranquil joy, unspeakably precious of more value to them than millions of woe."

ulations seem oftenest the portion of the favored of the human family; and their gales along are marked with exercises and s, that must await the way-worn and weary seeking a better home. The path that ased Jesus trod on earth was one of suffering and it is certainly enough that ours be like

(To be continued.)

Cataract in Montana.—A correspondent *Frontier Index*, writing from the wild and district of country around the Yellowstone of Montana, says:—

On the outskirts of this monstrous locality a lake on the top of the mountain that is ten over, the ice and snow covering its some twenty feet deep. Two main forks of Yellowstone, one heading opposite Wind and rivers, and the other opposite Henry's Snake river, in the same vicinity that the and Gallatin rise, empty into the big which has for its outlet the Yellowstone and just below the lake the whole river over the face of a mountain thousands of feet, may rising several hundred. A pebble was by a watch in dropping from an overhanging of one perpendicular fall, and is said to quired eleven and a-half seconds to strike the face of the river below. That beats Niagara 'all hollow.' The river at these falls is represented to be half as large as Missouri at Omaha, and as clear as crystal. Yellowstone Lake, like all others in that range, abounds with salmon trout from forty pounds weight, and where the milky mineral waters from the geysers intermingle the pure, clear waters from the running of these fine fish can be taken by the boat

Inroads upon English.

er the above very appropriate heading the number of *Blackwood* has an article upon words and phrases which have been on this side of the Atlantic, and are getting more or less currency in England. Cong the usual anti-American prejudices of *Blackwood*, the article is exceptionally fair and

the writer is candid enough to admit that of the words erroneously considered as Americanisms are really of old English origin. It is that in New England the common is far nearer to the pure English of the King James II. than it is in any part of the land. Our inventions in the way of new are numerous, because, owing to the countermining of our people, and the universal of reading newspapers, a "pat," ingenious phrase or word adopted in one the country soon becomes known everywhere and is incorporated into everyday speech. s both more originality of invention and a facility in the circulation of new words than our sluggish and heavy counsels across ter. Of course, this renders us all the able to have our language distorted by new and harmful accretions of this sort.

ing the words supposed to have an American origin, but really of English ancestry, the writer mentions "bender," which he originally introduced by the Scotch, and Allan Ramsey to prove it. Our beautiful "fall" was also once common in England the English mind was more susceptible to phrases than at present. The word "skunk," to skulk, was in common use in Shake-

peare's time. "Muss," almost always regarded as an Americanism, has its genuine Bowery significance as used in "Antony and Cleopatra." Even our common word "platform," in its political sense, is to be found in Shakespeare and Hooker.

Equally orthodox ancestries are made out for such inelegant words as "rile," "sag," "slick," "slide," "sliver," "splurge," "squelch," "squirm," "starr" and "wile." All of these words, excepting "bender," are approved by *Blackwood* as "worthy of the favor of English writers and speakers."

The writer apprehends that with the Americanization of English politics, the political slang of this country will be imported to supply new exigencies—such words, for instance, as "buncombe," "caucus," "lobbying," "wire-pulling," "ax-grinding," "mass meeting" and "indignation-meeting." Undoubtedly they will, for the things will demand names, and the English will find these done to hand for them in better style than any they are likely to invent.

The *Blackwood* writer does not object to the legitimate expansion of the language, "whether the expansion come from the new or the old home of the race." He does, however, and rightly, object to corruptions and vulgarisms, and says "if we require new words we have an immense mine of treasure in the English of the days of Piers Ploughman, from which we can advantageously borrow

"Ancient words

"That come from the poetic quarry as sharp as swords."

He gracefully admits, too, "into this treasure the Americans are dipping more deeply than we; and so far the influence of their example upon the mother-tongue must be recognized as both legitimate and beneficial."—*E. Post.*

Rabbits in Australia.—A Melbourne paper says: "Eight years ago fourteen rabbits were turned out in M. Austin's estate of Barwon Park. The number of progeny shot last year on this estate was 14,253; and in spite of this destruction, and what goes on outside the estate, they have swarmed over the neighboring country, and have been found at considerable distances around."

In trouble we often come off better than we expect, and always better than we deserve.

THE FRIEND.

TWELFTH MONTH 7, 1867.

The first winter month has made its entrance with more than its ordinary rigor, giving due notice that the season for ice and snow, for chilling blasts and sleety tempests has arrived, and that physical comfort is to be found only within our tight finished, well furnished houses, and by the side of our genial hearths. It is a season of much social enjoyment to those who can command the luxuries or even the necessities of domestic life, and are prepared to bid defiance, in their well-warmed habitations, to the pitiless storm, and to draw around their abundantly provided tables, the friends who multiply their pleasures, or sympathize with them in their sorrows and trials.

But far otherwise is it unwished for presence to the poor and destitute. To them it is a time of aggravated privation, and often of continued suffering. Trade is dull, the mechanical arts pined with greatly diminished vigor, manufacturers working on contracted time; and hence while many

are thrown out of their ordinary employment, work of other kinds is scarce, the days short and dreary, and many an honest poor man who starts out in the morning to earn his daily bread by his daily toil, finds the shadows of evening closing around him before he has been able to obtain sufficient to supply his wife and children with needful food, or procure fuel to keep up a fire in his cheerless home, made doubly necessary by the want of seasonable clothing. The driving snows and biting winds tell sadly on the poor man's domicile, and, with their inevitable accompaniments, extort many a sigh of distress, perhaps mingled ill-dissembled murmuring, at their unpitied lot, from those who shrink at the thought of owing their support to any hands but their own.

We are aware that this, and the duty of charity, are trite topics, familiarity with which, as in other things, has too generally begotten indifference if not contempt, for the platitudes penned in commending them to attention. Much also has been said, and much is stereotyped on the subject of public provision for the poor, the proper administration of which is one of the hardest problems to solve that claims the ingenuity of the political economist: so we will not, at the present time, offer any suggestions on this latter prolific topic.

We however trust that we may, without any invidious imputation, remind our readers that the present winter will probably be one of more than usual trial on the poorer class, especially in cities, and that private charity, perhaps beyond ordinary limit, will be invoked by positive want and suffering, as well as by the obligation resting on the christian, who is bound to keep ever in remembrance the duty of feeding, clothing, and administering to the comfort of the hungry, the naked and the oppressed, enjoined in that beautiful but impressive parable which teaches the otherwise incredible condescension of the Saviour of men, in that He accepts as done unto himself that which is thus done unto the least of his brethren.

Rents are high, and provisions of all kinds are dear. Wages have been proportionately advanced, but, as before observed, at the present time and throughout the winter months, many cannot obtain employment that will yield them sufficient remuneration to keep them from destitution. There must therefore be many calls on the benevolence of those, who can spare that which will assist in supplying food and clothing to the deserving poor; and those who are imbued with the spirit of their divine Master will require no other prompting to contribute their full proportion.

By the course pursued in this very thing of giving to the poor, or rather testing our feeling of stewardship in the manifold gifts bestowed on us, we often obtain a deeper practical insight into the springs of action and workings of the human heart, than by most other acts affecting ourselves and others, not so directly influenced by an abstract sense of duty. To really feel that every man is a brother, and that, if in the dispensations of divine Providence this our brother is in want, while we abound, we are bound to share with him the temporal gifts which we also have received from our common Father, is one of the attainments of the disciple of Christ, as it is a plain doctrine of his religion, devoid of doubt or mystery. And yet the duty of sharing with the needy in his distress, is so connected with the social inequality, the wants and the common interests of mankind, that a feeling of its presence is often exhibited in those whose hearts are yet unregenerated. But its full force and unselfish action must spring from a far higher source than we can command, which will prove its divine origin by a course not only fraught with liberality but stamped with love.

The poor ye have always with you, and when ye will ye may do them good.

The report of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will appear in our next number.

SUMMARY OF EVENTS.

FOREIGN.—While the steamship Bonbolio, which carried the mails between Liverpool and Greece, was about leaving the wharf in Liverpool on the 29th ult., one of her boilers exploded entirely destroying the vessel. There were 73 persons on board, 40 of whom were killed, and 20 were injured. The steamer was loaded with arms and munitions of war.

The House of Commons has voted a supply of £2,000,000 for the expenses of the Abyssinian war. Disraeli stated that if it should be found necessary to replace the Indian troops sent on the expedition, a further sum of £3,000,000 might be needed. It is proposed to provide these sums by a special tax on incomes.

The Fenians are still uneasy and troublesome, both in England and Ireland. Outbreaks were feared at Manchester and at Cork. In the latter city a great demonstration of sympathy for the Fenians executed at Manchester was made on the first instant. Nearly twenty thousand persons walked in the procession, including some of the priests. On the 29th ult., an army in Cork was entered by supposed Fenians, who carried off 120 revolvers and 100 rifles.

The St. Petersburg Journal, an official paper, declares that it will be impossible for the proposed conference to maintain the present boundaries of Rome. Garibaldi has so far recovered from his illness as to be able to support the fatigue of travel, and by permission of the government will immediately set out from Varignano for Capri. The reports that Italy had agreed to the propositions of France for a general conference are premature. An English note has been sent to France asking certain explanations, and the final reply of Italy will depend on the nature of Napoleon's answer.

The mail steamer from Brazil brings an account of another battle between the Allies and Paraguayan forces, in which the latter were defeated with the loss of 300 men.

A dispatch from Naples states that Vesuvius, which had been smouldering for a long time, has at last broken out in violent eruption.

In the Austrian Reichsrath the new constitution has been adopted after strenuous resistance by the Liberals. The French Minister of Foreign Affairs, addressing the French Senate on the 30th ult., said that the stay of the French troops now in the Ruman territory would be brief, and was only intended to insure the safety of the Pope. The question between Italy and the Pope was one of distrust, and the object of the European Conference proposed by the Emperor, was to remove this distrust.

The United States squadron has left China to punish the pirates in the island of Formosa. It is reported that ten thousand people were drowned by a deluge at Manila.

The Prussian Diet, by a vote of 181 to 160, has adopted a resolution declaring that the constitution of Prussia guarantees the liberty of speech.

The Austrian frigate Novara, arrived at Havana on the 1st inst., with the remains of Maximilian. President Juarez has received a majority of votes in every State of Mexico.

An earthquake, accompanied by volcanic eruptions, occurred at St. Thomas and the neighboring islands on the 18th ult. The sea rose fifty feet, doing much damage to houses and shipping.

Dispatches of the 2d state that a small body of French cavalry still occupy Rome, and will probably remain there. With this exception the French troops have left the Papal dominions. The Pope has taken measures to materially strengthen his army. The fortifications of Civita Vecchia are being strengthened and altered so that a garrison of Papal troops can hold the city as an open gate for the return of the French should the safety of the Pope hereafter require that step.

Consols, 94 13-16; U. S. 10-20, 71 5-16. Middling uplands cotton, 7½d.; Orleans, 7½d. Breadstuffs quiet. California wheat, 15s. per 100 lbs.

UNITED STATES.—Congress.—The House of Representatives has adopted a resolution instructing the Committee on Banks and Currency to report a bill for withdrawing the national currency from circulation and for supplying its place with greenbacks. The Committee of Ways and Means has been directed to consider

a change in the laws so as to stop the further contraction of the currency, to reduce the liquor tax and provide for its better collection, the repeal of the cotton tax, &c. The Committee on Military Affairs has been instructed to report on the propriety of reducing the army to its lowest possible limit. The majority of the Judiciary Committee presented a report relative to the impeachment of the President. They submitted the testimony taken in the case, and closed their report with a resolution that Andrew Johnson, President of the United States, be impeached for high crimes and misdemeanors." Two minority reports were offered, both dissenting from the views taken by the majority. Horace Greely has been confirmed by the Senate as Minister to Austria, and Horace Capron as Commissioner of Agriculture.

Fortieth Congress commenced its second session on the 20th inst. Bills on various subjects were introduced, and were referred to the appropriate committees. The Committee on Ways and Means was instructed to inquire into the expediency of authorizing a new loan, payable after ten years, and redeemable after thirty years, in coin, by the issue of five per cent. bonds, interest payable semi-annually in coin; taxable at the rate of one per cent. to be deducted from interest when paid.

Jefferson Davis.—The rebel ex-President appeared at the stated time last week, before the United States District Court, at Richmond. The trial was postponed until the 20th of Third month next, and Davis' bail bond was extended to that day.

The Army.—The War Department has reduced all infantry and artillery regiments to the minimum of fifty privates to the company; limited the recruiting service and ordered the muster out of all volunteer officers at the close of the current year, excepting the Bureau of Defenses, Freedmen and Abandoned Lands.

The South.—General Hancock has issued an order assuming command of the Fifth Military District, consisting of the States of Louisiana and Texas. The State Convention met in New Orleans on the 25th ult., eighty-five members being present. Judge Taliaferro was elected President, and John W. Caldwell, a colored man, was elected Sergeant at arms. The Secretary of the Convention and Doorkeeper, are also colored men.

In Central Carolina the Convention was defeated, as the vote polled fell short of the requisite majority of regular members.

There will be a Convention in North Carolina with a radical majority.

The Alabama Reconstruction Convention has passed an ordinance to organize the volunteer militia, authorizing one company to every thousand voters. An ordinance was also passed, declaring that the State, and all its liabilities excepted, directly or indirectly, in aid of the war null and void, was also passed. The Convention has decided that the Judges of the Supreme Court and the Chancellor, shall be chosen by the Legislature, all other officers to be elected by the people. By a vote of 51 to 31, the Convention adopted an article providing for the establishment throughout the State, of one school or school district, one or more schools, at which all the children of the State, between the ages of eight and twenty years, may attend, free of charge. A motion to amend by providing separate schools for white and colored children, was tabled—yeas, 58; nays, 27.

San Francisco Pacific Railroad.—A San Francisco dispatch of the first inst. says: The track of the Central Pacific Railroad is laid from Cisco to Summit, and through the great tunnel, over 7000 feet above the sea. The first passenger car passed through yesterday. Twenty-four miles of track have been laid on the east side of the mountains, and a fortnight of open weather will complete the gap of six miles, when a connection will be made to Lower Truck, 130 miles east of Sacramento.

Philadelphia.—Mortality last week, 246. **The Freedmen's Bureau.**—The total expenditures for the aid of the freedmen, from Aug. 1, 1866, to Oct. 1st, 1867, (eleven months) were \$3,597,397. Gen. Grant, in his report as Secretary of War, says: "The freedmen as a people are making progress in education, in mechanic arts, and in all branches of industry." Apprenticeship in Maryland still holds large numbers of colored children in virtual slavery. The evils attending the system of apprenticeship have been recognized by the State laws, are matters of constant complaint. As many as two thousand cases have been presented in the last year.

The Markets, &c.—The following were the quotations on the 23d inst. *New York.*—American gold, 166½; U. S. 10-20, 71 5-16; U. S. 5-10, 71 5-16; ditto, 10-40, 5 per cents, 10½; Superior State flour, \$8 a \$8.75. Shipping Ohio, \$2.40 a \$3.40; California

flour, \$12 a \$13.25; St. Louis, \$10.40 a \$15.75; waukie spring wheat, \$2.20 a \$2.23. Canada by \$1.67 a \$1.70. Western oats, 80 cts. Western \$1.67; State, \$1.73. Western mixed corn, \$1.13-1.34. Uplands cotton, 15½ a 16 cts.; Orleans, 17 cts. Cuba sugar, 11½ a 12½ cts.; refined, 16½ cts. *Philadelphia.*—Superfine flour, \$7.50 a \$8.25; family and fancy brands, \$8.50 a \$13.50. Fair prime red wheat, \$2.40 a \$2.50. Rice, \$1.70 a \$2.00. Yellow corn, \$1.42; new corn, \$1.30. Oats, 70 a 75 cts. *Uplands cotton,* 15½ a 16 cts.; Orleans, 17 cts. Cuba sugar, 11½ a 12½ cts.; refined, 16½ cts. *The arrivals and sales of beef cattle at Avenue Drove-yard* were about 1800. Sales of cattle, 8½ a 9 cts. per lb. gross, fair to good, 7 a 8 cts. common 4 a 6 cts. Five thousand sheep sold at 4 cts. per 50 cts. Hogs were lower, sales of 500 at \$8.75 a \$9.50 per 100 lbs. *Edinboro.*—Wheat, 10½ a 11½ cts. New corn, \$1.12 a \$1.15, 69 a 72 cts. *Chicago.*—No. 1 spring wheat, \$1.18. Old corn, 83 a 86 cts; new, 72½ a 77 cts. 53½ cts. *St. Louis.*—Prize fall wheat, \$2.40 a \$3.00; spring wheat, \$1.75 a \$1.90. Corn, 96 a 97 cts. 40 a 72 cts. Rice, \$1.40 a \$1.50. *Cincinnati.*—Wheat, 12½ a 14½ cts. New corn, in the ear, 75 a 78 cts. 66 a 67 cts.

RECEIPTS.

Received from Richard Hall, England, £1, for copies of vol. 41.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of this Institution, will be held in Philadelphia on Friday, the 18th inst., at 2 p. m.

The Committee on Instruction meet at 10 a. m.; the Committee on Admissions at 11½ a. m., on the day.

The VISITING COMMITTEE meet at Westtown Seventh-day afternoon, the 14th inst.; attending there the next-day, and visit the Schools on 3rd and Third-day.

SAMUEL MOSKOWITZ.

Philadelphia. 12th mo. 3d, 1867.

A conveyance will be made the trains that leave Philadelphia on Seventh-day, the 14th inst., at 2.30 a. m. 4.50 p. m.

NOTICE.

A suitable Friend and his wife are wanted to attend and manage the farm and family under the care of the Committee for the gradual Civilization and improvement of the Indian natives at Tununessah, Cragus Co., New York. Friends who may feel minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Philadelphia. John M. Knigh, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Barry, Marshallton, Chester Co. Joseph Scattergood, 413 Spruce Street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH H. WORTON, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, on the 7th day of Eleventh month, 1867, Messrs. Meeting-house, Middletown, Delaware Co. JOSEPH WARNER JONES to SARAH L., daughter of W. Webster, all of Middletown.

DIED, on First day evening, 4th of Eighth month, at residence to Jamestown, Guilford county, MARY MENDENALL, relict of Richard Mendenall deceased, a member of Deepriver Monthly Meeting, 80th year of her age.

On the morning of 26th of Tenth month, HANNAH HOWES, widow of the late Joseph H. in the 80th year of her age. She was a diligent at meetings, and strongly attached to our christian truths and testimonies. Her health had been feeble for several years, and though the summons was she was found with her lamp trimmed and glowing, waiting for the coming of her Lord; and having recently believed, gained an admittance into the kingdom, which needeth not the light of the sun nor moon to shine in it; for the glory of God doth light and the Lamb is the light thereof.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

L. XLI.

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JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

When paid quarterly in advance, five cents.

An Epistle to Friends.

Im that hath an ear, hear what the Spirit saith unto the churches.

My Friends,—You whom the Lord hath led into this the day of his love, and hath known the way of Truth and righteousness through the raising up of that holy living Jesus of himself, that long lay hid and buried, and hath brought you to a secret feeling of the love of God in you, that is worth the minding and guarding; and the Lord causing this to appear in the day of your seeking, as a light in the darkness, and its power, by which you formerly holden, and given you by his spirit and secret hope, that in this light, the way of life was to be attained unto; this hope you not ashamed of the light which before you, but you came to know and embrace it, while others still hated it, and you for its sake your hearts being affected with the hope and the power thereof, could not but so far join in it, as to make public profession of it for its own sake; and for no other end or design, or in any other way, but with resolution in that light, to follow the salvation of God. Dear Friends, it is the will of God, that both now, and for many days and weeks, my heart hath been deeply affected concerning, even night and day; and the power of the Father's love, doth often come into me, and draw me forth now to say and to do these things unto you for your admonition and establishment. And indeed it is you who are the ones who are rightly own the way of Truth, and know the power thereof, and believe in the gift and mercy of God for the souls, that I do aim at; for those that have taken up the profession of the precious promise of God, by respects and sinister ends, and but as a cloak to their carnal minds, I do pity them, yet I have not much at heart to say to them but this; The day shall come, and their garments shall not hide

you, oh, my Friends! who had fellowship in the deep travails of our beginnings, and have come to Truth the same way, and have the power and virtue of it, many times using you in your inward man, which hath been crying out, Lord, evermore give us this light, and hath made you as a watered garden, and I have said, how shall I express or signify unto you those longings, those ardent desires, and those breathings of my soul, that you, even you,

might abide to the end of all trials, tribulations, and adversities, and might inherit that crown of immortality that is in Christ Jesus our Lord, and might not by any means be bereft thereof; this is singly my travail in body and spirit, that you might be kept and preserved out of all the subtle snares of the wicked one, who hunts for the souls even of those that have believed. And, therefore, in dear and tender love, I have a few things to write unto you, for the clearing of my conscience, and discharging my duty in the sight of the Lord; and the Lord give you all a tender and an understanding heart, that both you and I may yet have cause daily to praise the Lord in the glorious light of his salvation, which he hath manifested among us, by the revealing his son Jesus Christ; to whom belongs dominion, honor, and glory, forever, amen.

And first, dear Friends, it is in my heart, to put you in remembrance of that by which we were called and convinced, which as a foundation principle was laid in and among us; and it being unchangeable and unalterable in itself, doth therefore admit of no alteration or change in those that are rightly kept to it.

It was a light which arose in our hearts, and shined forth from God, the Father of lights, carrying in its appearance the nature and property of God, both in its condemning evil, which the enemy had sown or planted in us; and owning, allowing, and justifying every thing that was good and honest, just and equal; even those thoughts in our hearts, which were of turning towards the Lord, and seeking his righteousness; these thoughts were justified and encouraged by the light, and all of a contrary nature discovered and judged, as they were brought to it to be tried. Now this light did our souls rejoice in, as they had good cause, though it took away our former rejoicings; our pleasures in vanities and iniquity did, our glory in this world withered, our friendship with the sons of men decayed, and we stood in the light and saw all these things, and were not sorry at it, but waited daily to see these things more and more brought to pass; neither was there a permitting our thoughts to go out, how we might prevent those damages, or repair these losses, but the cross of Christ was indeed our glorying or rejoicing. And the hope that was before us, did make us despise the pleasures, treasures and honors, friendships and delights of this world.

And in those days, you grew into a feeling of the heavenly joy, where the hundred-fold was witnessed in your bosoms, and the zeal of the Lord was kindled by his own spirit in you, against whatsoever this light of Jesus in the conscience did witness against: and the Lord beheld your integrity and blessed you, and multiplied you, and added to your strength and stature; and then did the fruits of this glorious work abound among you, in three more general and special effects; by which effects, or by their continuance among you, let all now come to search and try themselves, that so, dear Friends, those that have continued faithful in them all, may persevere in like manner to the end: and those who upon true search do find that they have failed, and fallen short in all

or any of them, may make haste to repent, and to turn to that which was the root of them all, that they may not be found as fruitless and withered branches, in the day that cometh, lest they be cut off, and utterly consumed, and blotted out from among the living branches of the vine: for a day cometh, that Truth will look into the fig-tree for fruit, and leaves will not defend it from the curse and blasting.

The three especial fruits that did spring forth from this blessed root, and were and are to continue and increase in us, and among us to the end, are these.

1. Purity, manifested in a godly conversation.
2. Unity, manifested in dear and tender love one towards another.

3. Faithfulness, manifested in bearing a constant and faithful testimony to the things we had received and believed, though it were unto great loss and sufferings.

And against all these, doth the wicked one appear, to see if he can make you barren concerning them, and that with divers wiles and subtleties, that he may prevail on you, and not be known to be the enemy, but might so overcome you, as that you might both submit to him, and then plead for him and his snares and wiles, as being just, right, lawful, prudent, convenient, &c. But oh! dear Friends, let all be watchful and diligent, to wait in the sense and true feeling of that seed that never fell nor was beguiled; and you will, (even the least of you,) see and comprehend his workings and transformings, and be delivered from them.

1. Purity and holiness was a fruit in you, which doth yet flourish in many, (blessed be the Lord,) who are as watchful and careful to approve themselves in obedience to the light of Truth in their inward parts, as ever, and find as great a necessity both of trying and judging with its judgment as ever; these having thus waited, have renewed their strength unto this very day, and do mount up as upon the wings of an eagle; these are neither weary in running, nor faint they in their walking; but alas! Friends, even these do know with how great and manifold assaults they have been assailed, and know and see with sorrow of heart, how the assault hath prevailed upon some, by working into the mind a secret liberty and supposed enlargement, whereby a carelessness hath entered some; and they having no keeper but the measure of light revealed in their hearts and consciences, so soon as they came to be persuaded to slight the reproofs of that, they soon erred; and this supposed liberty entered, that now, after so many years strictness and circumspection, they should not need now to stand so straitly to try things and words as at first, because now a day of more liberty was come. And this liberty secretly prevailed against that pure fear that once was placed in their hearts, and against the very obedience of Truth, inwardly in the subjection of the mind, and then it became manifest outwardly; the actions sometimes blame-worthy, the words and speech again corrupted, and run into the old channel of the world, like them again; and the single pure language, learned in the light, in the

time of their poverty and simplicity, almost lost and forgotten, and so the work of God which he wrought, in a manner laid waste. And then when this liberty is entered and made use of, as aforesaid, oftentimes a secret subtlety ariseth against the judgment of Truth, either from within, or from any outwardly, that are grieved with this loose and careless kind of speaking or acting; which subtlety leads to contend for it, against the judgment, telling the creature, why these things are but small things, and little things, and what! we must not strain at a gnat, and such like. Oh my friends! beware of these evil suggestions of the wicked one. How came they to be small and little things, seeing they were great things with us in the beginning? And how comes an offence in this nature to be light now, seeing it was heavy in the beginning? Oh let not the greatest mercies of our God so fill us, as to make us slight or forget the least obedience; but rather let the continuance of his mercy, the more quicken you up unto a zeal for his name and Truth in all things, to be found doing and speaking according to the rule of righteousness, which ye learned in the light, in the day of your being low and little; and then nothing will rise up and be exalted in the multitude of God's mercies, but that holy birth which lives in purity, when it is at the highest. And so that life of righteousness will shine forth more and more, which glorifies God, and seeks his honor. Dear friends, that ye might be kept so unto the end, is the breathing and travail of my soul; and that where this neglect hath entered, and this aforesaid corruption either in speech or action is to be found, that ye would receive the word of exhortation in meekness and fear, in which it was written unto you: and may redeem the time, for the days are and shall be evil, and none will hold the mystery of the faith, (that saves from falling in the evil day,) but such as do keep the pure and undefiled conscience, which none can do, but by persisting and continuing in the daily sanctification of the spirit, and belief and obedience of the Truth.

(To be continued.)

Wooden Cows.

Persons who reside in our large towns, especially the largest, are very apt to slander the milkman, and ascribe the semi-lactescent appearance of his commodity to a free use of "the cow with an iron tail." It is not our intention to join in any such scandal, for the milk of our history is genuine, and unadulterated, although not derived from a quadruped cow, goat, or any animal whatever. Some, perhaps most, of our readers will have heard something of the existence of vegetable cows, or plants yielding milk; it is of these "wooden cows" we purpose to refresh their memories.

The caoutchouc, or India-rubber of commerce, as it exudes from the tree, very much resembles milk in color and density. Many other plants yield a similar fluid, and in some instances this is so sweet and palatable as to be employed by the natives for almost all the purposes of animal milk.

The "cow-tree of Demerara" was first observed by a traveller of the ubiquitous family of Smith, in an excursion up that river. It is described as a tree from thirty to forty feet in height, with a diameter at the base of nearly eighteen inches. This tree is known to botanists by the name of *Taberna montana utilis*, and to the natives as the Hys-hya. It belongs to the same natural order as the Penang India-rubber tree, and the Poison-tree of Madagascar (*Apocynaceae*). It occurs plentifully in the forests of British Guiana, and its bark and pith are so rich in milk, that a

moderately-sized stem, which was felled on the bank of a forest stream, in the course of an hour colored the water quite white and milky. The milk is said to be thicker and richer than cow's milk, mixes freely with water, and is perfectly innocuous, and of a pleasant flavor; the natives employing it as a refreshing drink, and in all respects as animal milk.

The Cyngalese have also a tree which they call "Kiriagihuma," but which belongs to a different order of plants (*Asclepiadaceae*). It is the *Gynema lactiferum*, and yields a very pleasant milk, which is employed for domestic purposes in Ceylon.

There appears to be also a milk-tree common in the forests of Para which the natives call "Masendendron," but of which we have no definite knowledge, except that it was for a considerable time used on board H.M.S. *Chanticleer* as a substitute for cow's milk. It was said to suffer no chemical change by keeping, neither did it show any tendency to become sour.

The most celebrated of all the cow-trees was that discovered and made known by Humboldt, as the "Palo de Yaca," or "cow-tree." Singularly enough it belongs to a different natural order from these already mentioned (*Artocarpaceae*), and to one which includes also the poisonous Upstree of Java. The botanical name of this cow-tree is *Galactodendron utile*, the "useful milk-tree," or, as more recently called, *Brosimum utile*. Its discoverer states that while staying at the farm of Barbulu in the valleys of Aragua, "we were assured that the negroes of the farm, who drank plentifully of this vegetable milk, consider it a wholesome aliment; and we found by experience during our stay that the virtues of this tree had not been exaggerated. When incisions are made in the trunk, it yields an abundance of a glutinous milk, tolerably thick, devoid of all acidity, and of an agreeable and balmy smell. It was offered to us in the shell of a calabash. We drank considerable quantities of it in the evening before we went to bed, and very early in the morning, without feeling the least injurious effect. The viscosity of this milk alone renders it a little disagreeable. The negroes and the free people who work in the plantations, drink it, dipping into it their bread of maize or cassava. The overseer of the farm told us that the negroes grow sensibly fatter during the season when the *Palo de Yaca* furnishes them with milk. This juice, exposed to the air, presents on its surface membranes of a strongly animalized substance, yellowish, stringy, and resembling cheese. The people call it cheese. This coagulum becomes sour in the space of four or five days.

This extraordinary tree appears to be peculiar to the Cordillera of the coast, particularly from Barbulu to the Lake of Maracaybo. At Caucasga the natives call the tree that furnishes this nourishing juice, the "milk-tree" (*arbol del leche*). They profess to recognize, from the thickness and color of the foliage, the trunks that yield the most juice; as the herdsman distinguishes, from the external signs, a good milch-cow.

"Amidst the great number of curious phenomena which I have observed in the course of my travels," continues the discoverer quoted above, "I confess there are few that have made so powerful an impression on me as the aspect of the cow-tree. A few drops of vegetable juice recall to the mind the all-powerfulness and the fecundity of nature. On the barren flank of a rock grows a tree with coriaceous and dry leaves. Its large woody roots can scarcely penetrate into the stone. For several months in the year not a single shower moistens its foliage. Its branches appear dead

and dried; but when the trunk is pierced it flows from it a sweet and nourishing milk. It is at the rising of the sun that this vegetable foam is most abundant. The negroes and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow and thickens at its surface. Empty their bowls under the tree itself, or carry the juice home to their children.

D. Lochart also visited the cow-trees in Caracas, and drank of the milk from a tree which had a trunk seven feet in diameter, and more than a hundred feet from the root to the first branch. Sir R. K. Porter also paid them a visit, and observations confirm those already recited. "The color and consistency," he says, "were precisely those of animal milk, with a taste not less sweet and palatable; yet it left on the tongue a slight bitterness, and on the lips a considerable cleanness; an aromatic smell was most strongly perceptible when tasting it."

Other trees are known which possess similar properties to a greater or less extent. On these is the "Tabayba dulce" of the Cam (*Euphorbia balsamifera*). Here again we find a plant belonging to a different natural order than any of the others, namely, the *Euphorbiaceae*, one containing a large number of plants with milky and purgative juices. Leopold von Buch states that the juice of this plant is similar to cow's milk, and, thickened into a jelly, is eaten as delicacy.

A species of the Cactus (*C. mamillaria*) yields a milky juice equally sweet and wholesome; it now constitutes the type of a genus *Mamillaria*. The milk is affirmed to be inferior in its quality to the majority of the others.

It would scarcely be advisable for us to here upon the subject of the chemical composition of any of these vegetable juices, or to show in connection with those lactescent fluids which harden upon exposure, and then are known as India-rubber or caoutchouc. Although none of the cow-trees enumerated yield a true India-rubber substance, or one greatly resembling it afforded by some of their allies. It is curious to observe how, when failing to serve mankind in one direction, these trees become important in another. How forcibly this reminds us of the quaint lines of George Herbert:—

"More servants wait on Man,
Than heeth take notice of; in every path
He treadeth down that which doth befrend him;
When sickness makes him pale and wan;
Oh, mighty love! Man is one world, and bath
Another to attend him."

M. Fletcher, on Dress.

I prayed for direction, and saw clearly a plainness of dress and behavior best became a Christian, and that for the following reasons:

1st. That of the Apostle to women professing godliness to let their adorning be that of a quiet spirit, &c.

2dly. I saw the reasonableness of the command, and proved it good for the proud heart to wear the plain and modest livery of God's children.

3dly. It tended to open my mind; for when I appeared like the world, in Babylonish garb, I had its esteem and knew not how to part with it. But when I showed by my appearance that I considered myself as a stranger and foreigner, none can know, but by trying, what an influence it has on our whole conduct, and what a influence it is to keep us from sinking into the spirit of the world. For there is no medium; they who conform to the fashions, customs, and manners of the world, must embrace the spirit also.

shall find the esteem they seek, for the world is its own. But let them remember also, that the Friendship of this world is enmity to God.

Y. I saw myself as a steward who must give an account for every talent, and that it was a privilege to have the smiles of God on every day of my time, or penny of money which I received.

Y. I saw clearly that the helping my fellow-creatures in their need, was both more rational and more pleasant than spending my substance on vanities; and as I am commanded "to love my neighbor as myself," and to consider all others as a household of faith as done to Christ, surely it is not only to suffer my superfluity to give them their necessity, but also (as occasion may require) my necessities to their extremities.

Y. But it is not only the talent of money, but time which is thrown away by conformity to the world; entangling us in a thousand little amusements which a dress entirely plain cuts off at once.

Y. The end usually proposed by young persons in their dress is such as a devout soul would despise. A heathen may say, It will promote my comfortable settled in life; but I believe the Lord appoints the bounds of our habitation, and that no good thing shall be withheld from those who walk uprightly. I have therefore given up to do but to commend myself to God in obedience, and to leave every step of my life guided by his will. I will therefore make my rule to be clean and neat, but in the plainest according to my station; and whenever I am out on the subject, these words would pass through my mind with power, For so the holy Spirit, &c. of old adorned themselves.

For "The Friend."

Report.

Female Society of Philadelphia for the Relief and Employment of the Poor, offers, with full heart, to its subscribers the following report of last year's proceedings.

Some of our friends may not be acquainted with the early history of the Society, a short account of its formation may be of interest.

It was originated in 1795, by the efforts of two Friends, who became impressed with the necessity of some more systematic method of affording relief to the poor. From the first minutes of the Society we extract the following:

"A number of young women have been induced to believe, from the observations they have made, that they could afford some assistance to suffering fellow-creatures, particularly widows and orphans, by entering into a subscription for relief, visiting them in their solitary dwellings, without distinction of nation or color, sympathizing with them in their afflictions, and as far as their ability extends alleviating them, have for the purpose associated together.

"We propose to appoint some of their committee to seek out and visit such whose situation demands their attention and sympathy; and to encourage and promote industry by endeavoring to procure employment for such as are capable of

it. The first few years its labors were exclusively directed to out-door relief and assistance; later, finding the best way to help the poor is to aid them to help themselves, spinning and sewing were introduced to the deserving at their own request.

In the year 1798, it was decided that more might be done at less expense by bringing the poor together into one house, where they

could be employed under the supervision of a committee; their children taken care of, and they provided with comfortable meals.

The Society was incorporated in 1815, under the present name, and in 1816 purchased the property in Ranstead court, which they occupied until 1846, when their number having increased so much as to render larger accommodations necessary they removed to their present location, where they endeavor to carry out the views of the originators, and trust that their labors are attended with benefit both to themselves and to those employed.

A portion of the Holy Scriptures has been read daily in the room by the committee, also several tracts, in the contents of which the women have expressed much interest. We hope the reading may be attended with good results.

Since we last met together, death has removed from amongst us our beloved friend and faithful co-laborer Susan W. Hartsborne, at the advanced age of 81 years, after a membership in the Society of more than 50 years.

Ann Burns, who has served the Society faithfully for forty years as Matron, having, by age and failing eye-sight, become incapacitated for active duty, we have thought it needful a younger person should be employed to conduct "The House." Ann Burns will still continue an inmate of the establishment.

The House was opened on the 26th of Twelfth month, 1866, and closed the 4th of Fourth month, 1867, during which time employment was given to 100 women; 27 children were admitted to the nursery, and 12 others came to dinner; 126 garments and 98 pairs of shoes were given to the women and children.

There were completed 834 garments and 18 pairs of pillow cases; 171 comfortables, 13 bed-quilts, and three silk Afghans quilted; also eight pounds of carpet-rags cut and sewed.

Eleventh mo. 2d, 1867.

For "The Friend."

Friends in Norway.

(Concluded from page 115.)

In 1845 the government of Norway passed a law granting much greater liberty of conscience than had before been enjoyed by the dissenters from the Lutheran Church. This is alluded to in the following letter:

8th mo. 30th, 1845. "Although I and thou are personally unknown to each other, I believe we yet do know each other in the hidden man. I feel a true union in my spirit with you, the Friends in England. Often am I in my loneliness turned towards you in love and sweet fellowship in my spirit, even as if I were amongst you. This fellowship has its source in Christ, the true vine tree, in whom all true unity and fellowship consists.

"Your love is great toward us, and the concern you have evinced in both spiritual and temporal things, is much appreciated; and I believe, yet more precious in the sight of God, who rejoices to behold his love poured forth on earth, as it is in heaven.

"You are much mentioned amongst the young Friends, and love bursts forth from them towards you. I trust all will be to the praise and honor of Him who has thus united us together in the spirit.

"I will now inform thee of a great visitation of grace from on high, which was felt in our meeting on the first First-day in the Fifth month last. I believe the Lord's presence was near the assembly, and was felt by all present, as our dear friend, Endre Dahl, stood up and publicly bore testimony

amongst us. A shaking or motion was felt by the whole assembly. He has also appeared in ministry a few times since; and has travelled to visit Friends who live at a distance from Stavanger, and who lack ability frequently to attend our meeting. I have also been with him on a visit to some Friends.

"We are now granted religious liberty by the king of Norway; and, perhaps, Elias Tasted or Endre Dahl will send a copy of the law to thee, by which thou canst see how great our liberty is.

"It was determined, in our two months' meeting, held in the Sixth month last, that, in the Sixth month of each year, all Friends in Norway, who live at a distance from Stavanger, should be invited to meet as regularly as possible for them, as many have a dangerous voyage to travel; and that all things relating to the two months' meeting, which have occurred during the year, should then be discussed and considered.

"Perhaps we may venture secretly to look for some one from England to visit us at Stavanger. It would be very acceptable to us, if it were the Lord's will. Friends are well, except two women, who are very feeble. And now thou art affectionately saluted from thy friend and fellow pilgrim,

ENER HANSENSEN.

In the spring of 1846, as individual accustomed to attend meetings at Stavanger, had occasion, with her husband, to come over to Newcastle, where they were kindly noticed by several Friends. On their return home, they mentioned the surprise with which they had observed, in the houses of Friends, a departure from that ancient simplicity which the early Friends were accustomed to observe, both in their apparel, and in the furniture of their houses. This being reported to the dear Friends of Stavanger, gave them pain; and proves the need we have, as members of a Society hitherto so remarkable for its self-denial, and abstinence from an indulgence in the pomps and vanities of this wicked world, to be very careful in an adherence to that innocency and simplicity of life and manners which was so impressively inculcated by our Lord, when he warned his disciples against the pursuit of such things; adding, "After all these things do the nations of the world seek; and be not ye like unto them."

In a letter to a Friend of Newcastle, the writer remarks:—"They are telling some things which is a grief to tender-hearted Friends, and which, they say, only worldly-minded people do, as it is not useful for any thing but to grieve upon. Friends ask me, Is that true? and have Friends liberty to do it? Is it consistent with Friends' principles? Are they not more separated from the world than this? Such questions do they put to me, because I never told any body of such things amongst you, although I saw it when with you, and looked upon it as superfluity."

Is not this occurrence a caution to all to beware lest we unhappily offend or give occasion of stumbling to any of the little awakened tender-hearted ones of Christ's flock, who are honestly enquiring after the true way to the kingdom of God: and whose eyes have been measurably opened to see that the lusts of the flesh [the carnal mind,] the lusts of the eye, and the pride of life, are not of the Father, but of the world.

In 1846 they were visited by some Friends from England, who found the number of members and of those who attended meetings in Norway, to be about 165. Of these Friends they remark:

"As regards the little flock in and around Stavanger; it is a comfort to be able to confirm the view already impressed on the minds of those who have been in frequent correspondence with them. Solid and orderly in their deportment,

and weighty in spirit before the Lord, they appear as the 'savour of life unto life.'

"We remark, amongst others, that their gravity, and faithful maintenance of the principles and testimonies professed by them, amidst surrounding difficulties; the tenderness of their spirits, and daily walk, are deeply interesting and instructive."

"There is evidence in Norway (among some who have known but very little of Friends) of the quickening power of Divine grace immediately revealed. It was very striking to remark in some instances, how strength had been granted, from time to time, to forsake all for the love of Christ, and, in his name, to plead with the people.

"Helge Ericksen, a young man of Ilagane, in Valdres, has, for most of seven years, travelled under an apprehension of religious duty, enduring all the fatigue and hardship attendant on the rigour of the climate, and many changes of heat and cold, industriously supporting himself, in the interim, by making neat watchguards, and chains for fishermen's knives of brass wire, as he journeyed. He has five times walked from South Ourdal to Gudrang, a distance of one hundred and forty miles, to visit those whom he believed to be in a seeking and tender state, and to whom his mind had been attracted.

"Berthe Danielsen also left her husband, family and home, and travelled many miles as a preacher, until apprehended in Sweden, and imprisoned there for eight weeks for conscience sake, after having been engaged in travelling for twelve months, literally without purse or scrip.

"Jugebr Jevensdatter, now about eighteen years of age, commenced travelling through Norway at the age of thirteen, and continued, for three years, to preach and exhort the people, having no certain dwelling place, but over mountain and moorland, through summer's heat and wintry snow, often thinly and poorly clad, continued her course, and experienced, as I think, a remarkable degree of preservation. She is now an attender of Friends' meetings at Stavanger, and was much tendered in the sitting we had with her. I omitted to name that Berthe Danielsen and her husband, although very poor, are so hospitable, it is said, they would share their meal, even to the last, with suffering humanity.

"As a striking instance of faithfulness under suffering, amongst many others, might be mentioned the case of Soren Ericksen, of Stagland, who, when he became convinced of the principles professed by Friends, felt he could no longer allow his children to be baptized by the priest of the district within the limits of which he resided. This brought him into much trouble. A demand was made for the baptismal fee of sixteen schillings, being equal to about 36 cents. In enforcing this demand, which was enormously swollen by excessive charges of various kinds, the whole of his cattle were seized and sold, with the exception of a single calf; yet his neighbours, who have a great regard for him, have had occasion to rejoice in the increase of his flock. His sheep are now more numerous than those of any other person in the district. Andre Dahl remarks of this family:—They have kept faithful to their testimony through many difficulties and trials.' At Stavanger also, and at other places, a noble testimony has been borne to the authority of Christ in the Church, and to the spirituality of the Gospel dispensation. The care they have extended to the poor within their borders, *whether members or not, if needful and deserving*, is also very exemplary and confirming; and they appear to have endeavoured to the utmost to promote the education of the children of these.

"All, without any exception, are furnished with the scriptures; and to those attenders who are too poor to purchase for themselves, they are granted on loan."

Selected for "The Friend."

HOPE.

No blinder bigot, I maintain it still,
Than he who must have pleasure, come what will:
He laughs, whatever weapon Truth may draw,
And deems her sharp artillery mere straw.
Scripture indeed is plain; but God and he
On Scripture ground are sure to disagree;
Some wiser rule must teach him how to live,
Than this his Maker has seen fit to give;
Supple and flexible as Indian cane,
To take the bend his appetites ordain;
Contrived to suit frail Nature's crazy case,
And reconcile his lusts with saving grace.
By this, with nice precision of design,
He draws upon life's map a zigzag line,
That shows how far 'tis safe to follow sin,
And where his danger and God's wrath begin.
By this he forms, as pleased he sports along,
His well-poised estimate of right and wrong;
And finds the modish manners of the day,
Though others loose as bubbles as an infant's play.
Build by whatever plan Coprice decrees,
With what materials, on what ground you please;
Your hope shall stand unblamed, perhaps admired,
If not that hope the Scripture has required.
The strange conceits, vain projects and wild dreams,
With which hypocrisy forever teems,
(Though other follies strike the public eye,
And raise a laugh) pass unmolested by;
But if, unblameable in word or thought,
A man arise, a man whom God has taught,
With all Elijah's dignity of tone,
And all the love of the beloved John,
To storm the citadels that rise in air,
And smite the untempered wall to spare,
To sweep away all refuges of lies,
And place, instead of quirk's sometimes devise,
Lama Sabachthani before their eyes;
To prove, that without Christ all gain is lost,
All hope despair, that stands not on his cross;
Except the few his God may be so impressed,
A tenfold frenzy seizes all the rest.
Throughout mankind, the christian kind at least,
There dwells a consciousness in every breast,
That folly ends where genuine hope begins,
And that he finds his Heaven must lose his sins.
Nature appears with her long burning wheels;
This rising stroke, this ultimate decree;
And, while religion seems to be her view,
Hates with a deep sincerity the true:
For this, of all that ever influenced man,
Since Abel worshipped, or the world began,
This only spares no lust, admits no plea,
But makes him, if at all, *come out of her*;
Sounds forth the signal, as she mounts her car,
Of an eternal, universal war;
Rejects all treaty, penetrates all wiles,
Scorns with the same indifference frowns and smiles;
Drives through the realms of sin, where riot reigns,
And grinds his crown beneath her burning wheels!
Hence all that is in man, pride, passion, art,
Powers of the mind, and feelings of the heart,
Inseparable of Truth's almighty charms,
Starts at her first approach, and sounds to arms!

* * * * *

—Copper.

Selected.

RAPIDITY OF TIME.

The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here!
Thus flies a week, a month, a year.

A year, alas! how soon 'tis past!
Who knows but this may be my last!
A few short years, how soon they're fled,
And we are numbered with the dead.

The Tea Tapers of Russia.—The tea-houses of Russia are quite as characteristic a feature in the manners and customs of that country as those of Japan. M. Lumley, her majesty's secretary of embassy at St. Petersburg, states in a recent report that in the capital alone there are six hun-

dred and ninety-seven common tea-shops, besides the cafes and restaurants of superior description; the daily consumption of tea at some of these places being from eighty to one hundred pounds. They are the resort of the drowsy drivers, carters and laborers of every description; and it is without interest to witness the orderly behavior and polite demeanor of those poor peasants, as they enter the long room in which the tea is served, each man greets the bar-keeper, and as passes the sacred image which is to be found in every Russian room, and before which a lamp, always burning, he reverently doffs his cap, while in the room all remain uncovered. Numerous tables are ranged along the apartment, each of which may be seen groups of six or eight sturdy monks wrapped in their sheep-skin peases, which are worn with the fleece inward, and which, no matter what the heat of the room, seldom taken off, or even opened. A large tea of boiling water, and a smaller one containing allowance of tea for each man, are placed upon the table; a saucer of very small lumps of sugar like dice, one for each man, and a glass of corn brandy, constitute the repast. Both tea are generally replenished as soon as the largest emptied, but occasionally the larger one alone is refilled, and the liquid becomes tea only in name. The tea is drunk out of saucers, and the sugar not put into the tea, but is held in the mouth. Some poor fellows who are still more economical put a piece of black bread in the saucer, and after drinking two or three cups in this way, wrap the slightly diminished piece of sugar in paper, and carry it away with them. It seems to be no object with the tea drinkers, as at a sitting, many will take six or eight, and more, cups of tea before turning the cup down the saucer as the sign that they have had enough. The effect of the atmosphere, heated by a stove seventy-five degrees or eighty degrees of Fahrenheit, in a low room from which the air is carefully excluded by double windows, combined with the numerous cups of hot tea, on a body wrapped in sheep-skin pelisse, may be easily conceived. A tea drinker, while imbibing his favorite beverage, is literally taking a modified vapor bath. Some men will go on steadily drinking until they have reached a condition which is denoted by the term "*Pey do trellavo pota*," to drink to the third degree, of transpiration; on which time will tally forth into a temperature of perhaps twenty degrees below the freezing point, throwing themselves on their sledges, fall as it were enveloped in steam, having thus imbibed, for no doubt intentionally, a sufficient amount of caloric to last them to the next halt, where repetition of the tea drinking takes place on the same scale, and with the same effect.

Near the close of his life Samuel Foote said, "Death has no terrors, nor will it give me any victory. My soul triumphs over death, hell, and the grave. As I have lived so I shall close, with the most unshaken assurance that I have not followed cunningly devised fables, but the pure, living eternal substance. Let them be strong; let the middle-aged be animated, the youth encouraged; for the Lord is still Zion, the Lord will bless Zion. If I now be moved out of the church militant, where I have endeavored in some measure to fill up my duty, have an evidence that I shall gain an admission into His glorious church triumphant far above the heavens. My dear love is to all them who love the Lord Jesus Christ.

The End of Four Great Men.—The four at persons who occupy the most conspicuous places in the history of the world, are Alexander, Hannibal, Caesar, and Bonaparte.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples and with chaplets dipped in the blood of countless millions, looked down upon a conquered land, and wept that there was not another world him to conquer—set a city on fire, and died a scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and went up to fight the armies of the mistress of the world, and slipped "three bushels of golden coins from the fingers of the slaughtered knights," made her foundations quake, fled from his army, being hated by those who once exulted in his name to that of their god, and called Hina Baal, died at last in a foreign country, poison administered with his own hand, unattended and unwept.

Caesar, after having conquered eight hundred nations, and dyeing his garments in the blood of millions of his foes; after having pursued to the only rival he had on earth, was miserably assassinated by those he considered his dear friends, and in that very place the attainment which had been his greatest ambition.

Bonaparte, whose mandates kings and popes obeyed, after having filled the earth with the name of his name, and after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days in lonely banishment, almost literally exiled from the world, yet he could sometimes see his country's baneful waving over the deep, but which did not, and did not bring him aid.

Thus these four men, who seem to stand the representatives of all those whom the world calls great—these four men, who each in turn made earth tremble to its very centre by their empires, severely died—one by intoxication, or, as supposed, by poison mingled in his wine; a suicide, one murdered by his friends, and a lonely exile. "How are the mighty fallen!"

Reading and Writing in France.—Two maps, published in Paris, are entitled, "France can read and France can write." In the first the districts in which persons married in 1860 could not sign the register—in a proportion from thirty to seventy-five per cent.—are colored in black. Fifty-five departments are thus colored, comprising all the south, centre and west of France. The ten departments where the greatest number of the newly married have been to sign (the others being only from 1.44 to 10 per cent.) are the Lower Rhine, Meuse, Moselle, Haute, Marne, Meurthe, Upper Rhine, Doubs, Jura, and Manche. The average of the illiterate married in 1860 is thirty-three per cent. *The Steele*, which sums up these statistics, is horrified:

One-third of France unable either to read or write! Fifty-five departments out of eighty-nine in which the number of illiterate persons is from thirty to seventy-five per cent. Is it not a shame? We talk of a new military organization! Let other busy ourselves with the instruction of black phalanx of ignorance; let us devote to national work a tithe of the millions we usually squander. Let us begin by beating Prussia in this ground. As regards primary instruction we are in the lowest rank of the European nations, and we imagine ourselves to be marching at the head of civilization!"

For "The Friend." Selections from the Unpublished letters and Journal of a Deceased Minister.

(Continued from page 119.)

Ninth mo. 1835. * * * "If thou art only disposed to seek unto Him, to submit to the gentle teachings of His spirit, operating upon the mind at seasons, which I believe all realize, it will be to thee a source of consolation and comfort, when all outward consolations fail. The picture presented to the youthful mind, of what this world possesses of happiness, is apt to be bright and glowing. We see only the fair side: and conclude anything so specious, cannot glow but to deceive. But believe me, my dear —, it promises more than it has in possession; and those who mistrust the fair parent, and discover in early life, that this is not the place of our rest, and thence flee to Christ Jesus the only sure strength, fortress, and refuge, save themselves many a disappointment, and lay hold upon the only Hope, that is sure, abiding, constant."

The following extract alludes to a change of attire, and perhaps of manners in the individual addressed.

"Is it not a matter of surprise, that serious people of all professions of religion, most especially our own members, do not see and feel the obligation of bearing a more faithful testimony against the corruption of the age in these respects? Against that vain longing of the fallen, natural heart, which would seek respectability and admiration in the fashionable garb or mere outward adorning, too unmindful of 'that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'"

Tenth mo. 7th, 1835. "Part of thy letter awakened impressions I have long entertained respecting thee, causing me to fear thou wast wasting thy strength for nought, and through the insinuations of the arch-deceiver, deferring something called for, to the increase of thy disquiet and doubt. I allude to that part where thou express 'some things weigh heavily upon me,' and acknowledge a fear lest thou shouldst act in the wrong time, or in thine own strength. There is to be sure, danger of running too hastily, and getting before our Guide; but I do think the hindering considerations on thy part have acted long enough: yield, then, to what is required of thee as a part of the *whole burnt offering*; and realize the reward of obedience. He who is calling for it will assist thee to perform it, strengthen thee to continue the 'daily sacrifice' until the whole is completed, to His honor, and thy own unspeakable satisfaction. Excuse my earnestness; I can scarcely express how anxious I sometimes feel, that unfaithfulness in these little things need not interfere with our progression in the increased knowledge of God, and his ways. I know it is very easy to reason ourselves into the belief that adopting the garb of self-denial, and appearing different from some other whose religious attainments we prefer to our own, may induce the fear we are going too fast; and that it will be impossible for us to maintain our ground, and so to conduct ourselves as to fail bringing reproach on a Society we love, and a cause we honor. But while it is well to be jealous of ourselves, these considerations need not move us. He with whom we have to do is omnipotent, and if we look to Him for direction, and steadily persevere in patient endurance, whether in seasons of depression, or those favored with the Light we seek, we need not fear. His strength is made perfect in our weakness. And our Friend and Helper is almighty."

11th mo. 15th. * * * "Surely time has sped most quickly since the commencement of Autumn. I have heard it remarked that every successive year appears shorter than the preceding; and if such is the fact, I think the later period of existence (where that existence is extended) must seem as only a little speck; a transient meteor of the evening sky, scarcely realized ere gone.

"Our Quarterly Meeting consisted almost entirely of our own members; but yet I thought it was a season of instruction. 'Tis a happy privilege we enjoy in the assurance that acceptable and available worship is independent of human means. We need not the interference of man, nor the vain pomp of outward ceremonies; but if rightly concerned to seek, and accept the tuition of the great High Priest of our profession in total outward silence, and the silence of 'all flesh,' we may experience the heart prepared to maintain immediate communion with Him who observeth and knoweth us altogether. But although messengers were not sent, we had excellent advice and warning administered by J. W. and R. H. The latter is certainly a remarkable instance of the power of Divine Grace. I have listened to her with astonishment; and think in her the exclamation of Elihu strikingly exemplified: 'Who teacheth like Him.' We had a pleasant visit from C. H. He is certainly a very animated and interesting companion, and his conversation savoring, as it generally does, of the instructive and improving, is calculated to advance the work he long since so nobly espoused.

"Cousin J. M. spoke to us to-day, after perhaps two years silence. He affectionately urged the necessity of 'walking in the light' while the opportunity was afforded us, so that we might become children of the light. Intimating that the day of visitation might pass from us unimproved, and the awful situation be realized, resulting from disobedience, and disregard of the monitions of the inward Teacher; which fails not at certain periods to make itself known as a transient, if not steady resident in the bosom of each of us."

12th mo. 27th, 1835. "Messengers are still sent among us; but the fruit of their often painful labors, is sorrowfully disproportionate. What more must we have to break the lethargic slumbers of too, many within our borders—those who are at rest, and are quiet, notwithstanding the repeated calls for greater industry and watchfulness? It often appears to me, that the living members have great need of 'holy patience' when they are given to see the lapsed state of the churches, and to feel that their strength is wasted almost for nought. Were it not that these have a refuge to flee to, certainly their spiritual strength would fail them; and their conclusions, like the mournful prophet's would be, 'to speak no more in His name.' But girded with the invincible armor, and made willing to 'spend and be spent' for the cause sake, they are made willing to act in the strength afforded, and leave the event to Him whose power is unlimited, and whose compassionate, ever watchful eye is continually over us for good."

(To be continued.)

Importance of Rags.—From time immemorial rags have been the symbol of poverty, worthlessness, and vileness, and as such are referred to in the bible, and in the earliest profane works. Their usefulness as a material for paper seems, however, to have been discovered several centuries ago. The oldest specimen of a paper made from linen rags contains a treaty of peace between the kings of Arragon and Spain, bearing the date of 1178. Raw cotton was, however, used for paper

making before this time. It is tolerably certain that mills for making paper from rags were operated in Spain as early as 1085.

Rags, particularly cotton and linen rags, have been for many years one of the housewife's perquisites; and many a shining treasure in the kitchen, and many an elegant teapot on the table, has borne witness to the good woman in her practice of economical saving. All these rag-savings find their way to the paper-mill. Their price has more than quadrupled since the diminution in the supply of cotton caused by the war. But the supply of this country is wholly inadequate to the demands of the manufacturers and the public. Once writing-paper was not very generally used; at least, the people generally required but a small portion compared to the quantity they now demand. It might have been supposed that the increased facilities of travel would have diminished the necessity for writing; but the contrary seems to be the case. Personal contact and mutual acquaintance beget new commercial alliances, and correspondence is necessary. The rags made in this country constitute but a small portion of those used by American manufacturers. We imported for the quarter of the present year ending June 30, rags to the value of \$126,766. In the ten years ending with 1865 the amount of rags imported was 209,883,718 pounds. Italy furnishes a large proportion of the rags brought into the United States. Everybody has heard of the Italian lazzaroni, who wear the scantiest dress of the filthiest race; yet from this unpromising source three-fourths of our supply comes. It is the country of the open palm, and begging and rags go together. Begging there, and in other parts of southern Europe, is as much a profession as any industrial pursuit in this country, and the uniform of rags is more important to its successful prosecution than in the government livery of the soldier. Still, valuable as rags are to the professional beggar, and important as they may be to abject poverty, they are far more important to the world at large; for up to the present time no other material has been found to usurp their place as the basis for paper. Their scarcity and constantly enhancing value have stimulated ingenuity to provide a substitute, but it has not been so successful as could have been wished. Straw, wood, and other substances have been, and are now, extensively used in the manufacture of the coarser papers, but nothing equals linen and cotton for the production of the finer and finer qualities. Some of the European governments, for this reason, have prohibited their exportation.—*Scientific American*.

Dignity of Labor.—I have faith in labor, and I see the goodness of God in placing us in a world where labor alone can keep us alive. I would not change, if I could, our subjection to physical laws, our exposure to hunger and cold, and the necessity for constant conflicts with the material world. I would not if I could, so temper the elements that they should make vegetation so exuberant as to anticipate every want, and the minerals so ductile as to offer no resistance to the strength or skill. Such a world would make a contemptible race. Man owes his growth, his energy, chiefly to that striving of the will, that conflict with difficulty, which we call *effort*. Easy, pleasant work does not make robust minds, does not give men such a consciousness of their powers, does not train to endurance, to perseverance, to steady force of will—that force without which all other acquisitions avail nothing.—*Channing*.

No Easier Way.

For "The Friend."

In calmly viewing the state of things in our favored Society as well as out of it, we are brought painfully to the conclusion, that the great tendency of things in our day, aided by the strenuous efforts of the envier of our peace, is to persuade that, "religion has softened her features," and that the way to heaven is much smoother, and wider, and easier than was formerly the case, or than our fathers found it from true and living experience to be. This sort of flimsy faith has brought, or must bring about a corresponding relaxation in practice—the expressive language of consistent conduct,—and will, if not arrested, finally lead into a halting, stumbling gait, which will again give significance to the expression, "The lame and the blind are the guards of the house, instead of David and valiant men." The fruits of a deteriorated faith, must sooner or later be a deterioration in life and conversation, which are ever the visible tests by which that faith must be shown and judged. And how deplorable is the consequence, of becoming faithless or lukewarm in that most important of all duties, which can claim the attention of an immortal being. How much better to be stripped of all in which the flesh can glory, and in the simplicity of a little child to sit, as faithful Mary did, at the feet of Jesus, learning of Him, who was meek and lowly in heart, the only needful lesson of choosing Him for our portion.

This resigned, and teachable, and childlike state is sweetly exemplified in the subjoined account of Catharine Burling; to which we would particularly invite the attention of our dear young Friends. She preciously alludes to the "child's state, filled with innocence, and abounding with love," which all are called to; agreeably to the dear Saviour's own words: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

It is submission to Christ Jesus, taking His yoke upon us, and becoming like little children—even new-born creatures in Him—that can alone enable us to grow up in Him after the order which He has prescribed: first the blade, then the ear, and then the full corn in the ear—the young man, the strong man, unto the stature of fathers in grace and holiness in His house. This dear young Friend, had, it seems, a time of great distress and deep spiritual conflict, so that, as she said, "many wearisome nights have I gone through, and have watered my pillow with my tears." This we believe to be the invariable way in which the Father of Mercies deals with His children. He brings them down into the valley of humiliation, tries them, and proves them; and chooses them in the furnace of affliction. Not in anger, or that they should be discouraged does he humble and abase them, but that they should turn from every false rest—from the tempting snares and fond delusions of a deceitful world—and lay every crown at the footstool of the Crucified. For it is not in the easy way to the fleshly nature, but in the narrow way of the cross that we are to be found working out our salvation, unto that glorious, regenerated heavenly life which is in Christ Jesus our Lord.

Catharine Burling's heart, through her obedience to the light of the Saviour, "which maketh manifest" all that is reprovable—the law of the spirit of life in Christ Jesus which setteth free from the law of sin and death—"came" as she testified, "to be filled with the love of God." So that she could also exclaim, "The work of regeneration is a great work. I know it experientially. I am become a new creature; new

thoughts, new desires; my affections set upon things above. I have a new name written in it Lamb's book of life, and the white stone is given to me."

May the perusal of this memoir of her, stir the pure mind in the youthful reader of the present day, so that such may be as fresh animated and encouraged to devote themselves with renewed energy to His service and disposal, who is wondrously to be gracious to all; and is especially calling upon sons and daughters, one here and another, to acknowledge Him in *all their ways* for men, that He also may acknowledge them both now and in the awful day of account, before His Father with the holy angels. May it changeless joys, accessible to all through Jesus Christ, even the promised pleasures at God's right hand forevermore, incite all to that diligent application of soul before the Father of spirit which is acceptable in His holy sight; agreeably to the language: "Blessed are they which hunger and thirst after righteousness: for the shall be filled." In no easier way than through true hunger and thirst after the bread and water of life, even at times pausing after God as at that panteth after the water-brooks, will He have savingly found of us. In no other way, through the obedience which is of faith in Christ and in His self-abasing cross, can the crown of eternal glory ever be won. In a word, in no other way than by submission and allegiance to Christ Jesus, who, though all time, is the way the truth, and the life, can any come to the Father. May we so run as to obtain. So was worthy of the vocation wherewith we are called that when life's short but conflicting campaign is over, we may, all unworthy as we are, be permitted through unmerited mercy to enter, as was the case with this dear young woman, into the joy of our Lord. The memoir is as follows:

"Catharine Burling, daughter of John and Ann Burling, of the city of New York, in America, was taken ill of a slow fever, which weakened her gradually, so that, to use her own expression she was reduced step by step; all means used for her help proving ineffectual.

"When she was brought low, and her recovery appeared doubtful, she was for a time under great exercise of mind concerning her future state, as prayed to the Lord for a little more time, and that she might witness a better state; which He graciously pleased to answer not long after, saying her mind was changed. She came to witness the child's state filled with innocence abounding in love; often saying, 'My mind like a little child's.' Her heart came to be filled with the love of God, and in the abundance thereof, for several weeks before her departure she was at times enabled to declare of the Lord's goodness to her in a wonderful manner; and all to exhort many who came to visit her, to a moment of life, that when they come to life on a second they might be made enjoyers of that peace she was then made partaker of; often saying she felt his peace flow in her mind as a gentle stream and that her cup ran over.

"Though order of time may not be kept strictly to, yet many were the sweet expressions which this young woman uttered, some of which, nearly as could be remembered, are as follows viz.:

"Many wearisome nights have I gone through and have watered my pillow with my tears. I was long in doubt of my eternal happiness, as in the time of greatest distress, I cried to the Lord that he would be pleased to lengthen a little time a little longer, that I might be more fully prepared. And He was graciously pleased to be

grant my request; and now He has been pleased to me a full assurance of it, and to lengthen time, that I might speak of his goodness to us, and tell what He has done for my soul. Praises, praises, praises, be given to his great glorious name! My tongue is too short by O if I had the tongue of an angel, I could sufficiently express my gratitude to that great God who has been thus pleased to favor me eminent a manner!

My disorder is very changeable: very flattering to be some, but it does not flatter me, resigned to the Lord's will, let him do just as pleaseth him with me, his poor frail creature.

A few days ago, when I thought I was launching into eternity—that boundless ocean of glory—I prayed to the Lord that he would ease to give me a little longer time, and He graciously pleased to hear and grant my request. The work of regeneration is a great work, now it runs experimentally. I am become a creature, new thoughts, new desires, my affections set upon things above. I have a new written in the Lamb's book of life, and the stone is given to me.

He at the same time advised her brothers and sisters to plainness of speech and apparel, saying, "Remember our blessed Lord, that great pattern of meekness, who when on earth went up and doing good, and wore a garment without ornament."

He was crucified, he was nailed to the cross for our sins, for my sins: Oh love inexpressible!

During the last five weeks of her illness she frequently speaking of the Lord's goodness to being favored in an extraordinary manner; saying, "I have nothing to do with this world." "O let my time be employed in praising the Lord, and telling of his gracious dealings with my soul."

* * * * *

He departed this life, without sigh or groan, on the 4th of the Fourth month 1761, in the eighth year of her age."—*Pietly Promoted.*

For "The Friend."

Choice of Business.

How cordially did I unite with the remarks by Editor, in a recent number of "The Friend," pointing the importance of a right choice of employment by our young men when starting in life. We see daily the great mistakes made by the engaging in business for which they have no qualification; and we cannot but suspect that many instances which have ended disastrously upon him has been the beguiler.

How should dignify his occupation, not the position the man. Let then no false ideas of profitability influence the choice of an employment. How much more really respectable may be a superior mechanic learned in the history of his trade; how much more to be valued the carpenter, the mason, or the house painter, who is an adept in his line, than the lawless merchant, or the physician struggling with the difficulties of a profession he can never mount.

Many reasons present to induce a choice of mercantile rather than of mercantile pursuits. A man has generally more time for intellectual improvement, than if immersed in the feverish life of mercantile speculation; he enjoys more domestic happiness, because his is a mind at home, while his certain gains enable him to command the useful comforts, and even at an advanced period in his career, to enjoy many of the pleasures of life.

It should ever be borne in mind, that wealth and honors so called, cannot be the prize of all; and more than this, that they are not prizes worth contending for, because unproductive of solid happiness. The approbation of the worthy and the wise is ever to be desired, and it will ever be found that the thoroughly honest, upright, conscientious man will necessarily fill an honored position among his fellow men.

Young men, about to make a choice of business, consider well the motives which influence you. Is it to obtain social position? Remember that the homage the world awards to wealth is hollow, and that that respect only is to be desired which is the reward of merit, and that this will be yours if you but dignify your calling, be it what it may. Is it to become suddenly rich? Remember, "He who hasteth to be rich maketh himself a snare."

V. V.

An Ice Cave.—Nearly all the ice used on the Pacific coast is obtained from a never failing ice cave in the northern part of Oregon. The remarkable subterranean cavern, where the ice remains in a perfect state the year round, is situated on a stream known as the white Salmon, which empties into the Columbia river, on the Washington territory side, about thirty miles below the Dalles. The entrance to this icy chamber is near the base of Mount Adams, which stands twenty miles from the Columbia, and whose melting snows constitute the water of the White Salmon.

The dimensions of this cave are vast, extending many miles under the snowy mountain, and the scenery inside is supremely grand. The ice is found in columns formed by water falling from above and congealing as it falls. These columns are cut out in blocks and conveyed on pack animals to the Columbia river, and from thence are shipped to all the markets on the coast.—*N. American.*

The Michigan Indians.—The annual report of the Michigan Indian Agency shows the number of Indians in the State under the charge of the agency is as follows: Chippewas, of Lake Superior, 1060; Ottawas and Chippewas, 5120; Chippewas of Saginaw, Swan Creek and Black River, 1550; Chippewas, Ottawas and Pottawatomies, 232; Pottawatomies of Huron, 46; total, 8008; mixed bloods included. Division of sexes—3823 males, 4185 females. These Indians have organized into seventy distinct bands, each with its chief, and inhabit 179 frame and 821 log houses. They have erected over two thousand homesteads. The value of their personal property is placed at \$376,595, and they cultivate 10,772 acres of land.

THE FRIEND.

TWELFTH MONTH 14, 1867.

Some years ago we published in "The Friend," the epistle written by that eminent servant of Christ, Stephen Crisp, addressed to Friends concerning the times in which it was penned and those which followed; but some of our young Friends being desirous to have it again revived, we have concluded to republish it, and we give the first part in the present number.

The author was evidently a man of no common mind, and, as a faithful servant, was endowed by his divine Master with extraordinary spiritual gifts, which he diligently occupied for the salva-

tion of souls and the edification of the church. To those who are sincerely striving to be numbered among "an afflicted and poor people," whom the Lord has left in the midst of this generation, as He has in all others, and who, amidst their trials and discouragements, still trust in His name, Stephen Crisp's description of the workings of the unregenerate; his exhortations to faithfulness in maintaining the testimonies of the gospel as promulgated by those first called to the work of gathering and organizing the religious Society of Friends, and his words of counsel and encouragement to stand undismayed amid defection and disesteem, come with a freshness and power that give proof of their being the product of a "Scribe which is instructed unto the kingdom of heaven, * * * which bringeth forth out of his treasure things new and old."

There are various agencies employed and a great deal being done within the limits of our religious Society in the present day, ostensibly for the purpose of increasing a knowledge of christian truths, and we often find very strong language made use of to set forth the power of these instrumentalities and the extraordinary manifestation of divine favor attending their exhibition, almost irresistibly creating a fear lest the increase of show should be indicative of and proportionate to the decrease of divine unction; as the grandeur of the edifices for worship, and the gorgeousness of their decorations are said to keep equal step, with the decline of vital religion.

But in this and other epistles of S. Crisp, as well as in similar writings of our early Friends, there are a depth and savor, which, in treating of sacred things, accompany the teaching of those only who speak from practical experience, of what their eyes have seen and their hands handled of the word of life. However unfashionable and even distasteful the writings of the early members of our religious Society may have become to the more knowing ones in the present day, and however great disesteem may be manifested for them as expositions of christian doctrine, they contain a depth of religious experience, and a wealth of instruction in righteousness, that should commend them to every sincere seeker after a practical knowledge of the spirit and life of the gospel dispensation and the work of regeneration. It is true that they all speak the same language as to the necessity of heartfelt repentance, the divine origin of saving faith, and that it is indispensable to experience the baptism of the Holy Ghost and fire, before the floor of the heart can be cleansed and a preparation known for the work and service of the Head of the church; thus exhibiting the life of a christian as a scene of conflict and humiliation. But they no less strikingly set forth the unfeigned mercy, the wisdom and strength of Him who called their authors to glory and virtue, who equipped them to make war in righteousness against the man of sin, and made them more than conquerors over their internal and external enemies; thus warning, inciting and wooing their readers to strive, as they did, to enter the strait gate and walk in the narrow way.

We are persuaded that as the members of our religious Society come to the same practical knowledge of the transforming power of the Spirit of Christ in the secret of the heart, that those sons of the morning brightly exemplified, and only as they are made partakers of it, will they experience a settlement and stability in the right way of the Lord, and know individually and collectively, what it is to be members of the mystical body of Christ, and employed by Him to extend his kingdom of righteousness and peace in the earth. But if we go on substituting form for substance,

and while highly esteeming the faithful support of christian testimonies, seek to build up by agencies which in the hands of other professors have failed to lead into the way of the daily cross, we may be led back to the house of bondage, and the language prove as applicable to us as to a people formerly, "Why gaddest thou about so much to change thy way? thou shalt also be ashamed of Egypt as thou wast ashamed of Assyria."

We would then encourage all our readers to make themselves familiar with the early literature of the Society to which they belong; in which they will find the doctrines of holy scripture clearly expounded and practically illustrated, answering to the teachings of that measure of grace bestowed on each one; and from which they may learn the blessedness of obeying the injunction, "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein."

SUMMARY OF EVENTS.

FOREIGN.—The *Paris La Presse* of the 7th says, that the conference will not meet at Munich, as at first proposed, but in Paris. The envoys of the various Powers resident in Paris, will represent their respective governments in the conference at the House of Commons, on the 7th inst., Lord Stanley said he could not see that any good would result from the conference on the Roman question, without a previous agreement as to the basis upon which the deliberations should be conducted. The British Parliament adjourned on the 7th inst., to meet on the 13th of December month, 1867.

The Fenian agitation continues. On the 8th inst., demonstrations of sympathy and respect for the men recently executed, took place in Dublin. It is estimated that 50,000 men marched in the Fenian procession, which was quiet and orderly.

The Italian Parliament assembled in Florence on the 6th inst. The Italian government has granted universal amnesty to the adherents of Garibaldi. The Prime Minister, Menabrea, has assured the Parliament that Italy could only gain possession of Rome with the concurrent consent of France and the other European Powers, and that it would be impossible to effect that object by force.

In the French Corps Legislatif, on the 5th inst., Minister Rouher made a speech in defence of the French policy on the Roman question. He admitted that the unity of Italy was desirable, but in accomplishing it Italy should never go to the extreme of taking possession of Rome by force.

Bombay telegram gives a rumor that the King of Abyssinia had ordered the English prisoners in his custody to be executed, but the rumor needs confirmation. A most disastrous cyclone recently occurred in India. At Calcutta the loss of life and property was very great. It is estimated that in Calcutta and its neighborhood alone about 1000 persons perished, and 30,000 huts and habitations were destroyed.

Mexican advices to the 29th ult. have been received. Peonage has been abolished in Mexico. The condition of the Mexican treasury is said to be improving. Mexico has declared war against Guatemala. The exclusive right to build a new railroad between Vera Cruz and the City of Mexico, has been granted to the old company of English capitalists, for twenty-five years.

The following were the quotations of the 9th inst., London.—Consols, 92 13-16. U. S. 5-20's, 70 15-16. The Liverpool cotton market quiet, prices unchanged. Flour off dull. California white wheat, 15s. 2d. per 100 lbs. Red western, 13s. 6d.

UNITED STATES.—The President's Message. In the annual message sent in by President Johnson at the commencement of the present session of Congress, the President reiterates the objections heretofore urged by him against the Congress and its reconstruction, and urges especially against that feature of it by which colored persons are allowed to vote. He says it will demand a strong standing army and two hundred millions of dollars annually to maintain the governments proposed to be established in the rebel States, by the aid of the negro vote.

The Finance of Office bill has, he says, greatly disorganized the revenue and treasury systems, and almost destroyed official accountability. Under such a rule the President cannot perform the duty assigned him of seeing the laws faithfully executed. Enormous frauds are now perpetrated on the Treasury, by which fortunes are made at the public expense. Some of the taxes are

so laid as to present an almost irresistible temptation to evade payment, as the great sums that officers may win by connivance at fraud, create a pressure which is more than the virtue of many of them can withstand. This evil, if not soon abated, threatens the service with total ruin and disgrace.

The President urges the withdrawal of the greenback currency as rapidly as it can safely be done, in order that a resumption of specie payments may be brought about at an early day. The attention of Congress is earnestly invited to a thorough revision of the revenue system, so as to make the impost bear most heavily on articles of luxury, leaving the necessities of life as free of taxation as may be consistent with the real wants of the government economically administered. The President urges a large reduction in the number of articles taxed, and that retrenchment, reform and economy should be carried into every branch of the public service.

A brief statement of the general facts of the reports of the War, Pension, Indian, Postal, Naval and Agricultural Departments follows, and then ensues the statement of our foreign relations. In reference to the Alabama claims, Mr. President, having already proposed arbitration, because it has hitherto been accompanied by reservations and limitations incompatible with our rights, interests and honor. He dwells at some length upon the great importance of securing a naval post in the West Indies, and says that he has endeavored to obtain such one, and that he has negotiated a treaty with Denmark for the purchase of St. Thomas and St. John's.

The Public Debt.—The Secretary of the Treasury states that the total debt of the United States on the first inst., amounted to \$2,939,382,572. At the same date there was in the Treasury, \$100,690,645 in gold, and \$37,475,119 in currency, which if deducted would leave the net amount of debt \$2,501,205,252. During the Eleventh month the debt increased \$9,701,302.

Congress.—On the 7th inst. the House of Representatives finally disposed of the impeachment question. On the vote being taken on the resolution "That Andrew Johnson, President of the United States, be impeached for high crimes and misdemeanors," the resolution was disagreed to, yeas 57; nays, 168. A bill introduced by the Committee of Ways and Means suspending the authority of the Secretary of the Treasury to make any reduction in the currency by retiring or cancelling United States notes, was passed, yeas 128; nays, 32. The Committee of Ways and Means introduced a bill providing that all cotton grown in the United States after the year 1867, shall be exempt from internal tax. After debate the bill passed with only 25 negative votes. In the Senate many bills and resolutions have been introduced, and speeches made on various subjects, but no action has been taken. The Senate has agreed to strike out the word "Honorable" which has hitherto been placed on the journal before the names of Senators. The Senate bill striking out the word "white" from all laws and charters of the District of Columbia, also passed the House of Representatives.

Philadelphia. Mortality last week, 25. Of consumption 13, 23 of inflammation of the lungs, 25. The temperature of the Eleventh month, according to the record kept at the Pennsylvania Hospital, was 47.79 deg., the highest during the month 79°, and the lowest 24.50 deg. The amount of rain 2.94 inches. The mean temperature of the three full months of 1867, has been 37.85 degrees, the mean temperature of the average of the full temperature for the past 78 years.

The South.—Further returns of the South Carolina election leave the result on the Convention still in doubt. The contest is close, and the official returns will be necessary to settle the matter. General Canby has issued an order regulating taxes for the support of the South Carolina State organization during the coming year.

The Virginia Reconstruction Convention met in Richmond on the 4th inst., and elected Judge Underwood President.

The Alabama Convention, on the 5th inst., adopted a new constitution for the State by a vote of yeas, 67; nays, 10.

The Georgia Reconstruction Convention met on the 9th inst., and organized temporarily. Two hundred and two delegates were present, including twenty-two colored men.

New York.—Mortality last week, 386.

The Markets.—The following were the quotations on the 9th inst. *New York*.—American gold 136½. U. S. sixes, 1881, 112½; ditto, 6-20, new, 107½; ditto, 10-40, 5 per cents, 101½. *Superfine State flour*, \$8.25 a \$9.15. *Shipping Oil*, \$9.90 a \$10.90; *California flour*, \$12.50 a \$13.50; *St. Louis*, \$11.30 a \$15.50. *No.*

2, *Chicago spring wheat*, \$2.37; *amber Penna.*, \$2.40; *white California*, \$3 a \$3.05. *West Canada bar*, \$1.70 a \$1.75. *Western oats*, 80 a 81 cts. *Rye*, 1½. *Western mixed corn*, 1.38 a 1.40. *Middling upland cotton*, 16½ a 17 cts.; *Orleans*, 17½ a 18 cts. *Philadelphia—Superfine flour*, \$7.50 a \$8.35, extra, family flour, \$8.50 a \$14. *Prime red wheat*, \$2.50. *Fine*, \$1.70 a \$1.80. *Old yellow corn*, \$1.40 a \$1.43. *On* 65 a 73 cts. *Clover-seed*, \$7 a \$8. *Timothy*, \$2. *Flax-seed*, \$2.45 a \$2.50. *The arrivals and sales of cattle at the Avenue Drove-yard* reached about 2,300. *Superfine flour*, \$7.50 a \$8.35, extra, family flour, \$8.50 a \$14. *Prime red wheat*, \$2.50. *Fine*, \$1.70 a \$1.80. *Old yellow corn*, \$1.40 a \$1.43. *On* 65 a 73 cts. *Clover-seed*, \$7 a \$8. *Timothy*, \$2. *Flax-seed*, \$2.45 a \$2.50. *The arrivals and sales of cattle at the Avenue Drove-yard* reached about 2,300. *Superfine flour*, \$7.50 a \$8.35, extra, family 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JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

The Moderate Enquirer Resolved.

Enquirer. I hear great rumors and reports of a people called Quakers, risen up in these last days: thou tell me what sort of a people they are? and by whom they were raised up? to what end?

Resolver. I believe thee, that great rumors and reports thou hearest of them; but know this that generality of the reports which are reported of a people mixed with untruths, therefore have sense a little, and by the Lord's assistance I endeavor rightly to inform thee.

They are a people that fear God above all the lies of the earth, and that do worship him in their own way, or in spirit and in truth; they do love God above all, and their neighbor as themselves. They were raised up from death to about eight or nine years ago, and since the '52 they have much multiplied and increased for the blessing of the Lord hath been, and to day doth rest upon them; and by Him, who eth them to multiply, were they raised up for very end and purpose, to praise and magnify the name in the earth who is God over all, blessed ever, and to publish his living truth abroad, his salvation might be known unto the ends of the earth, and therefore hath he manifested his almighty power in them by which the world shall be returned.

Enq. Thou speakest strange things of them, though I knew that thou spoke the truth, I would me one of them, for unto such a people I do to be united.

Res. Thou now seemest to wonder, but if I tell part of the dealings of the Lord with them declared in thy hearing, then thou wouldst be astonished; but peradventure thou art one of them that cannot believe it though men should are it unto thee. And whereas thou sayest, if I knew that I spake the truth, thou wouldst me one of them, for unto such a people thou rest to be united, &c.; but consider it is not any matter to become one of them in truth, to be united to them in the spirit; yet it is any matter to come among them and to conform to them; but before thou become one of them united to them, thou must be turned from darkness to light, from the power of Satan unto grace, and then thou wilt become as they are, and as they are, thou wilt be also, and then thou come to receive the desire of thy soul as they do.

Enq. Thou thyself gives a good report of them, but I hear otherwise abroad in the world; where one speaks well of them, there is an hundred that cries out against them, and their errors and blasphemies and damnable doctrines.

Res. My testimony is true which I give of them, for I am one that hath perfect understanding of the dealings of the Lord with them, and am very frequent among them, and far be it from me to extend beyond the truth in any particular, or to fall from my testimony which I could seal with my blood, if thereunto called. And what if thou hear thousands in the world exclaiming out against them, esteeming them not fit to live upon the earth; this may the more confirm thee that they are of God; for if they were of the world, the world would love them, and if they speak of the world, the world would hear them; but because the Lord hath chosen them out of the world, therefore doth it hate them, and cry out against their doctrines and opinions, and doth suppose them to be erroneous, blasphemous and damnable.

Enq. No, no, but I only tell thee what I hear of this people, I myself do not say that they are such, but I would gladly be informed of the truth of the things reported of them, for it is a good sign to me that all men speak evil of them, it is so much the more apparent that they are of God, for His people were always hated of the world.

Res. These are but words springing forth of their persecutors and backbiters; they will not speak them to their face, when they are present to answer for themselves and for the truth. But tell me couldst thou with Moses rather suffer affliction with such a people, imprisonment, spoiling of thy goods, loss of thy good name and reputation, and be bitten with the priests' mouths, to be deprived of thy liberty and estate, and to be separated from thy wife and children, kindred and relations; wouldest thou suffer this for the Truth's sake as these people are ready to do when thereunto called?

Enq. But I hope we need not be so severe and strict, and so wilful as to leave our wives, and children and callings; for dost thou not know, that he that doth not provide for his family is worse than an infidel?

Res. Thou canst not be too strict in goodness; but thou mayest be too wilful and perverse in wickedness, and too faithless in trusting God to provide for those that He hath given, and in that particular thou mayest be as an infidel thyself, or as one of the Gentiles, which seek after things pertaining to this life, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? But by taking thought they cannot add one cubit unto their stature. Now if thou come to the light wherewith Jesus Christ hath enlightened thee, it will bring thee to the faith of God's elect, by which the just doth live, and then thou wilt come to provide things honest in the sight of all men, and to be diligent in the creation, serving the Lord in thy place and calling, where-in thou art to abide, and not voluntarily to leave thy wife and children without providing for thy family that which is honest and decent and fitting; otherwise thou wilt be condemned by the light in

thy conscience, which is a swift witness against all wilful perverseness and perverseness, both in Jew and Gentile.

Enq. But I would be further informed concerning these people called Quakers: I would have thee tell me how they came to have that name.

Res. After that the Lord had visited them in everlasting love, and convinced them of His eternal truth, then did He manifest His eternal power among them, which made the strong man to bow himself, and the keepers of the house to tremble; by the operation of which power the bodies of some of these people came to be shaken as David was; and this being apparent unto many spectators who despised and wondered at the workings of the power of the Lord; these despisers and wonderers did from hence give this people this name, so that thou may take notice that it was the generation of scornors that gave it to them.

Enq. But as touching their worship and the manner of it, what is it? read they? sing they? or pray they in their meetings? or deny they singing and praying, as is reported of them.

Res. Their manner of worship doth differ very much from the world, and they that are of the world can take neither pleasure nor delight in it. For when they come together they wait on the Lord in His light, it may be sometimes two or three hours in silence, and sometimes it happeneth that in less space than one hour some of them may be moved to speak more or less to the edifying of the rest in the most holy faith. But their worship consisteth not in words, but in spirit and in truth, and in the light of Truth they read their own conditions, which light doth open unto them the mysteries of the kingdom. And for singing and praying, they do both with the Spirit and with the understanding; but the formal singing and praying of the world which is not in the Spirit nor with the understanding, this they do deny, for they see that God is not honored by it, and that which dishonoreth Him they disown; but that which exalteth and honoreth Him, alone to that their souls are united.

Enq. But that doth seem very strange unto me, that they should sit some hours together in silence; had they not better read, pray, and sing, that they might thereby get the motion of the Spirit by exercising themselves in sacred devotions?

Res. It seemeth not strange unto thee alone but unto thousands more who cannot apprehend that which they are made partakers of in silent meetings, in the which they witness the workings of the power of God, which raiseth the life that is immortal in them, upon which they feed, and by which they come to be nourished up unto eternal life, so that the motions of the pure spirit of life they feel daily, which is not obtained by bodily exercise which profiteth little, neither by self-performances which avail not. But by waiting in the Light of life, there are the motions of the spirit of the Lord known, and there is the sacred devotion which is acceptable unto the Lord, and that devotion which is out of the Light is not sacred, but imperfect and unholy.

Enq. Thou speakest so promiscuously when thou speakest of the Light of life that I cannot comprehend thee; wilt thou therefore tell me if it be the same Light of which these people speak so much? and tell what that Light is and where I may find a measure of it? for I would willingly comprehend it.

Res. If my words be obscure and promiscuous to thee when I speak of the Light of life, it is because thy understanding is dark; nevertheless I shall endeavor to speak to thy capacity and understanding. The Light of which I speak is the selfsame of which these people speak, and is the same that John the Baptist bore witness of, and the same of which the prophets, by whom God spake unto our fathers, prophesied and foretold; and He who is the light of the world acknowledged it when He was come into the world, whose name is Immanuel, which is by interpretation God with us; and they that desire the presence of the Lord to be with them, they must come to the light which cometh from Him whose name is Immanuel, and they that believe and walk in His light shall come to have the Light of life, a measure of which thou hast in thy conscience, which shows thee thy sin and transgression which separate from God; and if thou turn thy mind to it, thou wilt find it a swift witness against thy lusts and earthly desires and vile affections, and against all manner of evil whatsoever. But this I would have thee to know, that it is in vain for thee to go about to comprehend it, for it shineth in darkness but the darkness doth not comprehend it.

Enq. Is there not great contention and much dispute betwixt these people and busy-minded men about the Light. * * *

Res. Yea, for they meet with many of these busy-minded men that seek to intrude into the knowledge of high things, who, by their sensual wisdom seek to comprehend this incomprehensible Light, and the more they strive the more they puzzle themselves. * * * But the truth is these people will many times avoid the questions and genealogies of these unreasonable men because they see them to be unprofitable and vain, and that doth very much torment them.

Enq. Why are they not given to disputing? for if the truth be on their side they might, through disputing, overcome their opposers and instruct them that willfully oppose themselves, and so do much good thereby; might they not?

Res. There is so much disputing in the world which is altogether unprofitable, that it is a mercy they are no more inclined to it; for what good can there be brought forth by it, seeing that by the generality of disputers the Holy Scriptures are not a little wrested and perverted, the name of God too much dishonored, and many precious hearts disturbed and grieved. * * * But to that of God in the consciences of their opposers they seek to be made manifest, that by that they might be overcome which will convince them of the truth which these people bath on their side, and by turning people to that of God in them, they do much good, for as men come to be brought to that, they come to be brought off from disputing, to the life of that which disputers dispute upon.

(To be continued.)

African Diamonds.—A Cape of Good Hope letter says that the people living in the neighborhood of Colesburg are in search of diamonds. A number of these precious stones have already been found, some of them of considerable value. The first diamond was picked up by a little girl at Hopetown. Her father is a laborer on the farm of Schalk van Niekerk. She took the diamond to her mother, and the latter, thinking

it only a pretty stone, returned it to the child to play with. Niekerk happened to see it glitter, offered to buy it of the girl, but she gave it to him, saying laughingly, who ever heard of selling a stone. He took it, and it proved to be a diamond worth \$2,500.

The Coliseum.

BY S. W. BROWN.

Arches on arches! as it were that Rome,
Collecting the chief trophies of her line,
Would build up all her triumphs in one dome,
Her Coliseum stands.

The grand old ruin called the "Flavian Amphitheater" or "Coliseum," built in the days of Rome's pride and glory, is the largest, most interesting, and most characteristic of all the ruins of the ancient city. I saw it by daylight and by moonlight, from within and from without, from below and from above, from near and from far, and its majestic walls seemed more and more imposing every time I visited them.

The Coliseum was commenced by Vespasian in A. D. 72, dedicated by Titus in A. D. 80, and finished by Domitian in A. D. 82. It was built chiefly by the labor of captive Jews who had been brought to Rome by Titus, no less than twelve thousand of them toiling for ten years in its erection. This vast amphitheater is elliptical in form, being six hundred and fifteen feet long, five hundred and ten feet broad, and, where perfect, one hundred and sixty-four feet high. The external circumference of the wall is over seventeen hundred feet, inclosing an area of five acres of ground. The wall rises in four stories, and in four different styles of architecture; the lower story being of the Doric order, the second of the Ionic, the third Corinthian, and the fourth Composite, while above all is a broad cornice. The building had no roof, but the people were protected from the rain or the burning sun by a large awning called the "velarium." In the center is an open oval shaped space called the "arena," which is two hundred and eighty-one feet long and one hundred and seventy-six feet wide. Surrounding the arena is the "podium," a marble wall eighteen feet high, to prevent the wild beasts engaged in the sports from escaping. Sweeping entirely around the amphitheater and reaching from the podium to the third story of the outer wall, were tiers upon tiers of marble seats, each one in full view of the arena below. These seats would accommodate eighty-seven thousand spectators, while the various aisles and galleries furnished standing room for twenty-two thousand more, thus virtually "unpeopling Rome" whenever there were games of more than ordinary interest.

The arena of the Coliseum, now so silent and solemn, was once the scene of the most terrible and bloody encounters that ever gratified the brutal passions of men. At the dedication, which lasted one hundred days, five thousand wild beasts were forced to destroy each other as a grand entertainment. Under the seats are the dens in which lions, tigers, and other ferocious beasts were kept half starved, that they might tear each other to pieces on some great holiday. But for beasts to fight with beasts was not enough; men must fight with wild animals. (1 Cor. xv. 32.) These men were armed, and fought hard, generally coming off victorious. Even this did not satisfy the people; they thirsted for a sight of human blood, and condemned criminals, or captives taken in war, were thrown unarmed among the hungry lions and tigers. The most popular exhibitions given in the arena were the contests of the "gladiators," or swordsmen. There were two classes of these, the first of which consisted of captives,

slaves, and criminals, who were compelled to fight while the second consisted of citizens, who, after much training, fought voluntarily for the amusement of the people. The passion for these games was once so great that knights, senators, the emperor, and even women, fought in the arena. The "Capitol" I saw that world-renowned statue the "Dying Gladiator," representing one of the poor wounded wretches in the agonies of death. There he is carved in marble, the drooping form reclining upon one arm, the fatal gash in the breast, from which great heavy drops are oozing, the frame gradually sinking and the life ebbing away, bringing to mind the words of Byron:

I see before me the gladiator lie;
He leans upon his hand; his manly brow
Consents to death, but conquers agony;
And his drooping head sinks gradually low,
And through his side the last drops ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder-shower; and now
The arena swarms around him—he is gone!

It was thrilling to stand within that wonderful structure, where once a hundred thousand Rome gazed with delight on the strifes and agonies man and beast as they fought and died—"but ere to make a Roman holiday." But more affecting of all was it to be where hundreds, a perhaps thousands, of christian martyrs—men, women, and children—"of whom the world was not worthy," suffered cruel torments and met a violent death rather than deny Christ. There, in A. 107, St. Ignatius, bishop of Antioch, was thro to the lions, which quickly devoured his body, leaving only a few bones for the christians to gaff and bury. Ah, had those early confessors well complied with the demands of their persecutors paganism instead of christianity might have been our lot to-day. When the Emperor Constantine professed christianity these persecutions came to an end, and no more martyrs fell the wild beast of the Coliseum, though gladiatorial games prevailed for near a hundred years after Rome came a christian city.

After the prohibition of games the Coliseum was abandoned to the assaults of time and weather and to the caprice of man. For many generations it was plundered for material out of which to build private and public works.

From its mass

Walls, palaces, half-cities have been reared,
Yet out the enormous skeleton we pass
And marvel where the stones could have appeared.
Hath it indeed been plundered, or but cleared?

These ravages continued till the year 1744, w the building was consecrated to the memory the christian martyrs, since which time it has been carefully guarded, and extensive repairs h been made to keep the walls from falling.

The Coliseum is now a Popish sanctuary. around the arena are Romish altars, and in center is a rude wooden cross, which the popes sursure you will secure to the person who kisse many days of indulgence. Strange to see th tokens of Christian faith in the place once dicated to blood! Strange to see the walls built pagan hands consecrated to the worship of G Popery has stamped its "image and superscription" on all the ancient ruins of Rome. The Mamertine prison is in the hands of superstit monks; the statue of the emperor, which adorned Trajan's column, has been changed; Peter holding the inevitable keys; in the ocombs the simple cross has given place to crucifix; and over the bronze doors of the Panon is written, "Indulgences, plenary, daily, perpetual, for the living and the dead."

I visited this ruin by day, and was deeply

used with its calm repose and solitude. Plants growing in the crevices of the walls, shrubs rising in the galleries, the grass was green, the flowers were blooming on the moss-covered sward, all in peaceful contrast with the bloody scenes once witnessed there. But my last visit was in the night. A bright full moon poured its scintillating light over the walls, increasing the majesty of the scene.

I stood within the Coliseum's walls,
'Midst the chief relics of almighty Rome;
(A noble wreck in ruinous perfection)
And thou didst shine, thou rolling moon, upon
All this, and cast a wide and tender light,
Which softened down the hoary austerity
Of rugged desolation, and filled up,
As 'twere anew, the gaps of centuries.

—Christian Advocate.

An Epistle to Friends.

(Continued from page 122.)

A second fruit that was brought forth from the good root, was unity and love one towards the other; which blessed be the Lord, is preciously served in and among many to this very day; and are so sensible of the divers operations of thine in them, to be all by one Spirit, that they still kept of one heart and mind, given up fully to serve the Lord in singleness of heart in our generation; and are in this good work as neighbours and encouragers of one another.

Notwithstanding the enemy hath been exulting busy, to lay waste and destroy this blessed altar also, and that under divers pretences, which the Lord still discovered by his own Light and Spirit in his people, who have singly waited upon him; but many have been his spies, sometimes using and preparing vessels to rise up in the hypocrisy and sensual wisdom, and to traduce and bring in corrupt and evil doctrines, to try who would not sound in the faith, that they may draw aside into a heat and zeal for something which had not its root in the Truth, and which, that abode in the Truth could not own, but judge and condemn in the name of the Lord. When such saw, they took therewith occasion striving to propagate and promote that which they saw withstood; so having lost subjection to the spirit of Truth in themselves, which would have kept them in unity in the body, and having lost and laid by their subjection to them that love over them in the Lord, they then grew stubborn and wilful, and proceeded in more zeal for that which stood in opposition to the Truth, than they did for the Truth itself; and these sometimes have prevailed, to the subverting whole households, and have turned several from the faith to simplicity that is in the gospel, who, as well as those that subverted them, have lost the fellowship of the saints, and the savour of life, either in themselves or others. And then the enemy persecuted them, all are dead to the life but themselves: and so they grow to have a tickling joy in what they do and say, in obedience to that perverted and singular private spirit, and so grow up to speak evil of dignities, and are unruly, and will not speak against heaven, and them that dwell in the firmament of his power. But alas! when my soul pities them, when I see how they sport themselves with their own deceivings; when the day of the Lord is among his people, when both and doth make them and their spirit manifest, and their fruits also have made them manifest.

Another way that the enemy seeks to break the unity, and dissolve the bond of amity, is by sowing seeds of jealousy and prejudice in the hearts of them in whom he can get an entrance; that so

they may cease from the true and unfeigned love, and that upon a pretended reason, because of this or that which is supposed or imagined, in the evil parts in themselves against others; giving heed to evil thoughts or surmises, which break forth many times in whisperings and tale-bearing; which though the thing supposed to be evil, were really so, yet this is not to be allowed or given way to among you, but to use plainness one towards another, and single-heartedness; and to shut out the evil-one in this his subtle appearance also. Oh! dear Friends, remember how the Lord hath dealt with you, and deal you so one by another. He hath not sought occasions against you, but hath long borne and suffered, and exercised much patience and tenderness towards you; yet plainly reproving the evil in you, and not treasuring it up against you. Oh! Friends, be like-minded one towards another, that the enemy of your peace and concord may be defeated, and you preserved entire to one head, even to Christ Jesus; that ye may be one, and the name of the Lord may be one among you; and that which tends to the making cold your love, may be judged in all; and so brotherly love will continue with you to the end.

Another way which the enemy works, to scatter and to bring from this unity, is, by leading some who have believed, into some sin and iniquity, which the body, (that are in the Truth), are constrained to appear in judgment against for the Truth's sake; and yet notwithstanding the party so sinning, being above the witness in themselves, which would bring them to own the judgment of the Spirit of Christ in his church, they exalt themselves above the judgment, and seek to gain to them such whom they can enter by their words and complaints, to take part with them against the judgment, and those that passed it. Such were those whose words did eat, (the apostle said), as a canker, of whom the believers in those days were to be aware; for commonly such as have gone from the power that should have kept them clean and upright, they will also turn against the power in those that abide in it, especially if they be drawn forth to reprove and rebuke them. But let all such know that is not the way to be renewed; and let all that take part with any that work iniquity, know, that they do but defile their own souls thereby, and do but rend themselves from that body which they cannot prosper out of. And therefore, dear Friends, beware of joining with that in yourselves or in others, which the power goeth against, let the pretences be what they will; for that which doth evil, will always be apt to sow evil complainings of others; and such as are in the unsatisfied murmuring against judgment passed upon them, are much to be feared; for they thereby render themselves to be the more guilty, and yet the further from repentance. But, dear Friends, watch in that which gives you a living feeling of the living body, which is the church, that in all things you may demean yourselves as true members of it, serving one another in love, and submitting yourselves one unto another for the Lord's sake, that in all plainness and singleness, as becometh the Truth, you may seek to preserve the unity which the enemy of Truth and peace doth envy; so shall ye continue to strengthen one another's hand in every good work; and this shall tend to the weakening of the hands of our enemies, who seek to divide you, that they might rule over you. Many other designs doth the wicked one try, daily to break and divide, more than can now be named, or here inserted; but they are all out of the light, and if you be in it, you will see them, and that will preserve you; for it is one, and did make us one, and

will keep us to be of one heart and mind to the end, if we abide in it.

8. The third good effect which Truth did work in the beginning in them who did truly receive it, was zeal and faithfulness to God, in the bearing testimony to what was manifest, though through great sufferings, in which as Friends abide in the root, they do daily increase in power, to fulfil the same testimony; for the mercy of the Lord doth engage them, and his answer of peace in the midst of their trials, doth arm and encourage them, and they do hold out to the end. And for such, the Lord hath always made a way, better than they could have made for themselves. Yet the enemy hath in this matter also been very busy, and hath prevailed with some under divers considerations or rather consultations which he hath propounded unto them. But, O Friends, be ye all watchful, and take heed lest any of the testimonies of Truth be laid waste; for that which leads to be weary of bearing witness to the Truth, and to lay it waste, the same will lay thee waste, and bring thee into such a state, as thou wilt want the Truth to bear witness for thee; and though it be hard for flesh and blood, (which hath no kingdom but here), to fall into the hands of unreasonable men, yet it is a more fearful thing to fall into the hands of the living God. And therefore let all lukewarm ones, who are neither hot nor cold be awakened, and all that have gone backwards, be warned to return to their first love; else the Lord will come against them, and the day hastens that will divide such their portion among hypocrites, except they repent.

But to touch at some of the reasons or arguments, which he that abode not in the Truth himself, useth to draw others into this kind of treacherous backsliding.

First, He appeals to some to persuade them, that their former testimony was borne more from an imitation of others, than from a work of the power of God in themselves; and that now, they not finding the thing required of them, they may leave off their testimonies, or may do such things as they have denied formerly: this snare doth the enemy make use of in these days. But mark, who it is that he hath caught with it; none but such who sometimes were low in their minds, and dare not grieve the Spirit of God in themselves, nor others, but for the Truth's sake, could give up all things rather than their testimony; but in time growing careless and loose in waiting, lost that subject state, and grew high and exalted in their minds, above the cross that should have crucified the betraying wisdom; and so having lost the true exercise of the power, and the feeling of the excellency and worth of the Truth, they knew not the requirements of the Lord; and the earthly mind got up, that placed a greater esteem upon earthly things, than upon things that are eternal; and so things that once thou offeredst up to God, thou takest again into thine own hand, and so robbest the Lord, and growest careful about outward things, as other Gentiles are. And to cover thy shame therein, the enemy then tempts thee to belie the power that once wrought in thy heart, and made thee afraid to act against the light, or to deny the testimony for God in such things as was manifest, and then sayest, thou didst it by imitation; but thou shalt know thy covering is too narrow, in the day that hasteth upon thee.

(To be continued.)

Telegraphic Lines.—The total length of the telegraphic lines of the world was, according to a German statistician, at the beginning of the past year about 45,000 German (180,000 English)

miles, of which 11,325 were in the United States, 6,062 in Germany, 4,916 in Russia, 3,998 in France, 3,484 in Great Britain and Ireland. The Prussian Government has recently announced that it will extend the telegraphic system to every town with a population of 1,500. This carried into effect, and she will have the most complete telegraphic connections of any country in the world.

The Jews in Europe.—Their Social Progress and Status.—"In the twenty-seventh report of the Episcopal Jews' Chapel Abrahamica Society, for visiting, corresponding with, and relieving the temporal wants of believing and inquiring Israelites, it is stated that there are at present about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has also manifested itself on the continent among the Jewish people. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than of Christian students throughout Germany, Austria, and France. In Prussia, seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts, and sciences. The fields of polite literature, journalism, arts, and sciences, are filled with Jewish aspirants. Some of the best literary, political, and scientific periodicals have been, and still are, edited by Jews. Some of Germany's most conspicuous poets are Jews. Some of the most celebrated painters, engravers, medalists, musicians, and composers are Jews; while there is scarcely an university in which one or more chairs are not occupied by Jews, and many more by believing Jews. In England, in France, in Belgium, in Holland, in the kingdom of Italy, and in some of the minor states of Germany, the Jews have been entirely emancipated. In France and Belgium the officers of the synagogue are paid by government. The Jews in Poland, who have hitherto groaned under much oppression, have obtained great privileges. They are permitted to buy real estates all through the kingdom; they may live in any part of the country; their testimony is received in every court; Jewish children are admitted to all schools; and the Jews are allowed to open schools of their own. Then those countries and towns, from which the Jews have hitherto been excluded, even to our days, open now the gates to them. The last number of the 'Univers Israelite' mentions four facts which show the constant progress of liberal ideas on matters concerning liberty of conscience and worship. The landgrave of Homburg has abolished an obnoxious oath. At Vienna, measures for the suppression of the Ghettoes of Lemberg and Cracow are under consideration. At Warsaw the administrative council of the kingdom has resolved to grant to the Jews the right of holding all functions and offices. In Turkey the Sultan has decided that the Catholic prelates, the Greek orthodox bishops, and the Jewish rabbis, shall sit in the courts of justice by the side of the cadis and muftis" (Galignani's Messenger).

A black cloud makes the traveller mend his pace, and mind his home; whereas a fair day and a pleasant way, waste his time and that steals away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's house, and my heritage.—*Lucas.*

THE LAND OF REST.

"There remaineth therefore a rest to the people of God." Heb. iv. 9.

There is a land no mortal eye hath seen,
With living streams and pastures clothed with green,
It needs no sun, or moon with silvery light
To shine by day or cheer the lonely night;
Rest were in glory—seated on His throne
The Lamb's effulgence giveth light alone,
Around that Throne the white-robed angels stand
Each bears a palm of victory in his hand,
And there amidst the bright angelic throng
Are those so dear to us, and mourned so long.
The young, the innocent, the aged who died—
Rest were in their Lord, forever glorified.
O! thought ineffable, O! visions of the blest,
That these no more with us are now at rest.
Onward we press through life's rough, dreary road
To meet these loved ones in their bright abode;
With eyes of faith we sometimes may descry
These glorious mansions hid from mortal eye.
The gates of pearl! the city paved with gold!
Eternal wonders which thy saints behold.
Enter ye blood-washed ones, your Master calls
To blessed scenes within her precious walls,
O! city of the living God, O! land of light and love,
A holy rest remaineth for thine elect, above.

Richmond, Ind., 1867.

NOTHING BUT LEAVES.

"Nothing but leaves!" so the Saviour said,
And then he blasted the fruitless tree;
And I ponder his curse with trembling dread,
Lest just such a word he might say of me,
I have heard his name from my early youth;
And my outward homage his cause receives;
Yet his judgment upon my life, in truth,
Might render the verdict, "Nothing but leaves!"

"Nothing but leaves!" though the ground was choice,
In the Lord's own garden the tree was set;
And loving parents, by life and voice,
Gave cheerful care to its nurture, yet
Thought of rapid growth, and of comely form,
No answering fruit their toil retrieves;
The blossoms fell off in the first spring storm,
And autumn found on it "Nothing but leaves!"

"Nothing but leaves!" yet if only a tree,
Must be now cut down for the winter's flame,
How small a matter the cause would be!
On a senseless stock we can lay no blame;
But the barren tree as a type must stand,
And no consistent proof my mind relieves
From the fear of hearing, on His left hand,
The destroying sentence, "Nothing but leaves!"

"Nothing but leaves!" yet the Church of God
Her open door kept ever in view;
And faithful preachers proclaimed aloud
His fearful wrath, and His mercy too;
And the showers of grace as dew came down,
And the Spirit called, who His life has known,
How marvellous the blessing!—
And still my returns are "Nothing but leaves!"

"Nothing but leaves!" and I might have won
More hearts than my own to taste His grace;
But the world's gay rounds my feet have run,
Ever prone to the broad and downward ways;
Had I long since entered his harvest-field,
And now filled my arms with gathered sheaves,
What happy reflections my life would yield!
How fearful the contrast, "Nothing but leaves!"

"Nothing but leaves!" If it has been so,
And a fragment still of life remains,
Great God! Thy renewing mercy show,
I plead by a dying Saviour's pains;
May my thoughts be changed, may my life be new,
While every power of heart believes,
And holy influences clearly show
That I give no longer "Nothing but leaves!"

—Presbyterian.

Striving against sin in the part wherein sin's strength lies can never bring victory. But, there is power in the death of Christ; power to bridle the tongue and the passions; power to bridle prejudices; yea, and to cut down that in which these things stand.—*I. Penington.*

Original.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 125.)

A few memorandums, probably belonging near to this period, are as follows:—

No date. "The name of the Lord is a strong tower. The righteous runneth into it and is safe." How often must the care-worn and weary spirit look unto this 'tower' as a most desirable and sure habitation, wherein the shafts of temptation cannot reach them, nor his deadly bludgeon destroy.

"How is it possible that such frail erring creatures as we all are can be so insensible, so indifferent to the only pursuit, the acquisition which alone is productive of true peace. How often I find cause to bemoan my slowness in this important work. I have seen enough of the van of worldly pleasures and pursuits to warrant conclusion, peace is not in them."

No date. "Deep poverty of spirit has been a sorrowful experience for several days past. It is a comfortable assurance that no misconduct of my own was the cause, I could support it with much composure, resting in the belief suffering necessary to show me how entirely insufficiently I am to apply in my own strength any measure to the only source of Help. The chastisements of the Great Refiner have become in measure dear to me; because entirely convinced I am only purged through judgment. My petitions are frequently raised, that the work may be carried on by whatever means. Infinite Wisdom may fit. Spare not the creature, oh Father of Mercies, but purge me thoroughly. Subdue every self desire, every earthly taint, that so, through the merits of Thy dear Son, I may finally obtain inheritance among the purified spirits that surround Thy throne."

No date. "How greatly superior to any human consolation, is the comfort the Apostle speaks of in 2 Cor. i. 4, as the result of a more effectually chastened and tutored by the reproaches of the Spirit. These alone know in their deep privations, who is indeed 'The Father of mercies and the God of all comfort.' Who it is that comforteth them in all their tribulations, to enable them to sympathize with all the afflicted, a comfort which is in any trouble, by the comfort wherewith we ourselves are comforted of God. And if this pure impulse and incentive the good deeds of the heart were more carefully sought unto and heeded, more effectually engaged into our every day conduct and converse, how much more powerfully should we incite others, the almost irresistible appeal of example, show forth the effect of our faith and the hallowed sequence of our fellowship with the Father mercies and the God of all comfort."

30th. "It has been some time since my heart has been thus occupied, and I feel weak this evening in the attempt; but believe nevertheless will be better for me just to remark, that I have not felt that quietness and settlement this afternoon that is desirable to me. It may be that mind has been too much under the influence of outward things. Not enough centered upon the unchangeable good which is always to be sought after, and its influence abode under so far as it is obtained. So far, did I say: there is no restriction nor limitation in the promises of our omniscient Lawgiver. 'Seek and ye shall find.' As fervent enough in spirit? Careful as I ought to be to seek unto Him, who will be sought unto with knowledge and ability to perform His will as manifested. Oh! for more simple, childlike endeavors—passiveness, pure passiveness." No

ing will he withhold from him that walketh up-
 ily. Well, I do earnestly desire and crave
 ity, from this moment more fully to devote
 self. To leave the opinion of the world, which
 so rapid and changeable, and trusting my all
 Him, realize at length the end of my faith."
 To date. "How beautifully is the religion we
 ously adapted to every grade of understanding:
 low, as well as high: to rich and poor alike: to
 weak of intellect as well as to the towering
 and that scales all heights. All have under-
 ndering enough to yield themselves to the govern-
 of another, and it is this that is called for.
 ly on give me thy heart." "Obey my voice."
 are the requisitions thou needest. Do not
 thy reason to its verge to investigate abstract
 es, but *yield thyself to me* and I will teach
 thee. The illustrious I. Penington says, 'all our
 izon lies in a gift; and if a gift, then it is
 ething communicated, and not a natural pro-
 it of the human mind. And if a gift, then it
 be sought after—to be waited for. It is this:
 urrender ourselves wholly to the teachings of
 Holy Spirit inwardly communicated: to have
 dependence on ourselves, or on devices of our
 : to adhere to what it teaches: to forbear what
 withdraws from; and the spiritual character
 be perfected; not of ourselves, nor by our-
 es, but by something in us, but not of us: it
 is the grand secret; and for want of this it is
 re so continually lingering in the outer court,
 eing upon a morality which wants the main-
 ing—the Spirit of God."

he correspondence continues:—
 To date. "Thy short letter, my dear —, was
 the less acceptable for bearing the language
 suffering, and something like the complaint of
 id: 'I am shut up, and I cannot come forth.'
 ous dispensations are trying to the faith and
 nce indeed; but if a part of the cup is to be
 ok, because of abiding with our dear Master
 His temptations, to which thou refers, then all
 be well. I thought in thy allusion to under-
 ing the operations of the fire again and again,
 it hardly seemed so in my case, but a con-
 tal burning. But I do not doubt its all being
 ecessary; though flesh and blood seem well nigh
 ily to faint and to fail under the state that
 has allotted. But I am reminded that 'Ebene-
 ' have been raised, and I have no doubt will
 in be, and that perhaps too from some of the
 uest and most halting, and trembling of the
 I. I want us to endeavor, as much as possible,
 eep our eyes on the Hand that saves; that so
 he machinations of the enemy may be defeated,
 he eventually overcome; and too much dis-
 agement guarded against, because do we not
 the Power remains; and that it is above all
 powers of darkness, whether the agents be
 or devils; and that preservation on the right
 and on the left is its attribute; so that a
 umering of hope arises with the desire, that, in
 midst of all, we press on towards the 'mark
 the prize.'"

(To be continued.)

Light in Denmark.

ome two years or more ago, a Friend at one
 of our city meetings noticed a serious looking
 nger in attendance, with whom he entered into
 versation—and whom he invited to his house.
 found him to be a native of Denmark, a man
 somewhat liberal education, who had studied
 icine, and had been convinced by the Spirit
 uth of certain religious principles, which he
 and to be in accordance with those professed by
 Society of Friends. For some matters grow-

ing out of his dissent from the established church
 of Denmark, (the Lutheran), he had been sen-
 tenced to a year's banishment; and leaving his
 wife at home, he came to America to spend his
 time. The Friend had several interviews with
 him, and as the termination of his period of ban-
 ishment approached, suggested that he should
 send for his wife and settle permanently in this
 country. He declined the proposal, stating that
 he believed he had a Divine call to promulgate
 among his own countrymen those blessed truths
 of which he himself had been convinced—and
 accordingly returned to Denmark, choosing rather
 to encounter the persecution which he knew
 awaited him, than to shrink from the line of duty
 marked out for him. After his return some letters
 passed between him and his Philadelphia friend,
 from one of which the following extracts are taken.
 Some slight grammatical corrections have been
 made, but the reader will still notice a want
 of familiarity with the idioms of the English lan-
 guage. This, however, need not prevent him
 from appreciating the honest sincerity of the
 writer, his clear perception of the spiritual nature
 of true religion, his willingness to endure per-
 secution for the cause sake, and the interesting
 character of the statements presented. In reading
 it, I have been reminded of the early rise of our
 Society in England, and desires have been felt
 that nothing may be permitted to mar the good
 work that has so evidently been begun, but that
 it may increase and prosper.

"In the prison at Aalborg in Jutland, Denmark.
 MY DEAR FRIEND:—I received thy letter of
 28th of Eleventh month, 1866, and I bring thee
 hereby my hearty thanks therefor. It hath been
 a very troublesome time for me in the last year,
 but the Lord has strengthened me, and given me
 power and patience to bear the burden and cross
 in the footstool of my Saviour, so I cannot say
 anything other than that he does everything well;
 yes, he does it well altogether. In the last twelve
 months I have only been in my home sixty-one
 days, the other days have I been of the mission
 and of the voyage to America and return, and one
 month from the day I arrived from America to
 my home, 20th of Sixth month to 20th of Seventh
 month, I was in prison, and now I have to be here
 again for three months, from 10th of First month
 to 10th of Fourth month, 1867. The first time
 I was in prison was for an article in a little book I
 have given out about the baptism and supper,
 the priest ordination, the confirmation, and the
 preaching over the dead in the State church. The
 rulers condemned me to one month in prison,
 and to pay forty-eight rix-dollars, or twenty-four
 dollars, in fine, but I was poor and have nothing,
 so they got nothing. After this they fined me
 for what they call priest money or priest duty. I
 do not believe it is right to pay money to a religion
 I am not believing in, so the policeman came
 and took away something from my wife and sold
 it by auction. I wrote an article in one of my
 small tracts about this robbery, and the text was:
 'Fell among the robbers,' (Luke x. 30.) in this
 article I wrote something about the world's wor-
 shipping idols, and the robbery from the children
 of God, and that a child of God could not swear,
 or use weapons, or fight in the war; and for this
 cause I be judged to three months in prison.
 Well my dear friend that is the way to get the
 truth to victory in the world; we must suffer for
 it. Never is the kingdom of God coming to the
 folks that are in darkness and the shadow of death,
 without trouble and persecution, and I am glad
 that I am found worthy to bear the burden after
 my Saviour Jesus Christ. I know it will be a

blessing for my dear poor friends here in Denmark
 after this time. Every body can see I suffer for
 the pure Truth and for the Lord's sake, and such
 a time is a good time for the Gospel, till victory
 over the hearts. If it was my lust to go away
 from the persecution, so would I pray thee to send
 me money for me and my family, that we could
 come to Philadelphia, but that is not it. I do
 not want to go away. I want to stop here, now
 the Lord commences to bless my work in His
 field, and to use the weapon he has given me with
 his spirit and word.

In the last year, 1866, the Lord has given me
 mercy and grace to preach the gospel three hun-
 dred and five times in very large meetings in the
 houses and in open air, and that is in nine months
 alone. Two months, (from 19th of Fourth month
 to 20th of Sixth month,) I was of the voyage from
 Aalborg to Chicago in Illinois, and return, and
 one month I was in prison. I have given out,
 (published) 31,000 copies of twenty small tracts,
 and distributed them nearly altogether, and fifty
 new Testaments I received from Robert Alsop in
 London, as a gift to the poor believing Friends
 here in Denmark. I have had over two hundred
 sick persons in cure, and except few, they are all
 healed, and only three small children died of
 small-pox. The Lord hath blessed my work
 abundantly, His mercy endureth for every, His
 holy name be praised from the sunrise to the sun-
 set, of all His saints.

Here in prison I have written a book about
 true christianity and anti-christianity, (John iv.
 20, 24, and Apostle Acts 17,) and worshipping
 idols of the blind world that is living in the flesh
 and never know God. The field and harvest are
 very great my dear friend, and the laborers are
 few, very few. I am alone in Denmark to preach
 the gospel as the spirit of God gives to preach it,
 without men's commandments; and it is a strong
 work for one man to fight against such a corpus
 of thieves and robbers, that will make another way
 and another door than the Lord is; (John x.)
 I am alone against all the priests and rulers, and
 the world that is overcome of the devil. But the
 Lord is my strength, my light, my refuge, He is
 my victory. I have not been forsaken one mo-
 ment in these battles, and I do hope He will not
 leave me alone. I preach that the children are
 not sinners before God, and that the children's
 baptism cannot burn the soul anew; and that the
 covenant the Lord makes with His children is
 not such that a priest can make a covenant with
 a little baby in such a form and ceremony. I
 preach again the doctrine that the so called
 Lord's supper cannot give forgiveness from sin,
 and that it is not the Lord's body, and not His
 blood, as the priests teach the people, and that
 the people are deceived with all these false doc-
 trine. The children of God have no use for hired
 preachers. These the Lord will use as laborers
 in His congregation, these will He himself re-
 ward. They shall give freely as they have re-
 ceived freely. Our Lord baptizes us himself; He
 gives us his own supper in the living word and
 with his spirit, and we have no use for such thing,
 that is only a shadow of the true thing. The
 Lord himself is every thing and gives us every-
 thing. He discovers everything for the upright
 in the heart, and he does not hide the secret thing
 from his beloved. He has given us His Son and
 He gives us all things with Him. His name be
 praised and glorified for ever of His children.

The poor Friends here in Jutland have bought
 a simple house for my family. It has cost £100,
 or nearly \$500 and we pay only twenty-five dollars
 rent yearly. There are three small rooms and
 a prayer meeting room twenty feet long and four-

For "The Friend."

teen feet broad, and the Friends are gathered together twice a week to silent prayer, and sometimes my dear wife Johanne Bartholine, preaches the gospel from there. In Welle there is this fall built a prayer-meeting room on a house top by a butcher, Soren Peter Sorensen, that is thirty-two feet long and twenty-four feet broad, and in the same room are many children of God, baptists, methodists, and of the States church gathered together, very often to silent prayer, and worshiping of God in Spirit and in Truth.

The people are very poor. Some receive four to eight cents a day for the work they do for the farmers. Over seventy Friends are going away to America, some intend to go away in the spring. We are over 2,000 in Denmark that are believing in the Friends' doctrine, but we cannot have a congregation because we do not believe we shall swear, and go in war, and pay to the States church. Every one there would be joined to such a congregation would be fined and put in prison; that is the reason the rulers fine me and put me in prison; but we can go together as often as we like and worship the Lord as we like. It would be called a complaint of rebellious against the government if we were organized in a congregation. In the same prison is a baptist, Soren Honsen, sitting for the same cause. He has written against child baptism, and they punish us for blasphemy. There has been a Friend in prison and took eighty days bread and water, and now he is put in the cell prison for three years because he will not be a soldier.

The day I was put in prison I was owner of 14s. or one and a quarter dollars for my wife and two children. Now the Friends here have given my family some potatoes, pork, wood, coal, &c., and we get half a dollar a week in money, coffee and tea, &c., and I get some butter and bread here in prison, because the food here is very small. When I am finished here we have nothing, (10th of Fourth month.) If there were some Friends in Philadelphia that would help our poor Friends here with some good tracts and some New Testaments, and perhaps so that I could get published some of these small books I have written here in prison, I would be very glad. I know the Lord has many dear children in Philadelphia, and when one member is suffering they suffer all together. We are many that suffer here in Denmark, and are longing after much more light. If the Lord would send us some laborers in the large field, and great harvest! There is a great weakness in the nation, and the people are asking for the living bread, and the running water. Oh my dear friend, pray for us that we may get power to overcome the darkness and get grace to give the hungry bread. We are sitting as a widow that has no husband, we are as an apple-tree in the thick forest. There is more blessing by giving as by taking. Blessed are the merciful for they shall obtain mercy, (Matt. v.)

I bring my best love to every Friend in the congregation. Remember me in your prayers. I have a great work to do, but I am believing in the Lord, he will help me and my poor country people. I am thy truly thankful friend,

MOSES ABRAHAM SOMMER.

I wish we had Robert Barclay's book in the Danish language. I have one copy myself I have got by Endre Dahl from Stavanger, who visited me last summer, but they are very dear, and the poor Friends have not the means to buy such a book."

Telegraph Fac-similes.—M. Field has brought out to this country a number of very interesting specimens of the system of telegraphing now in operation between Paris and Lyons, and Paris

and Bordeaux, by which exact copies of the message are produced at either extremity of the lines solely by mechanical means. The message is written on prepared paper, covered with a lead-colored surface, which is a non-conductor of the electric fluid. The writing, or drawing, in the ink furnished for the purpose, changes the points touched by it to the opposite electrical character. The pendulum is swinging at each end of the circuit in unison. Its upper end is divided into points—say, like a fine-toothed comb. The message being passed over these at one end, sends a current to correspond with the writing or lines, and produces an exact copy of the original upon the prepared paper held to the vibrating pendulum in the distant city. Thus a fac-simile of writing and signature is furnished without any skill of the operator. A drawing of the likeness of a thief or absconding clerk is reproduced with minute faithfulness. Patterns of machinery, patterns for bonnets, hieroglyphics, messages in Chinese, or in an unknown tongue, are copied with as little trouble as the simplest letters of a familiar alphabet. Some notices of this have been given in foreign journals, but no mere verbal description can convey a full idea of the wonderful process. The Hibernian who insisted, some years ago, that the telegraph operator should forward his photograph over the wires to his sweet-heart, was only a little ahead of his age, since that can now be done without the slightest trouble, provided the likeness be taken on the proper material.—*N. Y. Jour. Com.*

For "The Friend."

"Let your moderation be known unto all men," is the injunction of the apostle to a body of Christians in his day, and at no period of the world's history has it been more applicable than the present, and to no body of Christians who should more especially take heed thereto than we, whose profession and high aim are certainly greater than that of others; let each one of us, then, be engaged in a close self-examination to see whether we are really the humble, self-denying people we profess to be. Have not the last few years given alarming evidence that there is a great effort making by many to lower the true standard of right? trying to persuade themselves and others that there is no need for us to be any longer a peculiar people; and whilst they assert that the inconsistencies of many who are holding conspicuous places amongst us is their excuse for deviating from that plainness in dress and manners which have always characterized us as a people, are they not opening a door where the tide of worldly fashion rushing in will be difficult to close? and we shall be found "turning again to the weak and beggarly elements from which we have been thus far in a measure happily exempt. We must with deep sorrow acknowledge many inconsistencies amongst some who, whilst they have been guarding with great assiduity some points of minor importance, have been too regardless of the "weightier matters of the law," and the lustre of whose christian love and charity has been allowed to become somewhat dimmed through want of proper exercise. But let us remember that He who said, "These ought ye to have done," added, "and not to leave the other undone." My heart often yearns toward the precious youth whose faces are turning Zion-ward, and who are sometimes ready to exclaim in their bitterness of soul, "who shall show us any good?" and I would entreat you to wait low as at the feet of Jesus, and as you are thus humbled before Him, and a willingness to be gotten in you to be in all things fashioned according to His liking, you will be brought clearly

to see the beauty and simplicity of the truth professed by us, and what now seems to you unwarrantable restriction, will be found to have been dictated by the Spirit of Truth. Let each one of us, then, with our eye closely fixed upon Christ our leader, be found inquiring, "Lord wilt Thou have me to do," and if the answer should be only "to stand still and see the salvation of God," be willing to obey, knowing that the cause is the Lord's He will take care of it; only duty is, in childlike obedience to follow Him without turning to the right hand or to the left, or being overmuch cast down because of the heat of the times, for the "Lord's hand is not shortened that it cannot save, neither is His ear grown heavy that it cannot hear," but "for the sighing of needy will I arise, saith the Lord."

Twelfth month, 1867.

For "The Friend."

Feeling a lively interest in the prosperity of the Boarding School at Westtown, and very anxious that it should continue to be watched and cherished, as has been the case from its establishment to the present time, I have felt much engaged to make some selections and extracts from letters of valued fathers and mothers who have been gathered to their everlasting rest, expressive of their deep heartfelt religious exercises on behalf of the school, and of their hope that the school would be a blessing to the world. This is a part of the heritage of our Heavenly Father which has often been replenished with the dew of heaven, as many living witnesses can testify at this day. That it will still be carried on according to the original design of its founders, and so continue to draw down Divine blessing upon it, is the desire in making these extracts, believing they will prove encouraging and instructive to those dear Friends who devote much of their time and energies in the labor of conducting it, in whatever capacity it may be.

Twelfth month, 1867.

"From an apprehension of religious duty, Thomas Scattergood spent the summers of 1806 and 1807 at Westtown Boarding School, sometimes assisting in teaching, as well as in the care of the pupils. He was very fond of the school of children, and deeply interested in their eternal welfare; he freely mingled with the pupils, participated frequently in their amusements, and gained their confidence and affectionate regard, and enabled him to exercise an important and valuable influence upon them. His religious counsel was also very strengthening and encouraging to the teachers and others, who found him a true sympathiser in the arduous duties of their important stations. A Friend who resided at the institution at that period, speaking of the services there, remarks that 'he was concerned to enter closely into the care, the exercises, trials under which the caretakers were treading; and very useful and beneficial were labors not only in their schools and private lectures, from which he was seldom missing, but in their religious meetings also, as many of us there in that day can testify, to their great comfort. From my distinct remembrance of the gospel labors, I then believed they were ours, and now at this day can say, I believe they have been crowned with success in many instances.'"

"He was greatly favored and enlarged in testimony in their religious meetings, many times the tendering and contrition of the minds of the present who were of susceptible feelings; he was often favored in supplication with access to the throne of grace, to the comfort

ng of every contrite soul. Ah! those opportunities cannot be forgotten."

is interest in the institution continued to the of his decease. After returning from these ast time in 1806, he addressed a letter to the ers through one of their number, from which following extracts are taken:

The plan thus sent me met my approbation, immediately my thoughts were turned toward he thoughtfully exercised teachers; and I in my heart, go on precious servants as you began, and doubtless you will prosper. Your on and work is honorable, and no doubt res on my mind but that you are watched over cared for by the great Shepherd of Israel, said, "feed my sheep." This is your employ; our hands be strong in the work, and resist hose discouragements, both within and with- which at times, very likely, assail you. I am a stranger to your exercises, having been sen- dipped with you. Yet you will believe me I say my mind was exercised, feelingly so, plunged into most or all your trials, when you, and how precious comfortable was the fragment of my pilgrimage there filled up. y comfortable moments I enjoyed; many ant prospects were opened respecting the ing of the church out of Babylon; and I have that day, said in my heart, Oh that there many schools erected for children's guarded nation. As I have told you, your work is trable, so I believe a precious reward awaits, iving up the prime of your days to perform

It is an easy thing in the sight of the Lord sometimes of a sudden, to enrich for little of faith, and labors of love. I frequently at you with sweetness, and send this little nger, desiring it may prove, in some de- an encouragement to you all, on both sides e house, to continue in the way of your n duty, continuing to be, according to pre- sibility, your affectionate and sympathizing el,

"THOMAS SCATTERGOOD.

First mo. 6th, 1806."

(To be continued.)

THE FRIEND.

TWELFTH MONTH 21, 1867.

is one of the dangers besetting those who themselves called on to point out departures what they believe to be sound doctrine or ively sanctioned practices, to be too eager to t errors which they apprehend corroborate own cherished opinions, and substantiate the y promulgate, while they easily overlook, raps unconsciously, facts and circumstances, h might modify, if not altogether abrogate, conclusions honestly, but too hastily arrived at, matory of the things or parties disapproved. ave endeavored to keep this danger in view, o calling the attention of our readers to any ements published or occurrences narrated, ing— as we believed—danger to or defection o the faith, the testimonies, or long established s of Friends; of which, we are sorrowfully nced, there have been many, within the limits o beloved Society during a few years. f the spirit and motives of the actors in these ges we are not called on to judge, and could believe they understood the principles of fids, and were really desirous to uphold them, ould take a different view of the strange way hich they misdirect their efforts. But where

so much that is invaluable and dear, is believed to be at stake, and many are trembling for the safety of the Ark of the Testimony, it becomes a duty, that a journal like "The Friend" should lay before its readers, from time to time, evidences of the revolution that appears to be going on; and while expressing its own convictions, in a right tone and spirit, endeavour to encourage those who cannot unite with the serious innovations so frequently exhibited and commended, to seek for ability to withstand their general adoption among us.

From the first introduction into our religious Society in this country of First-day schools, as a means for inducing the members, older or younger, to study the contents of the Holy Scriptures, that they might engage in illustrating and attempting to explain and expound one to another, and to others, the sacred truths recorded in them, we have had strong fears lest they would prove to be an instrumentality of no little efficiency to produce, in those engaged in them, an unauthorized estimate of the place occupied by the old and new Testaments, and to destroy a just apprehension of the alone qualification for correctly understanding and applying the truths relating to salvation contained in them. Not because our valuation of the scriptures is below their own declaration of being "able to make wise unto salvation through faith, which is in Jesus Christ;" or that we see any thing in the doctrines or testimonies held by Friends which will not bear the severest test by which; nor yet that we thought any of our members could become too conversant with their contents, but, beside other reasons, principally because we reasonably supposed that among the young or the inexperienced taking part in conducting these schools, and engaged in expounding the meaning of the text, there would be not a few, who had experienced little or nothing of the fulfillment of the scriptures in themselves, and who would therefore be "unstable and unlearned" in divine things, and thus liable to wrest, not only "things hard to be understood," but also "other scripture" to their own hurt and that of their hearers.

As the movement has been progressively developed, and we have had an opportunity to read the published accounts of the working of these schools, and of the opinions inculcated in various meetings of their teachers and conductors, our fears have not been removed. On the contrary, we think it is becoming apparent, that,—however good the intentions of their originators, and however anxious some connected with them may be, to ward off the evils they see attending them—they are cultivating a self-active disposition, a reliance on outside instruction and performances, and a hurtful coalition with members of other religious denominations; all calculated to impede the growth and stability of those engaged in them, in the cross-bearing religion which Friends have ever professed; and weakening their attachment to many of the testimonies of the gospel held dear by the Society.

These remarks are not intended to apply to those First-day schools, where a few Friends may have collected together the ignorant and neglected children of the poor or degraded, in order to teach them to read and write; simply reading to them portions of the scriptures, or some other good book, and inculcating habits of virtue. But such are not the schools now common within the limits of most of the Yearly Meetings, which send their most influential conductors to annual conferences held to devise aids for making their teaching attractive.

We have received the "New Bedford Mercury"

of the 22d ult., containing a report of the proceedings at its general sittings, of what it styles the "General Conference of the Sabbath School Teachers of the Society of Friends in America;" and we think no thorough Friend can rise from the perusal of it without participating, in some measure, in the fears and views which we have just expressed. How nearly the report is correct we of course, cannot say, but it carries with it evidence of care and truthfulness in the details given. We suppose our copy was sent by one of the delegates, and as the report contains no allusion to any discussion on the subject of plainness of dress and address, which we are informed took place, we infer it has been revised and approved before its publication. The conference was made open to all who chose to attend, and the names of several of the "clergy" are given, as participating in the proceedings. From the names of speakers given, it appears that most of them are acknowledged ministers in our religious Society. We present a few of the opinions inculcated, as indicative of the effects which we have alluded to, and from which Friends have reason to fear.

In allusion to the expression of the chairman, that "Love of God is knowledge of his truth;" one observed, "He would not speak disparagingly of the enlightening power of the Holy Spirit. This, if we ask, we may always have to direct us, to enlighten us and enable us to teach others."

A member who illustrated the necessity of building on Faith, and drew on the black board "a house" "on the only true foundation, Faith," declared, "It is only those who have been delivered from the bondage of sin, who have to contend with sin, folly and the devil."

The chairman said he believed, and it had been proved, that black-boards were a great help in imparting the gospel truth. Drawing a picture and presenting it in all its simplicity, is of far more value than all the verbal lessons that can be given."

After some styled in the paper "Reverend," had spoken, a female minister said she "was gratified in hearing so many of the clergy: this encouragement from the earnest followers of the Lord was what was needed."

In discussing the question "How can the interest of the members of our religious Society be more generally enlisted in the subject of scriptural instruction?" a member observed, "Music, which is restricted by this Society, he thought was an instrumentality that should be used. Music was of much importance in this line, and should not be adjudged by the Society. Object lessons were also of value. He further claimed that the books of fiction which were in the libraries, had a better influence over the young, than all other books that were published."

"The chairman granted that books of fiction had a great influence over the young, but he thought the utmost care should be taken in their selection."

A female minister "quoted from the old and new Testament several verses where the phrase 'singing praises to the Lord' occurred. Our Society does not object to singing with the Spirit and the understanding. Nothing in our Society condemns singing; but it does condemn singing in preaching. It is beautiful to hear children singing the pretty hymn,

"Who shall sing if not the children,
Did not Jesus die for them?" &c.

And we as a Society do not condemn singing, but we do object to it with our preaching."

Another minister said she was engaged in a mission in that city, and they could not "go on with their work, unless there is something done

in this direction," &c. "We have no desire to introduce instrumental music in our devotions; but if a Friend wishes to express his sense of the love of God by singing, who shall say nay?"

Another "was in favor of singing, particularly when it came from the Spirit."

What the ripened fruit promises to be, he that runneth may read.

The Lives, Sentiments and Sufferings, of some of the Reformers and Martyrs before, since and independent of the Lutheran Reformation, by William Hodgson. Philadelphia. J. B. Lippincott & Co., 1867.

We have received from the publishers a copy of a work with the above title and imprint. Having had time to give it but a cursory inspection, we are not prepared to speak decidedly respecting its merits, but so far as our examination has gone, it appears to bring within ready appropriation much valuable and interesting information, respecting a number of men who made their mark on the age in which they respectively lived, by stemming the tide of false doctrine and evil practice, and striving to promulgate a purer faith, and recall the people to conduct and conversation more consistent with christianity.

The Author says in the preface, that he appeared to him, "It might not be unacceptable to many serious readers, to have spread before them in a simple and unpretending manner, and clear of extraneous matter, such a sketch, as the scanty materials now extant may permit, of the lives, examples and sentiments of some of the sincere-hearted followers of the Lord Jesus, from the nineteenth century downward, who having been taught more or less in the school of Christ, and faithful to the degree of light vouchsafed through the thick darkness, have been measurably enabled to discern the difference between genuine and fictitious religion, and made willing, at the hazard of their lives, to testify before the world against the falsities and corruptions which had crept in, so far as their eyes had been anointed and opened to perceive them." The book is a duodecimo, containing 465 pages, well printed and neatly bound.

SUMMARY OF EVENTS.

FOREIGN.—A Paris dispatch of the 15th, states that the general conference on the Roman question has been abandoned, the leading European governments having finally declined to take any part in it. It is also taken place in the Italian Parliament in relation to the recent events at Rome. The Liberal members assail the ministers bitterly. It is thought that the Parliament will repeal the vote of 1861, declaring Rome the capital of Italy.

Dispatches from Massowah report that the British expedition had advanced a considerable distance into the interior of Abyssinia, but at the last accounts the troops were suffering from a scarcity of water. Four thousand Egyptian troops joined the English expedition at Massowah. The latest accounts represent that the English captives, in the hands of the king of Abyssinia, were still living.

The mail steamer from Rio Janeiro brings intelligence of another battle in Paraguay. The Paraguayan forces, under command of President Lopez, had gained a decisive victory over the invaders. Lopez attacked the Brazilian camp and carried it by storm, taking 2000 prisoners and several pieces of artillery. The total loss of the Brazilians in killed, wounded and prisoners, amounted to 4000 men.

Ferocious disturbances continue. Public funeral ceremonies in honor of Allen, Gould and Larkin, who were lately executed, were to be held in many of the principal cities of England and Ireland on the 15th, but they were forbidden by the government, and the authorities in every place prevented the attempts made to carry them out. A daring attempt was made on the 13th, to release Colonel Burke, a Fenian prisoner recently arrested, who is confined in Clerkenwell prison, London. Powder was placed beneath one of the prison walls, and was exploded, it is supposed, by Burke's confederates. The whole

side of the wall was blown into the air, and many of the adjoining buildings were injured. Several persons were killed by the explosion, and about forty others badly wounded. Burke remains in custody and denies all knowledge of the cause of the explosion. He has since been removed to a place of greater security.

Advices from China mention a new and more serious outbreak near Peking. At the last accounts the rebels were marching on the capital.

The great Powers of Europe have addressed a note to the government of Turkey, asking that the navigation of the Dardanelles be made free to the shipping of all nations.

The two small islands of St. Thomas and St. Johns, have been sold to the United States by the King of Denmark, and it is reported that the United States government has re-opened negotiations for the purchase of the island of St. Peter, which was formerly in the possession of the Danish government. Earthquakes in the West India islands and the contiguous shores of Honduras and South America, have been of alarming frequency of late.

Organized bands of brigands are numerous in Mexico, and robberies are of common occurrence in all parts of the country.

A London dispatch of the 16th states, that on the previous night attempts were made to set fire to several warehouses in the city. The incendiarism is supposed to have been the work of Fenians. In consequence of these attempts, a large number of special police have been appointed.

Consols, 92½ U. S. five-twenty's, 71½. Breadstuffs quiet. Uplands cotton, 7½d; Orleans, 7½d.

UNITED STATES.—Congress.—The Senate has passed a bill to give the families of deceased soldiers the bounties to which the deceased would have been entitled. The committee on Territories has reported a bill in reference to affairs in Utah. It prohibits polygamy under severe penalties, provides for the organization of the militia, and the selection of juries, &c. The President, in a long message to the Senate, explained his reasons for the suspension of Secretary Stanton. The Senate has received a petition signed by thirty thousand citizens of Kentucky, asking that the right of suffrage may be granted them. The House of Representatives has passed a joint resolution extending for two years the time allowed to railroads in Michigan and Wisconsin, to entitle them to lands, but providing that their roads shall be completed in 1872. A resolution censuring the President is recommended for the repeal of the act of Kentucky, and declaring that there is no doubt of the right restoration of the rebellious States, was adopted 111 to 32. The House refused, 55 to 83, to declare that only such loans as were directed by law to be paid in gold should be so paid, and that all not so directed should be paid in lawful money.

Washington.—According to a census just taken, the whole number of families in Washington is 20,049, consisting of 105,831 individuals, of whom 73,957 are white, and 31,874 colored.

South Carolina.—Official returns from nearly all the districts in the State show, beyond doubt, that a sufficient cause has been cast to insure the calling of the Convention.

Philadelphia.—Mortality last week, 207. Of consumption, 24; inflammation of the lungs, 10; croup, 10; old age, 7.

Milwaukee.—Eight hundred and fifty buildings have been erected in this city during the past season, at a cost of \$1,000,000. The state improvements for the same time have cost about \$500,000.

Texas.—In this State, 56,666 white, and 47,430 colored voters have been registered; about 7500 persons applied and were rejected.

Alabama.—General Pope has ordered an election to be held in this State on the 1st of December next, for the ratification of the State constitution.

Florida.—It is stated that Florida has voted for a Convention by about 1500 majority. Of 45 delegates chosen, 27 are white and 18 colored.

Mississippi and Arkansas.—General Ord has issued an order stating that the people have voted in favor of Convention being held, and directing the Convention to assemble at Jackson, Miss., and Little Rock, Ark., on the 7th of next month.

The Exports.—The domestic exports of the United States for the quarter ending 10th mo. 1st, were in value upwards of \$94,000,000, an increase of \$12,000,000 over the corresponding year.

The Indians.—A party of Sioux arrived at Fort Laramie on the 7th, to make peace. They reported that the main body of the Sioux are not disposed to treat until the forts in that country are abandoned.

Tennessee.—The bill repealing all laws which disqualify colored persons from holding office and serving

on juries, has passed the House of Representatives. It will probably pass the Senate.

Heavy Robbery.—A New York dispatch of the 15 says: "About ten A. M., to-day, as the messenger of the Great Western State of New York was passing the William street, near Wall, having in his possession a satchel containing exchange checks to the value \$1,000,000, a sleigh containing three men drove up stopped beside him. The three men jumped out, seized the messenger by the throat, and held him, while the other two were on his hands and knees, grasping. They then leaped into the sleigh and drove rap away."

Railroad Disaster.—On the 11th inst., a fearful accident occurred on the Vermont Central Railroad, Northfield, by which fifteen men were instantly killed and thirty others seriously injured, some of them to be supposed, fatally. A train containing from 70 to 80 workmen who were employed in repairing a bri which had been recently burned, by some forgetful or want of care, was backed off the abutment into the river below, a distance of sixty feet.

The Market, &c.—The following were the quotations for the week ending on the 15th inst. American gold, U. S. sizes, 1881, 111½; ditto, 5-20, new, 107½; 10-40, 5 per cents, 106½. Superfine State flour, \$3 a \$9.25. Shipping Ohio, \$9.90 a \$10.80; California, \$12.50 a \$13.50; St. Louis, \$11.60 a \$15.00. White Michigan wheat, \$3.15; No. 1 Milwaukee, \$3.00; No. 2, \$2.85. Canada barley, 60 cents. Old rye, \$1.75. Western oats, 84 cts. Western mill, 65 cts. \$1.40. Cotton, 15½ a 16½ cts. Cane sugar, 11½ cts. Philadelphia.—Cotton, 15½ a 16½ cts. Super flour, \$7.50 a \$8.25; extra, \$8.50 a \$9.25; family flour brands, \$10 a \$14. Prime red wheat, \$2.57. Rye, \$1.70 a \$1.72. Old yellow corn, \$1.25. Western yellow, \$1.33. Oats, 65 a 73 cts. Clover seed, \$7 a \$7.75. Timothy, \$2.65. Flaxseed, \$2.00. Beef cattle were in demand and prices better. Sale 2000 at the Avenue Drive-yard at 9 a 10 cts. per gross for extra, 7 a 8 cts. for fair to good, and 5 cts. for common. Sheep were in demand at an advance of 10 cts. at 6 cts. for extra, 5 cts. for fair to good, 4000 sold at \$10 a \$10.50 per 100 lbs. net. Chicago No. 1 wheat, \$1.92 a \$1.93; No. 2, \$1.84. New 84 cts. Oats, 56 cts. Rye, \$1.48 a \$1.50. Cincinnati.—No. 1 red wheat, \$2.55 a \$2.60. No. 1 spring wheat, \$2.20. New corn, in the ear, 86 a 87 cts. Oats, 68 cts. Beans, 13½ a 14 cts. Lima, 16 cts. \$6 dressed, \$7.50 a \$8. St. Louis.—Yellow corn, 40 cts. \$2.10; choice winter, \$2.65 a \$2.75. Corn, 97 a 98 cts, 77 a 79 cts. Rye, \$1.55 a \$1.70. Baltimore.—Prime red wheat, \$2.65. Yellow corn, \$1.20 a \$1.25, 71 a 75 cts.

NOTICE.

A suitable Friend and his wife are wanted to charge of the Farm and Farm-house at Westwood the 25th of the Third month next.

Early application is desirable, and may be made to Aaron Sharpless, West Chester P. O., Pa. John Benington, West Chester P. O., Pa. Joshua B. Furs, London Grove P. O., Pa. Jacob Roberts, Paoli P. O., Pa. Twelfth mo. 18th, 1867.

RECEIPTS.

Received from Jas. A. McGrew and Morris Cope \$5.00, each, to the 1st of Nov. 1867, \$10.00. From L. N. J., \$2. to Nov. 17, vol. 42; from Lydia Mead, O. M., \$2. Morlan, Agt., to No. 52, vol. 41; from Al Wood, N. J., per H. Wood, \$2. to No. 52, vol. 41.

NOTICE.

A suitable Friend and his wife are wanted to intend and manage the farm and family under the name of the Committee for the gradual Civilization and improvement of the Indian natives at Tennesseas, C. raugas Co., New York. Friends who may feel minds drawn to the service, will please apply to Joseph B. Knapp, No. 783 So. Second St., Phila. John M. Knigh, Chester, Pa. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co., Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FORT LARAMIE, (SOUTH DAKOTA), NEAR THE RAILROAD. Physician and Superintendent, —JOSEPH H. WOOD, M. D. Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other member of the Board.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

When paid quarterly in advance, five cents.

An Epistle to Friends.

(Continued from page 131.)

Another temptation that the enemy presenteth at though thou art convinced what to do, or thou shouldst deny, yet the trials are so hard on so many, and persecutors was worse and on, so that thou shalt not hold out to the end; where he can get entrance with this bait, he hath causeth an evil heart of unbelief and willing to arise, which takes away even the strength which the Lord did give; and so feeble doth enter the mind, and a spirit of bondage cometh thee to fear again. And then comes the trial in thy heart, whether thou shalt stand the power of God in the obedience, or whether thou shalt fall under that power that ariseth against God and his truth and people? And in this trial thou hast a subtle enemy, using many devices to betray thee, and a part in thyself, not yet satisfied, that is ready to say, pity thyself, pity thy wife, pity thy children, and pity thy relations; and it may be sometimes, are all as so many instruments of Satan to seduce thee, and lead thee to darkness, that thou mayest not see so great a deity in thy bearing up thy testimony, nor so great a danger in the contrary as indeed there is. O! Friend, at such a time as this, where is any help but in the Lord? Where canst thou find a Saviour, but in that light which gives distinction of the several voices? Now it is for thee to remember, that if thou walkest in the flesh, thou must and shalt surely wither and die. In this time flee, flee to the Lord, with his strength to feel thy strength but renewed to present, and take no care for strength next year, next year, or next trial; for God is God, and his strength, and will be the same to thee in all trials as in six, if thou believest and waitest in him in uprightness. And therefore fear not, but trust in the Lord, all ye that have known his power, and let not in the enemy of devils, by the door of carnal reasoning, but shut; and rather consider, how the enemy makes thee as a rejoicing among his own children, and strengthens that hope in them, of overcoming all others, as well as thee; which upon curst, and shall be confounded. And under, that if thou lettest fall thy testimony, thou hast once borne for the Lord, thou shalt the heart of the righteous sad, and maketh travail through that testimony the harder for them, by reason of thy encouraging their ad-

versaries by the hope aforesaid. And whatever thou dost, they must go through to the end, who will inherit the crown of immortality.

And again consider, it may be that thy backsliding, or cowardly drawing away the shoulder, may prove a discouragement to others, and they may stumble in thy stumbling, and fall with thee, and never be able to rise, and so thou bringest their blood also upon thee. Oh! remember also that servant of the Lord, who could say, Psal. cxix. 157, "My persecutors are increased, but my heart doth not decline thy testimonies." That was a noble spirit becoming the soldiers of Christ, yea, though persecuted by princes, as he saith, ver. 161.

Dear Friends, let your minds be stirred up to be zealous for the Lord, in this the great day of controversy with darkness and its power. Who hath God to bear witness to his name if you fail? Among whom hath he made it known as among you? Who have given up themselves to the Lord as you have done? Well, blessed are they that keep covenant with the Lord, for they shall see his glory.

One more subtle snare of the enemy in this matter is in my heart to mention, that is this, viz. to persuade thee for once to do that which the light hath made manifest thou shouldst not, with a purpose afterwards to be more faithful. Oh! Friends, in the name and fear of the Lord, I exhort and warn you all to take heed of this, for this will prove but a false confidence, thou wilt find this kind of going out of the guidance of Truth, to be a dear outgiving to thee; for if ever thou dost return, it will be very hardly, and with bitter anguish of soul. Oh! do not tempt the Lord on this wise, lest it do prove impossible upon thy sinning willingly, to renew or restore thee again by repentance; thou wilt have thy pottage, but wilt lose the blessing, though thou mayest seek it with thy tears; for while thou watest out, behold thy way became hedged up, and the thorny nature got up in thee, and so thou art debarred and fenced out from enjoying thy former state; sin being entered, death soon follows. Oh! remember Samson, who when he had disclosed a token of a Nazarite, in which state he stood in covenant with God, yet thought to have shaken himself, and to have gone forth in his strength, as at other times, but was mistaken, Judg. xvi. 20, for the Lord was departed from him, though he knew it not. And so, though thou hast known the Lord's presence and power in thy vessel, yet take heed of letting in that treacherous spirit, to lead thee to unfaithfulness, and to betray the least of thy trusts and testimonies committed to thee, though it be but for once; for thereby thou wilt render thyself unworthy to be found a witness of his power another time; for the Lord will leave that vessel, and often doth, and chooseth other vessels to manifest himself in, that will be more true and faithful.

So, dear Friends, in true and tender love I have laid these things before you, that ye might all be stirred up and provoked to love and to good works, that ye might abound in the grace committed to you, and none of you who have known the Truth,

might be entangled with the wiles of your subtle enemy; and that you that have begun well, might not lose the things that you have wrought, but might persevere in well doing, till ye have finished your course in peace. And, Friends, this is the joy and delight of those that labour among you in the Lord; and hereby are our hands strengthened, and our hearts refreshed, when we do find ye such as we desire ye should be, even steadfast in the Truth; and then also do you find us toward you such as ye desire we should be, even a refreshing in the fellowship of life unto you, and our God comforts us together, in the mutual joy and comfort of his Holy Spirit, working in us and you.

And, Friends, I am the more drawn forth at this time to visit you with an epistle, because the Lord hath given me some sight of his great and dreadful day, and workings in it, which is at hand, and greatly hastens, of which I have something to say unto you, that ye may be prepared to stand in his day, and may behold his wondrous working among his enemies, and have fellowship with his power therein, and may not be dismayed nor driven away in the tempest, which will be great.

And as concerning those succeeding times, the spirit of the Lord hath signified, that they will be times of horror and amazement to all that have, and yet do reject his counsel. For as the days of his forbearance, warning, and inviting hath been long, so shall his appearance amongst those that have withstood him, be fierce and terrible; even so terrible, as who shall abide his coming? for the Lord will work both secretly and openly, and his arm shall be manifest to his children in both.

(To be continued.)

Hurricanes in the West Indies.

Although the intelligence received here a few days ago by cable from Havana, of the entire submersion of the island of Tortola during the late hurricane in the Caribbean Sea, lacks confirmation, there is no doubt that that tornado was one of the most terrible and destructive of those severe storms which periodically sweep over the West Indies. The Danish island of St. Thomas seems to have experienced the greatest fury of the hurricane, which, although lasting only four hours, caused a fearful destruction both of property and life.

The island of Tortola being to the northeast of St. Thomas, and not more than thirty miles distant from that place, the hurricane must have struck the former just about the same time that it burst upon the latter. Its course was from east to west; for after leaving St. Thomas it swept onward to Porto Rico—the northern coast of which island is in the same latitude as St. Thomas—where it made sad work; and then crossing the Mona Passage between Porto Rico and Hayti, about sixty miles in width, it struck the southeastern end of the latter island, and travelling along the coast fell upon Santo Domingo—situated directly in its track—leaving a large portion of that city in ruins. Its fury must have been spent in the wide extent of country between Santo Domingo and Port-au-Prince, otherwise the latter city would have suffered as well as the

and proved a watchword to him through-
out. He said of himself, that ever after he en-
tered to put a double guard on that side where
he had been tempted to err; and his friends re-
joiced of him, that he never was in company
with things were related to the disadvantage of
him, without endeavoring to bring forward
some quality or action of the absent one,
which might counteract the unfavorable impres-
sion.

To the end of his days he appeared to be
rather unusual love for his friends.
Who is there of us that may not derive instruc-
tion from this incident? Do we see in one, of whom
little much may reasonably be expected, from
profession and position, some weakness of flesh
and spirit, some indiscreet act, ungarded expres-
sion or wrong feeling—let us be careful how we
be such an one. We need not throw away
judgment, and confound right and wrong,
let us look into our own hearts. How many
things are we sensible have found entrance

into them? We may be conscious of an earnest desire
to be obedient disciples of Christ, and can
back at favored seasons when our hearts have
been lifted up in aspirations to God for his help
and presence, and we have been favored with the
spring and contriving influences of his love;
and we not also remember that we have often
in that we had these treasures in earthen ves-
sels and that through unwatchfulness or unfaith-
fulness, we have done many wrong things? We
think it very unjust for one, who had seen
and conducted some things of which he did not
approve, to conclude that all our apparent efforts
promote the cause of righteousness in ourselves
and others, were mere hypocritical pretences. Let
us judge others in the same spirit which we
wish them to judge us. The truth is, that
we expect others to be more perfect than our own
conduct would warrant us in doing; and when
some frailty showing itself, we are too much
disposed, and are in danger of forming a more
favorable opinion of them than we ought.

How beautifully does that experienced servant
of the Lord, Isaac Penington, caution us against
being offended with those who fall into tempta-
tion. "It is of the infinite mercy and compassion
of the Lord, that his pure love visiteth any of us;
and it is by the preservation thereof alone, that
we stand. If He leave us at any time, but one
moment, what are we? and who is there that pro-
tect Him not to depart? Let him throw the
stone at him that falls.

And the Truth itself, in the living power and
love, there is no offence; but, that part which
is not perfectly redeemed, hath still matter for the
operation to work upon, and may be taken in
hand. Let him that stands take heed lest he
fall, and in the bowels of pity, mourn over him
and for the restoring of him that is fallen. That
man is so apt to be offended, is the same with
which falls. Oh! do not reason in the high-
grounded, against any that turn aside from the
straight Guide; but fear lest the unbelieving and
unwise part get up in thee also. Oh know
the weakness of the creature in the withdrawing
of life! and the strength of the enemy in that
time, and the free grace and mercy which alone
can reserve! and thou wilt rather wonder that
any land, than that some fall."

J.

For "The Friend."

The editorial in the last issue (No. 16) of "The
Friend," seemed to the writer of this particularly
urgent and lively. And he would recommend
a careful perusal to those readers of the journal,
who have not already given it one.

There are times when duty calls to the closest

examination of ourselves, as in the sight of Him
from whom nothing can be hid. May each one
of us, without in the least seeking to turn aside
from what may appear to the fleshly part as the
sore operation of the "cherubim and flaming
sword," be willing to submit to a thorough search-
like to that conveyed in the language: "Search
me, O God, and know my heart; try me, and
know my thoughts; and see if there be any
wicked way in me, and lead me in the way ever-
lasting." It is high time we were aroused, "as
a man that is awakened out of his sleep," to the
lapsed state to which, little by little, viewed as a
whole society, we seem to be culminating. Surely,
unless the Lord interpose for our help and rescue,
we see not much hope of any other than a wil-
derness journey, like to that of the children of
Israel, because they had forsaken the Lord, the
fountain of living waters. Nevertheless, there
is no doubt, a remnant will be preserved. The
promise has lost none of its application or
sweetness: "I will pour in the midst of thee
an afflicted and poor people, and they shall trust
in the name of the Lord." While, it is to be
feared, that now, no less than when the Apostle
wrote, "They are not all Israel, which are of
Israel," yet doubtless there are more than the
"seven thousand" in our community, who have
not bowed the knee to the image of Baal, and
whose mouth hath not kissed him. May the feet
of these be firmly stayed the full and appointed
time in the very bottom of Jordan; and may the
cry of their souls to the Lord of Sabaoth be, that
in almighty kindness He will be jealous for His
land and pity His people.

The concluding paragraph of the editorial al-
luded to, reminded of the following from the pen
of a ready writer in 1844, inciting also to the
perusal of the deeply interesting narratives and
journals of our early Friends.

"An unhappy characteristic of a religion of
sentiment and speculation is, that as it has its
life in excitement, in proportion as it prevails,
the calm and simple narrative contained in the
journals of our own Friends become flat and dis-
tasteful, and are forsaken for more highly wrought
and exciting expressions of devotional feeling.
This change of taste, I think, does great injustice
to those excellent writings. To my mind they
are among the most instructive and edifying of
religious compositions. They are more free, as a
class, from cant, from affectation, from exaggera-
tion, than any other religious autobiographies.
Their very nakedness of the ornament of style,
constituting what some esteem their dullness, is
closely connected with their highest merit. Each
one of them is the faithful record of a new ex-
emplification—varying with the individual's
temperament, intellect, previous history and condition
in life—of the power of the Holy Spirit to conform
and to mould all these opposing elements to its
own blessed purposes, and proving by the uni-
formity of the result, in so many various and
opposite cases, the reality and the efficacy of that
Divine Power to which they bear testimony."

N.

Twelfth mo. 17, 1867.

For "The Friend."

Selections from the Unpublished Letters and
Journal of a Deceased Minister.

(Continued from page 123.)

Second month 24th, 1836. "I can feel sym-
pathy with thee, in thy solitary and lonely sittings,
and at times almost rejoice that the dispensation
is permitted, believing it is a baptism, few who
attain the right path, miss of realizing. The Pro-
phet speaks of it as the result of 'bearing the

yoke.' 'It is good for a man that he bear the
yoke in his youth; he sitteth alone and keepeth
silence because he hath borne it upon him'; he
putteth his mouth in the dust, if so be there may
be hope.' And may we be willing to submit to
every turning of the Divine Hand, resting assured
that the most humbling dispensations are per-
mitted in mercy, and are no further urged upon
us, than is necessary to destroy some selfish pro-
pensity, or some deep-rooted error, inconsistent
with the purity and holiness that should dwell in
our hearts, unmolested by opposing tenants. Were
only one bright page of sunshine ever before us,
we know it would oppose a pressing after that
state, contra-distinguished from a love of what
shaltains most in this world; and our contracted
vision can see that the spirit of higher origin, can
only find place, as our mental visions of happiness,
earthly happiness, are deeply shrouded.

"I note thy expression of satisfaction with the
sacrifices thou hast been strengthened to make,
and surely it ought to be enough for us to realize
in measure, the consolatory assurance: 'Behold I
have accepted thee in this thing also;' and to
know the beision of peace, resting as a cloud of
promise, to guide to a continuation until the offer-
ing is completed. Was it not that He who dis-
penses, in perfect wisdom, oft repeated trials, was
pleased also to temper them, and to manifest at
intervals the Light of His countenance as a ray to
cheer and to strengthen us, I doubt whether our
weakness could long endure so trying a situation,
wherein all hope was shrouded; but blessed be
His holy name, He condescends to our necessities,
and shows us, that no state is so hopeless, but His
mercy can reach for our rescue; no dispensation
so proving, but the strong tower of safety is shown
us, as a sure hiding place, and a strong stay in the
day of trouble.

I believe thou hast little knowledge of our
cousin J. M., but his excellence has doubtless
awakened an interest, however limited your ac-
quaintance. In addressing a class in our meeting
a few weeks since, he insisted on the necessity of
obedience to the requirings of duty, and told us
he could testify from experience that the 'Lord's
ways are ways of pleasantness, and His paths,
peace.' Some of his latter communications have
been remarkably impressive, prophetic and per-
sonal; almost inducing the fear that we were shar-
ing his last labors; witnessing the last bright gleam
of the expiring taper, most brilliant e'er gone.

"The consumption has carried off several of
the younger part of our members, and ought to
warn the remainder, that time is uncertain; and
induce anxious watchfulness with regard to doing
the work in the day-time. The spirit of procras-
tination operates sorrowfully to the disadvantage
of too many. The love of trifles interferes to re-
tard immediate obedience, and we delay, looking
forward to a time when obedience will not so
much cross our inclinations; when the remarks of
our associates can be more easily borne; and their
laugh evaded. But ah! 'tis a sorrowful compro-
mise with a spirit that will not always strive with
us, nor regard the excuses we must make in ex-
tenuation of our conduct. I feel myself the truth
of these remarks, and while I lament them, can
scarcely hope for better days, knowing my weak-
ness."

"With similar ones in this connexion, the fol-
lowing memorandum—doubtless penned while in
the school of preparation for more active religious
service, even to "instruct His people"—conveys
indeed a low account. Nevertheless it seems not
right to withhold it and them, inasmuch as deep
provings, painful baptisms, and great tribulations
are so manifestly a part of the high and holy way

unto life eternal, that they can never with safety be avoided. So truly is this the case, that well might we query, "He that hath not suffered what doth he know?" of that experimental acquaintance with the Lord Jesus which qualifies either for communion with Him, or to speak to the heart? The faithful servant or hand-maiden must be taught to endure hardness, and faith-proving conflicts; that so through self-abasement and true humility they may learn to know and love Christ in the fellowship of His sufferings being made conformable to His death; as also to count nothing too near or too dear to part with for the sake of Him who bought them with the price of His own precious blood; and who chooses all His in the furnace of affliction.

Flesh and blood in catering for their much loved ease and indulgence, may seek to avoid these tribulations, and to find a less rough and thorny path—like the one the untutored Indian is represented to have seen—leading around the flames of that thoroughly cleansing baptism of the Holy Ghost and of fire, which in some stage of the progress, must attend the heaven-bound christian traveller. But while He, our divine Lawgiver, and the ever-present Sufficiency of His people has declared "In the world ye shall have tribulation, He has also invited to look to Him for saving help, in the associated consoling promise, "*Be of good cheer; I have overcome the world.*"

2d mo. 1836. "In vain do I attempt to fix my attention on reading of whatever description: my mind seems altogether inimical to quietness, and I know not a state of rest. Wandering and unsettled: a busy fancy is ever at work even while I detest its operations. Why is it so? I am weary—weary of striving against so much inward corruption; and am at times endeavoring to disengage myself from so hard a task-master. If a good end is to be effected by it, may it continue. I only desire a clean escape from the trying besetments that as chains and fetters fasten me to this low earth. Truly it is winter with me: no pleasing prospects shed a light over either the present or the future—all alike is gloom; and the language of the Psalmist often arises as applicable, 'I am shut up, and I cannot come forth;' the pleasant things are 'put far from me, and mine acquaintance unto darkness.' But although such feelings are embodied in words by the sweet singer of Israel, and the friend of God, yet his case and mine are not parallel. His heart was surrendered to serve his Master and to promote his cause in the dignified position he was called to; and to qualify him to instruct his people, was perhaps the occasion of the baptism he encountered. My lot is lonely and obscure, with comparatively but few temptations; and though followed by that merciful Hand which was early manifested, I go halting and lingering; keeping above the true witness, and with a fearful rebellion withholding (I fear) the total offering of an undivided heart. I mourn my deficiencies and sometimes venture to implore strength effectually to combat the opposing barriers. But with shame be it recorded, I know not that I make any advancement. I often ponder very seriously my forlorn situation, and almost fear I can go no farther, I am so weak, and vile, and worthless: so unable to resist the insinuations of the enemy, who is active as ever he was to work out his own ends; and my faith is sometimes almost ready to fail, fearing that under some guise or other, he will obtain possession, and my lodgment will again be in the situation of the worldling. Oh! that I may be favored to escape, and know an overcoming of the sins that so easily beset me. I have in former days realized the truth of the declaration that 'Our Redeemer is

strong;' but a different dispensation (if it be a dispensation) now presses heavily upon me: certainly a darker one I never knew. Day and night I bemoan my obduracy, and petition for preservation; but if not forgotten in anger, I care not. I can endure chastening, I had almost said joyfully; believing that in no other way can I know a redemption from the pollution of this vile nature. I would desire strength to pray for complete submission to the requirings of duty, humbling, and proving, and agonizing as they may be; for I feel and know that there is yet much within struggling against the exposure my profession leads me to. I feel it warring with better impulses, and I know that unless the compassionate Being who first lured me from the path of sin and hell, condescends still to strengthen and to animate to perseverance, I shall faint in the way, and become an outcast from the mansions of holiness He has prepared for His followers."

(To be continued.)

For "The Friend."

Henry Kirk White.

Henry Kirk White was born at Nottingham, the 21st of Third month, 1785. He was of humble parentage. His father, John White, was a butcher in indigent circumstances. A system of rigid economy was practised in the family, and Henry in early life became acquainted with the privations attendant upon poverty.

When very young he acquired a fondness for reading, which being indulged, grew into an absorbing passion, to which he made every thing else subservient. He was accustomed, (said one of his sisters,) to sit for hours in his little chair with a large book upon his knee, entirely unconscious of what was going on around him.

When he was seven years old he wrote his first composition, a tale of a Swiss emigrant; but being a diffident child he did not show it to his family. Some writer has said, "the consciousness of genius is always at first accompanied with diffidence: it is a sacred, solitary feeling: no forward child, however great the promise of his childhood, ever produced any thing truly great."

At the age of fourteen he was placed at a stocking loom, his parents having decided that he should follow the hosiery business. His aversion to this employment was extreme, and he could not forbear frequently telling his mother how unhappy it made him, to think of spending years of his life "in shining and folding stockings;" he said "he wanted something to occupy his brain," and begged permission to follow one of the learned professions. His importunities at length overcame parental reluctance, and at the close of the year he entered the office of Goldham and Ensfield, attorneys and town-clerks at Nottingham. He applied himself to his new duties with such industry and alacrity as seemed to leave little time for other occupations. But being advised to pursue the study of the languages, he resolved to devote his spare time to their acquisition: and he made such rapid progress that in less than a year he was able to read Horace with tolerable facility, having besides made considerable advancement in Greek. So precious had his leisure moments become, that he habituated himself to declining Greek nouns and verbs on his way to and from his place of business: and he continued to the close of his life in the practice of studying during his walks. To Latin and Greek he soon added a partial knowledge of the Italian, Spanish and Portuguese languages. Nor did the sciences escape his attention; with astronomy, electricity and chemistry, he made himself thoroughly acquainted. Of his reading he thus writes to a brother:

"The plan which I pursue in order to subdue disinclination to a dry book, is this, to begin tentatively to peruse it, and continue thus one hour every day: the book insensibly by this means, comes pleasing to me; and even when read Blackstone's Commentaries, which are very dry, lay down the book with regret."

His nights as well as his days were now given to study: he even refused to take his meals with the family, lest his attention should be divided from his books. But such severe mental discipline began to affect his health, and caused anxious mother much solicitude.

About the eighteenth year of his age his opinion underwent a great change. His equanimity had delighted to speculate upon mysteries hid from the beginning, and for some time, if deistical in his principles, he was very skeptical. One of his friends hearing of the unsettled state of his mind, sent him Scott's "Force of Truth" with the request that he would give it a perusal. When Henry commenced reading book he declared that he could soon write an answer to it; but being queried with some time respecting the progress he had made in his revision of the work, he acknowledged that the arguments presented in it were unanswerable, because they were founded upon "the eternal Truth. The doubt and darkness by which he had surrounded passed away, to be succeeded by humble yet confiding trust in his Redeemer. Pride and self were humbled in the dust: an sincere was his desire to be made in all things conformable unto his Maker's will, that he ready "to give up all acquisitions of knowledge, and all hopes of fame, and live in a wilder, unknown, till death, so he could insure an inheritance in heaven."

About this time he became a contributor to *Monthly Mirror*, where his productions soon attracted the notice of one of the proprietors of paper, through whose encouragement he was induced to prepare some of his poems for publication; hoping that the proceeds might enable to go through college. He had long looked with envious eyes towards the universities; little expecting, however, that his desire would be gratified. But of late a deafness with which he had been afflicted from childhood increased so far as to render it improbable that he would ever attain to eminence at the bar. Added to this attachment to his profession had, since his aversion, greatly declined; and feeling an ardent desire to promulgate the truths of that religion so heartily embraced, he looked to Cambridge as the means of qualifying himself for the church.

A volume of his poems was issued from the press in 1802, but it met a very cold reception especially from reviewers, who criticised it severely. In relation to one of these strictures he writes a friend: "The unfavorable review of my author, has cut me deeper than you could thought: not in a literary point of view, but affects my respectability. It actually represents me as a beggar, going about gathering money put myself at college, when my book is worth and this with every appearance of candor.

review goes before me wherever I turn myself and I am persuaded it is an instrument in the hands of Satan to drive me to distraction."

(To be continued.)

The hardening of the heart is like the hardening of ice. When the water begins to freeze will not bear the weight of a pin, but after a few hours or some days, it is capable of sustaining the heaviest pressure.

Selected.

HE LIVING—THE LIVING; HE SHALL PRAISE
THEE."—Isaiah xxxviii, 18.

Health is a jewel dropt from heaven,
Which money cannot buy,
The light of life, the body's peace
And pleasant harmony.
Lord, who hath tuned thy outward man
To such a lively frame as I
Renew my heart in holiness
To praise thy sacred name.

While others in distresses lie,
Bound in affliction's chains,
I walk at large, secure and free
From sickness and from pains:
Their life is death; their language groans;
Their meat is juice of gall;
Their friends but strangers, wealth but want;
Their houses prison-walls.

Their earnest cries do pierce the skies,
And shall I silent be?
Lord, were I sick, as I am well,
Thou shouldst have heard from me:
The sick have no cause to pray,
Than I to praise my King:
Since nature teaches them to groan,
Let grace teach me to sing.

I see my friends, I taste my meat,
I'm free for mine employ;
But when I do enjoy my God,
Then I myself enjoy:
Lord, thou dost keep me on my feet,
Direct me in thy ways,—
O crown thy gift of health with grace,
And turn it to thy praise.

The Moderate Enquirer Resolved.

Written in the behalf of the brethren, in vindication of the Truth, by W. C.

(Continued from page 120.)

It appears by Sewell's history that this tract was written by William Caton, in the year 1657. It was probably extensively circulated by our Friends during the times of persecution—as passed through several editions. Parts of it have been transcribed in the belief that they would be interesting, and perhaps instructive to some of the readers of "The Friend."

It is very true, the scriptures are much wrested by disputers, but pray thee tell me, what these people hold of the Holy Scriptures? It is reported they deny them, is that true?

No, they do not deny them, but do read and peruse them above all books; and they do affirm that they are able to make a man wise unto salvation, through faith that is in Christ Jesus. They also hold them to be a true declaration of the things which were most surely believed upon the saints of old. And further, they say that the Holy Scripture was written for their edification, that they through patience and comfort of the scripture, should have hope. This with much more they affirm of the scripture, the life in which they witness manifested in them.

All this is good; but is there any man here that hath the same spirit the Apostles had, the same light, life and power now to be enjoyed which the saints in former ages witnessed?

I tell thee, whosoever have not the same gift by which the apostles were guided and led, they are none of His whom the apostles served and owned to be their Lord and Lawgiver, Jesus Christ, who is the same to-day, yesterday and forever, and they that are His, of His fold and of His priesthood, they have unity in His light, in love as the apostles had fellowship; and they are led and guided by the same Spirit that revealed things which had been hid from all ages and generations unto the apostles and saints, and they are preserved in that power which gave the saints victory over the world, and they live in the life of

immortality which was made manifest in the saints of old, so that the same light, life, spirit and power is now made manifest among the saints; and to the truth of this these people can set their seals, who are made partakers of the same according to their measure.

Enq. Hath not every one of them received according to their ability, and are they not in several states and conditions?

Res. Yes, some of them have received one talent, some two, some five, and they boast not of that which they have, because they have received it from Him who is the giver of every good and perfect gift. Their conditions are also divers, for there are fathers, young men and babes among them; and some there are who do not yet witness the birth brought forth, which is begotten by the Immortal Word of life. Now he that is the strongest among them will bear with the weakest, and he that is the greatest among them will be come servant to the least; and when one among them is overtaken with a fault, they that are spiritual do restore such an one with the spirit of meekness; for sometimes they that are weak among them do that which the witness of God in them alloweth not, and to the witness they consent, which convinceth them of the evil that they do through weakness, which their soul hates; and a law in their members they find which warreth against the law of their mind, by which they are sometimes brought into captivity to the law of sin, so that they cry out as Paul did in his warfare, "O wretched man that I am," &c. Yet herein they find comfort, that with their minds they serve the law of God, though with their flesh, in which no good thing dwelleth, the law of sin. These are such as are not yet come through the law, nor to the end of the warfare, but find daily the flesh lust against the spirit and the spirit against the flesh.

Enq. Well, is not that a good condition? Did ever any saint come further in this life? Or are any of these people made free from the law of sin by any other law?

Res. The time of the warfare must be known and passed through by as many as come to be made free through Him who is the end of the law for righteousness' sake, and he that is faithful to the Lord in the Light which brings to the warfare, the same will bring him through the warfare, yea, to the law of the spirit of life in Christ Jesus, by which some of the people are made free from the law of sin and death; and this the saints witnessed, in whom the righteousness of the law was fulfilled; through which they are come unto Him who is the end of the law and the prophets, by whom they are made free from the law, that being dead wherein they were held, and they become dead to it by the body of Christ which was made a curse for them to redeem them from the curse of the law, so that now they are no more under the law but under grace.

Enq. But what do they expect to be perfect or free from sin in this life? What ground have they for this in scripture?

Res. That which is perfect is manifested in them, and by that they wait to be perfected, for perfection is that which they earnestly press after and have hope to attain unto the fulness of it; for they do believe that God would not command and require that of men, which could not possibly be attained. And by the blood of Jesus they hope to be cleansed from all sin, that being thoroughly sanctified and cleansed with the washing of water through the Word, they might be presented to Him a glorious people, not having spot or wrinkle or any such thing; but that they might be holy and perfected forever. But this seems incredible

to many who are not yet come to the godly sorrow for sin that worketh repentance, but these people, whose eyes the Lord hath opened, do see a possibility in the thing, and they are not without faith but that they shall obtain it, and therefore they go on unto it; and will proceed if the Lord permit, who hath manifested that in them which is perfect, by which He will bring them, and hath brought some of them, to the perfection of purity, and to the beauty of holiness, where hallelujah is sung unto the Most High.

(To be continued.)

For "The Friend."

Friends Freedmen Association

Elizabeth Pennock writes from Yorktown, Va. 12th mo. 16th, 1867.

I have sat down to beg, and so let me tell thee the immediate cause. For several days it has been snowing fast and steadily; most unexpectedly the storm came upon us after a warm Indian summer-like spell and the people in the camp were not at all prepared in the matter of wood. I know many of them could not have been, even had they known of the coming of the storm, for they have no means of providing anything ahead; but they are suffering now. It was too bad to have school to-day and so I spent the morning in a tour through the camp, and the sights I saw there would make any one who had a good fire, feel renewed gratitude for the blessing. R. S. Dennis and I have done what we could, "but what is that among so many!" I suppose I visited 20 or 25 families, and found them in the most forlorn plight possible. So many depend on the wood they can chop and pick up and "tote" from the woods, and that means of supply is entirely cut off now, for they cannot possibly walk two or three miles through this drifted snow, and when they get to the woods all available wood is covered up. Now would it not be possible for thee to beg us a little money; even a few dollars would be most thankfully hailed both by these poor people and by me. I did dread exceedingly going out among them this morning, for I could do so little to relieve their wants, but I knew it was not the plan to let them freeze at our very door, as it were, and know nothing about them, so I went.

One old auntie said, "She had the last stick on the fire, if she was going to eternity the next minute," that was her way of showing me it was certainly the truth she spoke. I found very many who had borrowed a stick or two, and had no idea where the next would come from. Several were burning their fences, and others pulling down the slabs from the sides of their houses, already very leaky, and one poor old "granny" burnt her bedstead yesterday. They all seemed very glad to see me, and it went to my heart to think how little I could do for them. One old auntie said, "I have just been prayin' to God that I might see Miss Lizzie, and now here you is; it must have been the Almighty that sent you!" Another poor woman, well on to 100 years, who has only a little grandson living with her, had not one stick of wood all yesterday, cold as it was—this morning she had begged two sticks from a neighbor, truly a neighbor in the Bible sense of the word; and there with only the earth for floor, and not a single comfort save those two sticks of wood, she was thanking God for being so good to her. She says she believes He never will fail her in times of trouble. Oh I cannot tell one half I saw, but it was sad, very sad. If any of you can do even a little to help us, please do it, and your bounty shall be used conscientiously and carefully. I think I know that it will not be misplaced or untimely. Last winter we had quite a large fund

for such emergencies, but we have not a dollar now. We can buy wood as it stands piled up in the woods for \$1.50 per cord, and Baylor can haul it with the mule team.

For "The Friend."

In the *New Bedford Mercury*, from which the editor of "The Friend" made the quotations given in the last number, I found the following dream, which, whether dreamed when awake or asleep, conveys a lesson that Friends have need to give attention to, before it is too late, and seek Best Wisdom to guide them in solving the difficulty it presents. It appears to be narrated by one not a member of our religious Society, but who sees to what end its differences in faith are tending.

"Some weeks since, before I had heard of the Friends' Sabbath School Conference, recently in session in this city, I had a dream, in relating which I will 'nothing extenuate nor set down alight in malice,' but tell the dream as in my sleep 'twas told to me.

"I thought as I slept, that it was Sabbath afternoon, and that I would attend divine service at the Friends' meeting house on Spring Street. Approaching the meeting house at the appointed hour for the usual service, I was surprised to hear voices attuned to vocal music, and upon entering, I saw the Sabbath scholars with their teachers all standing, and with a large assemblage of men and women Friends closing the school, by singing some selections from singing books such as are used in other meeting houses, not of the Society of Friends. I was very much surprised at this, and taking a seat in the gallery, awaited further developments. Presently the meeting arranged itself for the afternoon service, and I noticed, particularly, that the younger Friends, and those who were dressed in gay attire, took the 'rising seats,' and occupied the body of the house, while the older Friends, and those more sedate, occupied the seats in the 'gallery.' After a short silence, a discussion was commenced upon the propriety of introducing the more modern forms of worship, and including, as devotional exercises, vocal and instrumental music. The affirmative was advocated with much vehemence by the younger people and those of gay attire, who very strongly urged the necessity of music as a means of developing the christian character, and advancing the interests of the church. Presently I felt constrained to speak in opposition to the prevailing expression, and addressing myself to those about me, exhorted them to hold fast to the tenets of the founders of the Society; and though it might be a cross to sit in silent meetings and wear plain clothes, still it were better thus, than to disregard not only their own teachings, but to entirely, by and by, lose sight of the example and precepts of Fox, Barclay, Penn and a host of other good men who have in latter days lived and died in the true Quaker faith. Others followed, and the discussion was closed by a Friend whom I will not mention, who spoke feelingly upon the subject, and referred to those who had by their example and teachings tended to promote discord rather than harmony among Friends; and expressed most emphatically his determination to stick to the old forms as taught by the founders of the Society, hoping the time would come when others of whom he spoke would see the error of their ways, and that with the wisdom of age they would be willing to quietly listen to their own inward teachings, trusting they would yet receive the true light, and follow the meek and lowly Jesus in the same spirit as did those old fathers and mothers of the church, whose example it should be their choicest pride to emulate."

From "The American Friend."
From Walnut Ridge.
Carthage, Ind., 11th mo. 22nd, 1867.

Ede. American Friend—I gladly accept your invitation to write an account of the "revival" in the limits of Walnut Ridge Monthly Meeting, and of its extension into other neighborhoods, especially because I know many distorted and exaggerated accounts of it have been circulated far and near, but when I come to put my hand to the task I find it very difficult to determine where and when the work commenced. I shall state the course of it as it appeared to human observation, hoping and praying that I may be preserved from giving even a coloring to anything that is not strictly consistent with the pure truth.

There is a school house called Temperance Hall, about seven miles north-west of Walnut Ridge, at which some of our members, including a minister and some elders, with others, had been holding "tract-readings" at various times during the past summer, and at which also a few persons, none of them ministers, representing three or four religious denominations, were in the practice of meeting occasionally, if not weekly, for the purpose of prayer. About the first of Tenth month last, the invitation was extended to some praying people somewhat more remote than those who had been attending, to come and help keep up the meetings, as they seemed to be in a dwindling condition. On Fifth-day evening, Tenth month 10th, two Friends who had not attended the meetings previously held went, and found but two others present, and the house not lighted. After waiting some time and discussing the subject together, they decided to light the house, read a portion of Scripture, and wait awhile together. Soon two women came, one of whom said her husband, (who had generally opened the prayer-meetings,) was away from home, but had exacted from her a promise to endeavor to keep up the meetings during his absence. In a sense of great weakness the meeting was opened, this woman and two other persons engaging in fervent prayer, that their neighbors might more to them be led to take an interest in such matters, and that the whole community might be awakened to a just sense of their dependence upon God, and their lost condition without a Saviour. This, I am told, was the drift of all the prayers that evening. There were nine persons present, and they seemed to have been surprised at the comfort and strength with which they were favored. Somebody had the courage to appoint a meeting, to be held on First-day evening following. When the time came, there were very few in attendance who had ever prayed publicly, and none who had been accustomed to the responsibility of opening and conducting the exercises of a meeting.

A considerable number of apparently thoughtless and giddy young people being present, an earnest and faithful young man feeling the weight of the new and solemn duty devolving upon him, called the meeting to order, and the services commenced. After they had been some time engaged in prayer and exhortation, a young woman who had been educated as a Methodist, and had professed an interest in religion, but had lapsed into indifference and carelessness, arose and acknowledged that she had been struggling with conviction ever since she had read the tract, "Now is the accepted time," at a meeting in the summer, expressed her love of the Saviour, and her desire to serve Him, and asked the prayers of her friends, or something to this effect. She was soon followed by a young man in similar exercise, who has had, at a subsequent meeting, to acknowledge that he was not sincere, but was hired by another, who wished

to witness the effect on the audience. Since he sought in sincerity, and found the reward of peace he has returned the money. About the same time, a young man, a member of our Society, under deep conviction, kneeled and began to cry mightily to God for the pardon of his sin. This appears to have been the first case of sin conviction, and penitence as was termed "mourning," and as the meetings progressed, many seats to be provided for the accommodation of sinners in order that their friends might find them, pray over and encourage them. Stimulated and strengthened by this evidence that their prayers were heard, those concerned in the meetings resolved to continue them night after night, when the Lord seemed so graciously to own them, as they were held with increasing interest at the school house a week.

The meetings having entirely outgrown the capacity of the school house, some were anxious have them held in a Methodist meeting house, Gilboa, near by, while others feared they would lose, in some degree, the character of unit meetings, and with this their power. They were moved, however, without apparent detriment. Some of the same Friends who had held the tract readings, and some others attended the meetings irregularly, and participated in the services in the Young Friends and children becoming deeply interested, attended in large numbers, going in companies of fifteen to twenty, in farm wagons frequently holding intensely interesting prayer meetings on the road, so that a number of them realized that "being in the way, the Lord is with them." About the close of the second week the meetings, several elders and other Friends being in attendance, mindful of the flock, of which the Holy Ghost had made them overseers and finding that a large majority of those termed "seekers" and "mourners," were members with them, were weightily impressed with a sense of the duty of the church towards its children. One of our ministers, who had a minute liberating his religious service abroad, and to appoint some ministers near home, had been impressed, she knew not why, with a sense of duty to hasten home a few days before, and had attended some of the meetings. A meeting was appointed in her name for the young people, to be held at Walnut Ridge on First-day evening, Tenth month, 27th, which was largely attended by our own members and those who had been attending the union meetings.

This meeting soon assumed that character, a abundant evidence was seen that the hand of the Lord was in it. It had been apparent during Scripture school and morning meeting, which had been seasons of unusual interest, that many of our young people had experienced a great change, and that a number of others were under deep conviction. At the close of this meeting a few men, mostly young men, lingered, and with some sympathising and praying friends, who gathered wrestled earnestly for the blessing for three or four hours, when all were ready to go on their way rejoicing. I allude to these cases particular not only because they were the first of the kind our meeting house, but also because some of them were very remarkable in the various stages of conviction and agonizing crying unto the Lord, and in the striking evidence that He inclined His ear and heard their cry, and has since deigned to visit some of those whom He then enabled to sing praises, by wonderful manifestations, to labor the salvation of others.

The revival being thus legally inaugurated our meeting house, other meetings were appointed by general consent, and the work has gone gloriously. Some things have been done, it

that seemed to shock the nerves of some dear ones, who tremble for the "Ark of Quakerism," in which all their hopes of salvation seem to be embarked, yet I have faith that it will be able to weather the storm. If it is not, I should almost say that it is shipped tenderly on the "Old P. Zion," that thus we might make all sure members conduct themselves in all our meetings as Friends are accustomed to do, the exercises are much distributed over the meeting, many seeming earnest to "thrust in the stick and reap," seeing the abundant evidence "that the harvest is ripe." There has never been a hymn sung in one of our regular meetings to my knowledge. Great openness being manifested by our denominations, and our working members being to have been clothed with renewed strength and earnestness, they, with large numbers of our "new converts," have co-operated in holding union meetings in various places, in all which the Divine blessing seems to crown their efforts.

The great work is going on, also in Spiceland, and other places. May the Lord continue to pour out abundantly of His good Spirit in the children of men, and may His word go on accomplishing that to which He has sent it;

His work and marvellous in our eyes, and to all who have tasted of the goodness of the Lord be established, strengthened and settled in the fear and love of Him.

DANIEL CLARK.

For "The Friend."

The Quaker Garb.—Obedience in Little Things. This is a lamentable fact to many faithful Friends, that there should be those in our Society, and among some who seem to be somewhat—being placed in the foremost rank—who have been seduced by the great deceiver and foe of man to account the testimony in respect to dress and dress—purchased and maintained through suffering, and ever held dear by this religious Society—as of too little importance to be at all regarded in the great work of Christian redemption. I believe far other. And would here express my conviction, that it is only through obedience to the day of small things—through self-denial in taking up of our daily cross to any and every thing that is of the world, or that the carnal mind takes pleasure in—that we can grow in faith, in holiness, or in stature in the incorruptible as it is in Jesus. It is a striking passage one of the Apocryphal writings, which we have will be sadly verified concerning all such faithlessly subject themselves to the reprehension: "He that contemneth small things shall be brought to nothing." Our divine Lawgiver's words are very apposite to the same grave error: "He that is faithful in that which is least, shall also be faithful in much; and he that is unjust in the least, is unjust also in much." The apostle Paul exhorted those addressed in his day: "Dearly beloved, I beseech you as strangers and pilgrims, to be free from fleshly lusts that war against the soul." And afterwards, seek, to turn from "the carnal adorning"—be the conformity to the world what it may—to "that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," that the Lord of life and glory does require "the small cattle of our burnt offerings," and "all the tithes—those of mint, anise and cummin, no less than the "weightier matters"—be brought into His storehouse, is proved to be the fact that no one has risen to evidence, or the stability of a faithful standard bearer in our Society, who has ignored these apparently small and insignificant offerings; or who has not

in this respect as well as others, been made willing to be made a fool for His sake whose first lessons are humiliation, contrition, abasement, and self-denial; who Himself wore the seamless garment; and whose language through His prophet is: "Gather my saints together unto me, even those who have made a covenant with me by sacrifice," in whatever particular it be called for.

While we fully believe, that nothing short of whole-hearted obedience to the law of the spirit of life in Christ Jesus, can transform any, or set free from the law of sin and death, we claim that this law hath respect no less, as has been observed, to the smaller tithes, than to the larger. And that nothing can justly be accounted small, that tends to meekness and humble the heart unto the reception of the kingdom of Christ, which cometh not with observation; that prepares for the inspection of the faithful and true Witness; or for our acceptance in an eternity of endless joy and rest and peace.

John Barclay, who it appears had been dressing in conformity to the flesh-pleasing spirit of this world, and who wrote from a true and living experience, declares: "With regard to my present dress, and outward appearance, it is evident there is much to alter. That dress, from which my forefathers have, without good reason and from improper motives departed, to that dress I must return: that simple appearance, now become singular, which occasioned and still continues to occasion the professor of the Truth, suffering and contempt, the same must I also take up, and submit to the consequences thereof. Some may object to this, as if it were improperly 'taking thought'; but I differ from them, not in the rule itself about the anxiety bestowed on clothing, but about the application of that rule. It is right, if the vain customs, folly and fashion of this world, have insinuated themselves into any branch of our daily conduct, to eradicate them, with every one of their useless innovations, whatever trouble, anxiety or persecution it may cost us. But after we have once broken our bonds, we shall find a freedom from anxiety, trouble or thought, about our apparel, far surpassing the unconcern and forgetfulness which seems to deaden the spiritual eye and apprehension of the slave of custom." On the same subject we are pleased to meet with the following concurrent testimony from the printed journal of Hannah Backhouse, viz: "I am an enemy to costume for the sake of costume; but I am also persuaded that if we bear a consistent testimony against that which springs from vanity, decking the person with ornaments and changeable suits of apparel, and changing for the sake of fashion, we must fall into a very simple manner of dressing, and that very much of a uniform one, with the exception of those real improvements that tend both to ease and health, and which have nothing to do with conformity to the world for the sake of conformity. In following such a line of conduct, it is self-evident that we must differ from the majority. But as truth and righteousness have never yet been supposed to be with the multitude, common usage is no argument for the Christian; and if we differ from others by a consistent testimony against ornament and change of fashion, we must become singular, and it is this singularity which marks us Friends; and what we think founded on right principles for ourselves must also be so for our children. This is the reasonable view I take of our peculiarity of dress. Simplicity and absence of ornament is undoubtedly a Christian requirement; but the church may have requirements in one state of mankind that might not be necessary for her in another. Were the world not to lie in wickedness, as we know

it does, there would be no need for the protection that the mark of being a Friend is now known to be, both to our young men and young women. I am sure I would not lay any bonds upon our dear young people but those of the gospel; but I do believe that the more submissive they are to these the more they will value the principles and peculiar practices of the Society." The writer of this was witness to much remorse and suffering in the prospect of death, occasioned by a disregard, or want of faithful maintenance of this important testimony. The individual alluded to, in much godly sorrow for her deviation from the narrow way, asked for a pair of scissors, and, with her own hand, cut all the ruffles, and lace, and unnecessary trimming from her wearing apparel. And moreover said, she would willingly wear sackcloth along the street, if thereby the peace of mind she coveted, could but be obtained. The painful, humiliating experience likewise of the author on this interesting subject, is too well remembered not to cause sensations of fear and sorrow, when hearing this subjugating, yet indispensable discipline of the cross made light of, and by some almost ignored in this refined, and liberal minded age. In yielding to what was believed to be a divine requisition, in respect both to dress and address, and in which clearly called-for sacrifice, no by-way nor high-way, nor self-sought substitute of any kind could be found, the individual well remembers that if the right hand or the right eye had been demanded, or would have answered instead, it would at once have been yielded as the less trying, because less suffering and self-abasing sacrifice.

(To be continued.)

If a man cannot find ease within himself, it is to little purpose to seek it anywhere else.

THE FRIEND.

TWELFTH MONTH 28, 1867.

The readers of "The Friend" will find in the columns of the present number, a letter addressed to the editors of the *American Friend*, published at Richmond, Indiana, by Daniel Clark, who, we believe, is assistant clerk of Indiana Yearly Meeting. It purports to give some account of the "Revival Meetings" now, and for some time past, held among the members of our religious Society in some parts of that Yearly Meeting.

Various reports of these meetings and the extraordinary scenes enacted in them, have reached Friends here, many of which, we cannot but hope, are exaggerated; but we must not shut our eyes to the facts narrated in this communication, as well as to others received through equally reliable channels, showing that these meetings, with their "mourners' benches, their prayings, &c., &c., are much more hefting the faith and practices of the highly respected society of Methodists, than they are consistent with the principles and testimonies of Friends.

Judging by what is communicated in a letter received from a member of Indiana Yearly Meeting, the picture drawn by Daniel Clark gives but a faint outline of what frequently takes place at these "revival" meetings, exciting wonder, not merely that some "tremble for the Ark of Quakerism," but that any should give them countenance and support, and yet profess to be Friends.

Indiana Yearly Meeting having entered into correspondence with one or more of the Methodist "Conferences," has so opened the way for amalgamation of the members of the respective bodies,

and, in many places they have become so mixed in their First-day and "mission schools," that there is great danger of the characteristics of Friends, and of their meetings being altogether lost in several parts of the West.

Quakerism undoubtedly "will be able to weather the storm," be there many or few adhering to it, but how sad for so many professing it, who are braving the danger of making shipwreck of faith and a good conscience, while thinking to "ship it tenderly" on board what they choose to call the "old ship Zion."

SUMMARY OF EVENTS.

FORIENS.—On the 22d the alarm caused by the Fenians in England was subsiding, but the government was still taking precautionary measures to guard against expected disturbances of these deluded people.

The last dispatch received from Massowah reports that the British expedition against Abyssinia had reached a place called Senape, where water was plenty, and the natives friendly.

The authorities having received information that a quantity of nitro-glycerine had been secreted at Newport, supposed Fenians, the sheriff with a large police force, proceeded to the place of concealment in order to remove it. While thus engaged the substance exploded with a tremendous detonation, causing the death of a number of persons. The Sheriff and Town Surveyor were with him in view of the Fenian outbreak in England, and to prevent their repetition by summary measures, the Cabinet has determined to ask Parliament to suspend the writ of habeas corpus. On the 18th inst., Gladstone made a speech in Chester county, in the course of which he did not hesitate to ascribe the existence of Fenianism to the mismanagement and misgovernment of Ireland.

The Paris press has been placed under a more rigorous censorship. A St. Petersburg dispatch says, the policy agreed upon between France and Austria on the Eastern question, if persisted in will imperil the tranquillity of Europe. Belgium, Holland and Switzerland have been invited to France, to a customs union. The Emperor is said to have declined on the ground that she has already concluded a military and commercial alliance with Prussia. The bulletin in the Bank of France has largely increased. The bill for the reorganization of the French army has been before the Senate. Its adoption is necessary on account of the German situation and the revolutionary aspect of Italy. It was subsequently approved by a majority in both chambers.

A long and angry debate in the Italian Chamber of Deputies terminated on the 21st inst. The policy of the government on the Roman question was condemned by a majority of two.

The new constitution of Austria has been promulgated throughout the empire by Imperial decree.

Advices from Japan announce that the ports of Yeddo and Osaka will be thrown open to foreigners for settlement and commerce, on the 29th of First month, 1869. The Mexican Republic was opened at Mexico on the 8th inst., and President Juarez read his message in person. He refers in a complimentary manner to the action of the United States during the late struggle, and declares that all treaties with European powers are at an end. The most important part of the message is the surrender, by Juarez, of the Government of Mexico to the extraordinary powers he had assumed. A private letter from Minister Romero to a friend in Washington says: "I find matters here in a very satisfactory condition. I think we are now going to have permanent peace, and to consolidate our government. There is some opposition to France, but I think it will not embarrass the government very much."

Later details of the recent battles on the Parana, represent that Lopez, the Paraguayan general, after his first successes, was attacked by the allies and defeated with a heavy loss of men.

A Paris dispatch of the 23d says, that the governments of France and Italy have commenced negotiations for the abrogation of the Convention between them respecting Rome, with the understanding that any agreement they may arrive at in the matter shall be submitted to the approval of the other Powers of Europe.

In consequence of the adverse vote in the House of Deputies, the members of the Italian Cabinet have tendered their resignations.

On the 23d, Consols were quoted at 92 9-16, in London. U. S. 5-20's, 71 1/2. The Liverpool cotton market was dull. Uplands, 7 3-16d; Orleans, 7 1-16d. Broad-

stuffs dull. Red western wheat, 13s. 7d. per 100 lbs. California, 15s. 3d.

UNITED STATES.—Congress.—A bill to prohibit all further sales of public lands, except as provided for in the pre-emption and homestead laws, has been agreed upon by the House Committee on Public Lands. The bill to exempt cotton from taxation has not yet been brought up in the Senate, where it has been strongly opposed by some Senators.

The House of Representatives has passed a bill, introduced by the Reconstruction Committee, which modifies the Reconstruction acts so that a simple majority of votes cast for or against a State constitution may affirm or disaffirm a constitution. It is further declared that no officer of the army, cashiered or dismissed from the service by general court-martial, formally approved by the proper reviewing authority, shall ever be re-appointed to the military service except by a re-appointment, confirmed by the Senate, was passed, yeas 116; nays 34. On the 20th Congress adjourned to let me 6th, 1868.

Philadelpia.—Mortality last week, 262. Of consumption, 44; inflammation of the lungs, 23; old age, 9.

The Exports from the United States during the year ending 6th mo. 30th, 1867, amounted to \$334,474,118.

The Tax on Whiskey.—The Secretary of the Treasury, in compliance with a resolution of the House, transmitted to that body a communication showing the amount of tax collected on distilled spirits, from which it appears that in 1863 the revenue in round numbers was \$3,230,000; in 1864, \$28,500,000; in 1865, \$16,000,000; in 1866, \$29,200,000, and in 1867, \$28,300,000. Of the last named sum New York paid in round numbers \$5,500,000; Ohio, \$5,475,000; Illinois, \$785,000. It is believed the tax is not collected by more than one-fourth of the whiskey made in the country.

The South.—The recent report of the Freedmen's Bureau for North Carolina states that there are six thousand negro children in that State, twenty-five thousand of whom have been during the past year. There are one hundred and twenty-five thousand poor white children in North Carolina, but no such proportion of these go to school. In fact, seven-tenths of them can neither read nor write.

Major Horton, of Mobile, Alabama, has been tried for a violation of the Riot Bill by James C. Clark, Johnson, a negro, who was banished by him from the city. The mayor was found guilty and sentenced to pay a fine of \$250.

The Freedmen's Bureau agent in Louisiana reports that the number of laborers of all classes, male and female, in that State is 294,000, and the aged and helpless, 196,000.

The State Treasurer of Georgia refuses to pay money for the expenses of the reconstruction Convention, saying that he is bonded not to pay out any of the public moneys except on warrants drawn by the Governor. No application has yet been made to Governor Jenkins. General A. C. Gillen has been elected by General Ord to proceed to Washington, and represent to the President and Secretary of War the starving condition of the freedmen in a large number of the counties in Mississippi, owing to the ruin and bankruptcy of the cotton planters, and the absence of corn or the means to procure it.

Earthquakes.—On the 18th inst., distinct shocks of earthquakes were felt in portions of Canada and New Brunswick, and the States of Vermont and New York. In some localities the tremor of the earth was sufficient to cause great alarm. Earthquakes, though unusual in this part of the country, are not unprecedented. The great earthquakes in 1755, which destroyed the city of Lisbon, was felt along the coast of Massachusetts, where it threw down chimneys, injured houses, and opened fissures in the ground.

Railroad Disaster.—On the 17th a terrible calamity befell a passenger train, which ran between Cleveland and Buffalo. When near Angola, the two rear passenger cars were thrown off the track by the breaking of the flange of a wheel, and rolled over an embankment. One of them fell a distance of fifty feet, and caught fire from the stove. It is stated that out of fifty passengers only three escaped, the rest being killed or injured. A large number of persons were also seriously injured.

The Markets, &c.—The following were the quotations on the 23d inst. **New York.**—American gold 133 3/4. U. S. sixes, 1181, 1122; ditto, 5-20, new, 108 1/2; ditto, 10-40, 5 per cent, 101 1/2; Superfine Sugar, 24s. 8d. \$2.50; Shipping, 24s. 8d. \$1.75; St. Louis, extra, \$12.40 a \$16. Chicago spring wheat, No. 3, 32.22. Oats, 34 a 85 cts. Western mixed corn, \$1.39. Cotton, 1 1/4 a 1 1/4 cts. **Philadelphia.**—Superfine flour, \$7.50 a \$8.25; extra, \$9 a \$10.50; family and fancy brands, \$12 a \$14. Prime red wheat, \$2.50 a \$2.55.

California wheat, \$3.20. Rye, \$1.75. Old yellow corn, \$1.42 a \$1.43; new western, \$1.32 a \$1.33. Oats, 17 cts. Clover-seed, \$7 a \$7.75. Timothy, \$2.50. Flaxseed, \$2.45. The arrivals and sales of wheat, at the Avenue Drive-yard, reached 2100 bushels extra brought 9 1/4 a 10 cts. per lb. gross; fair to good 9 1/4 a 9 cts., and common 8 1/4 a 8 cts. Wheat 6000 the bushel at 53 cts. per lb. gross. Hogs, \$5.50 a \$6.00 per 100 lbs. net. **Baltimore.**—Prime red wheat, \$2 a \$2.70. Corn, \$1.25 a \$1.28. Oats, 75 a 78 c. **Cincinnati.**—No. 1 red wheat, \$2.50. New corn, in ear, 80 a 83 cts. Oats, 65 a 67 cts. Rye, \$1.58 a \$1.62. Dressed hogs, \$7.75 a \$8.50. **Chicago.**—No. 1 red wheat \$1.00; No. 2, \$1.35. New corn, 32 cts. Oats, 54 cts. **St. Louis.**—Wheat, \$2.60 a \$2.85 for pit to choice. Corn, 85 a 90 cts. Oats, 68 a 70 cts.

RECEIPTS.

Received, through Nathaniel Hall, from the members Harrieville Preparative Meeting, Ohio, \$50, for t. Freedmen.

NOTICE.

A suitable Friend and his wife are wanted to be charge of the Farm and Farm-house at Westtown, the 25th of the Third month next.

Early application is desirable, and may be made to J. C. Compson, Street, N. Y. Chester P. O., Pa. John Benington, Glen Mills P. O., Pa. Joshua B. Pusey, London Grove P. O., Pa. Jacob Roberts, Paoli P. O., Pa. Twelfth mo. 18th, 1867.

NOTICE.

A suitable Friend and his wife are wanted to superintend and manage the farm and the school of the Congress Street gradual Civilization and improvement of the Indian natives at Tunnessau, Cataraugus Co., New York. Friends who may feel this minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Phil John M. Kaighn, Camden, N. J. John W. Sharpless, West Chester, Pa. Richard B. Baily, Marshalltown, Chester Co., Pa. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSSEPH H. WORME, M.D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 20th of 11th month, 1867, JAMES E. MC in the 41st year of his age, an esteemed member, overseer of Plymouth Monthly and Particular Meeting Ohio. Upright in his conversation and dealings, a good example to his family and friends, meek and unassuming in his manner and deportment, a diligent attendant of meetings, and conversant to support the precious promises and testimonies in their purity and simplicity upheld by our worthy predecessors in the Truth. S. after being taken sick, he remarked that he did not that evidence of acceptance which he desired. So time afterward said to his wife, he felt very poor & destitute as to any good; seemed earnestly conscious of his calling and election made sure, and frequent during the progress of the disease, was enabled to supplicate for ability to work out his soul's salvation & fear and trembling before the Lord; and also to indicate for his dear family and friends, that they might find in a state of preparation for their great day of reckoning. He was desirous to attain to a state of peace resignation, wherein he could say he had no will of own, but desired his Heavenly Father's will might done. Near the close he supplicated that the Lord might be near and be his support through the dark veil of the shadow of death, after which he passed away a sweet and peaceful rest.

He was, on the 22nd instant, MARY R. FISHER, a beloved member of Woodbury Monthly Meeting, N. J., in the 81st year of her age. She was ever ready to visit sick and afflicted, and her warm, generous and sympathizing nature, led her to "rejoice with them that rejoice and weep with them that weep." She was, at the suddenly called, it is believed her "lamp was trim and burning," and that she has entered into rest.

WILLIAM H. FILE, PRINTER,
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PHILADELPHIA.

Price, when paid quarterly in advance, five cents.

An Epistle to Friends.

(Continued from page 137.)

secretly he shall raise up a continual fretting quish amongst his enemies, one against another; what being vexed and tormented inwardly, they will seek to make each other miserable, and delight therein for a little season. And then the traitor must be prevailed over, and the digger the pit must fall therein; and the confidence men have had one in another shall fail, and they will beguile and betray one another, both by word and strength. And as they have banded themselves to break you, whom God hath gathered, so shall they band themselves one against another, to break, to spoil, and destroy one another; through the multitude of their treacheries, credit or belief, upon the account of their own engagement shall fail; so that few men can count themselves, or what is their's, safe in the hand of his friend, who hath not chosen his unity and friendship in the pure light of the unchangeable Truth of God. And all the secret devices of the ungodly shall be brought to nought, by the means of some of themselves, or sometimes by impossibilities lying in their way, which shall make their hearts full of ever accomplishing what they have determined: and in this state shall men fret themselves for a season, but shall not be able to see the hand that turns them, but shall turn to fight against one another, and another, and a third thing, and shall anger, and reel in counsel and judgment, as drunken men that know not where to find the way; and when they do yet stir themselves up against the holy people, and against the holy covenant of light, and that which walk in it, they shall be more and more confounded; for these shall be aided with a little help, which all the ungodly do not hinder them of, to wit, the secret arm of the Lord, maintaining their cause, and raising up witnesses in the very hearts of their adversaries to lead their innocecy, Isa. 8. And this shall be the way that they shall be vexed, and vexed through hard bested. For when they shall be brought to their religion, to their power, or preferences, or friendships, or whatsoever else they have trusted in, and relied upon, shall have cause to curse it. And when they shall be brought downwards to the effects produced by all these things; behold, then trouble, and horror, and vexation takes hold on them, and drives them to darkness; and having no help but what is

earthly, and being out of the knowledge of the mighty overturning power of the Lord God Almighty, they shall despair, and wear out their days with anguish. And besides all this, the terrible hand of the Lord is, and shall be openly manifested against this ungodly generation, by bringing grievous and terrible judgments and plagues upon them, tumbling down all things in which their pride and glory stood, and overturning even the foundations of their strength; yea, the Lord will lay waste the mountain of the ungodly, and the strength of the fenced city shall fail: and when men shall say, we will take refuge in them, Nahum, iii. 12, 13, they shall become but a snare, and there shall the sword devour: and when they shall say we will go into the field, and put trust in the number and courage of our soldiers, they shall both be taken away; and this evil also will come of the Lord, and his hand will be stretched out still, and shall bring confusion, ruin upon ruin, and war upon war; and the hearts of men shall be stirred in them, and the nations shall be as waters unto which a tempest, a swift whirlwind is entered; and even as waves swell up to the dissolution one of another, and breaking one of another; so shall the swellings of people be. And because of the hardship and sorrow of those days, many shall seek and desire death rather than life.

Ah! my heart relents, and is moved within me, in the sense of these things, and much more than I can write or declare, which the Lord will do in the earth, and will also make haste to accomplish among the sons of men, that they may know and confess, that the Most High doth rule in the kingdoms of men, and pulleth down and setteth up according to his own will. And this shall men do, before seven times pass over them, and shall be content to give their glory unto him that sits in heaven.

But, oh! Friends, while all these things are working and bringing to pass, repose ye yourselves in the munition of that rock, that all these shakings shall not move; even in the knowledge and feeling of the eternal power of God, keeping you subjectly given up to his heavenly will, and feel it daily to kill and mortify that which remains in any of you, which is of this world; for the worldly part in any, is the changeable part, and that is up and down, full and empty, joyful and sorrowful, as things go well or ill in the world. For as the Truth is but one, and many are made partakers of its spirit, so the world is but one, and many are partakers of the spirit of it; and so many as do partake of it, so many will be straitened and perplexed with it; but they who are single to the Lord, waiting daily to feel the life and virtue of it in their hearts, these shall rejoice in the midst of adversity. These shall not have their hearts moved with fear, nor tossed with anguish, because of evil tidings, Psal. cxlii. 7, 8. Because that which fixeth them, remains with them. These shall know their entrance with the bridegroom, and so be kept from sorrow, though his coming be with a noise. And when a midnight is come upon man's glory, yet they being ready and prepared, it will be well with them; and having a true sense

of the power working in themselves, they cannot but have unity and fellowship with the works of it in the earth, and will not at all murmur against what is, nor wish nor will what is not to be; these will be at rest till the indignation passeth over, and these having no design to carry on, and no party to promote in the earth, cannot possibly be defeated nor disappointed in their undertakings.

And when you see divisions and parties, and readings in the bowels of nations, and rumors and tempests in the minds of people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counseling this way or that way; but stand single to the Truth of God, in which neither war, rent nor division is. And take heed of that part in any of you, which trusts and relies upon any sort of the men of this world, in the day of their prosperity; for the same party will bring you to suffer with them, in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, come join with us in this or that, remember you are joined to the Lord by his pure spirit, to walk with him in peace and in righteousness; and you feeling this, this gathers out of all bustlings, and noises, and parties, and tumults, and leads you to exalt the standard of Truth and righteousness, in an innocent conversation, to see who will flow unto that. And this shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many, whose day is not yet over.

So dearly beloved Friends and brethren, who have believed and know the blessed appearance of the Truth, let not your hearts be troubled at any of these things. Oh! let not the things that are at present, nor things that are yet to come, move you from steadfastness, but rather double your diligence, zeal and faithfulness to the cause of God. For they that know the work wrought in themselves, they shall rest in the day of trouble, yea, though the fig-tree fail, and the vine bring forth, and the labour of the olive-tree cease, and the fields yield no meat, and sheep be cut off from the field, and there be no bullocks in the stall, yet then mayest thou rejoice in the Lord, and sing praises to the God of thy salvation. Hab. 3.

And how near these days are to this poor nation, few know; and therefore the cry of the Lord is very loud unto its inhabitants, through his servants and messengers, that they would prize their time while they have it, lest they be overturned, wasted and laid desolate before they are aware, and before destruction come upon them, and there be no remedy, as it hath already done upon many.

Oh! London, London! that thou and thy rulers would have considered, and harkened and heard, in the day of thy warnings and invitations, and not have persisted in thy rebellion, till the Lord was moved against thee, to cut off the thousands and multitudes from thy streets, and the pressing and thronging of people from thy gates, and then to destroy and ruin thy streets also, and lay desolate thy gates, when thou thoughtest to have replenished them again.

And, oh! saith my soul, that thy inhabitants

would yet be warned and persuaded to repent and turn to the Lord, by putting away every one of the evil that is in their hearts, against the Truth in yourselves, and against those that walk in it, before a greater desolation and destruction overtake you.

Oh! what shall I say to prevail with London, and with its inhabitants! The Lord hath called, and he hath roared out of Zion unto them, but many of them have not hearkened at all, nor considered at all.

Well, oh, my friends! (and thou, oh my soul!) return to your rest, dwell in the pavilion of the house of your God and my God, and shelter yourselves under the shadow of his wings, where ye shall be witnesses of his doings, and see his strange act brought to pass, and shall not be hurt therein, nor dismayed.

Oh, my friends! in the bowels of dear and tender love have I signified these things unto you, that ye might stand armed with the whole armor of God, clothed in righteousness, and your feet shod with the preparation of the gospel of peace, and freely given up in all things to the disposing of the Lord, who will deliver us, not by might, nor by sword, nor spear, but by his own eternal invisible arm, will he yet save us and deliver us, and get himself a name, by preserving of us. And we shall yet live to praise Him, who is worthy of glory, of honor, and renown, from the rising of the sun to the setting of the same, now and for ever, amen, amen, saith my soul.

(To be continued.)

For "The Friend"

The Candle-Fish.

Few parts of the world are so abundantly provided in their season, with valuable fish, as the north-western coast of North America. The different varieties of the salmon family are there in great profusion, and appear to furnish to the Indian tribes residing in those parts a large portion of their subsistence. From "The Naturalist in British Columbia," we take the following account of the capture of one of the smallest of the salmon species, the Candle-fish, or Eulachon, as it is termed by the natives, (*Salmo Pacificus*, of Richardson.)

"The moon, near its full, creeps upward from behind the clouds; stars one by one are lighted in the sky—not a cloud flecks the clear blue. The Indians are busy launching their canoes, preparing war against the candle-fish, which they catch when they come to the surface to sport in the moonlight. As the rising moon now clears the shadow of the hills, her rays slant down on the green sea, just rippled by the land-breeze. And now, like a vast sheet of pearly naeae, we may see the glittering shoals of the fish—the water seems alive with them. Out glides the dusky Indian fleet, the paddles stealthily plied by hands far too experienced to let a splash be heard. There is not a whisper, not a sound, but the measured rhythm of many paddles, as the canoes are sent flying towards the fish.

"To catch them, the Indians use a monster comb or rake, a piece of pinewood from six to eight feet long, made round for about two feet of its length, at the place of the hand-grip; the rest is flat, thick at the back, but thinning to a sharp edge, into which are driven teeth, about four inches long, and an inch apart. These teeth are usually made of bone, but, when the Indian fishers can get sharp-pointed iron nails, they prefer them. One Indian sits in the stern of each canoe to paddle it along, keeping close to the shoal of fish; another, having the rounded part of the rake firmly fixed in both hands, stands with his face to the

bow of the canoe, the teeth pointing sternwards. He then sweeps it through the glittering mass of fish, using all his force, and brings it to the surface, teeth upwards, usually with a fish impaled, sometimes with three or four upon one tooth. The rake being brought into the canoe, a sharp rap on the back of it knocks the fish off, and then another sweep yields a similar catch.

"It is wonderful to see how rapidly an Indian will fill his canoe by this rude method of fishing. The dusky forms of the savages bend over the canoes, their brawny arms sweep their toothed sickles through the shoals, stroke follows stroke in swift succession, and steadily the canoes fill with their harvest of 'living silver.' When they have heaped as much as this frail craft will safely carry, they paddle ashore, drag the boats up on the shelving beach, overturn them as the quickest way of discharging cargo, relaunch, and go back to rake up another load. This labour goes on until the moon has set behind the mountain-peaks and the fish disappear, for it is their habit rarely to come to the surface except in the night. The sport over, we glide under the dark rocks, leap up the canoe, and lie before the log-fire to sleep long and soundly.

"The next labour is that of the squaws, who have to do the curing, drying, and oil-making. Seated in a circle, they are busy stringing the fish. They do not in any way clean them, but simply pass long smooth sticks through their eyes, skewering on each stick as many as it will hold, and then lashing a smaller piece transversely across the ends, to prevent the fish from slipping off the skewer. This done, next follows the drying, which is generally achieved in the thick smoke at the top of the sheds, the sticks of fish being there hung up side by side. They soon dry, and acquire a flavor of wood-smoke, which helps also to preserve them. No salt is used by Indians in any of their systems of curing fish.

"When dry, the candle-fish are carefully packed in large trails made from cedar-bark or rushes, much like those one buys for a penny at Billingsgate; then they are stowed away on high stages made of poles, like a rough scaffolding. This precaution is essential, for the Indian children and dogs have an amiable weakness for eatables; and as lock-and-key are unknown to the redskins, they take this way of baffling the appetites of the incorrigible pilferers. The bales are kept until required for winter. However hungry or however short of food an Indian family may be during summer-time, it seldom will break in upon the winter 'cache.'

"I have never seen any fish half as fat and as good for Arctic winter-food as these little candle-fish. It is next to impossible to broil or fry them, for they melt completely into oil. Some idea of their marvellous fatness may be gleaned from the fact, that the natives use them as lamps for lighting their lodges. The fish, when dried, has a piece of rush-pith, or a strip from the inner bark of the yypress-tree (*Thuja gigantea*), drawn through it, a long round needle made of hard wood being used for the purpose; it is then lighted, and burns steadily until consumed. I have read comfortably by its light; the candlestick, literally a stick for the candle, consists of a bit of wood split at one end, with the fish inserted in the cleft.

"These ready-made sea-candles—little dips wanting only a wick that can be added in a minute—are easily transformed by heat and pressure into liquid. When the Indian drinks instead of burning them, he gets a fuel in the shape of oil, that keeps up the combustion within him, and which is burnt and consumed in the lungs just as it was

by the wick, but only gives heat. It is by mere chance that myriads of small fish, in obedience to a wondrous instinct, annually visit the northern seas, containing within themselves the elements necessary for supplying light, heat, and life to the poor savage, who, but for them, must perish in the bitter cold of the long drear winter.

"As soon as the Indians have stored away a full supply of food for the winter, all the fish subsequently taken are converted into oil. If strolled down to the lodges near the beach, we shall see for ourselves how they manage it. The reserved for oil-making have been piled in heaps until partially decomposed; five or six fires are blazing away, and in each fire are a number of large round pebbles, to be made very hot. Each fire is four large square boxes, made for the trunk of the pine-tree. A squaw carefully piles in each box a layer of fish about three deep, and covers them with cold water. She then pours five or six of the hot stones upon the layers of fish, and when the steam has cleared away, as fully lays small pieces of wood over the stones, then more fish, more water, more stones, more layers of wood, and so on, until the box is full. The oil-maker now takes all the liquid from the box, and uses it over again instead of water filling another box, and skims the oil off as it flows on the surface.

"A vast quantity of oil is thus obtained; of as much as seven hundredweight will be made of one small tribe. The refuse fish are not yet done with, more oil being extractable from them. By against the pine-tree is a small stage, made of poles, very like a monster gridiron. The refuse of the boxes, having been sewn up in porous mats is placed on the stage, to be rolled and pressed the arms and chests of Indian women; and thus thus squeezed out is collected in a box placed underneath.

"Not only has Nature, ever bountiful, sent abundance of oil to the redskin, but she also provides ready-made bottles to store it away. The great seaweek, that grows to an immense size in these northern seas, and forms sub-marine forests, has a hollow stalk, expanded into a complete flask at the root-end. Cut into lengths about three feet, these hollow stalks, with a bulb at the end, are collected and kept wet until required for use. As the oil is obtained, it is stored away in these natural quart-bottles, rather larger bottles, for some of them hold ten pints.

"Some fifty years ago, vast shoals of eulachon used regularly to enter the Columbia; but, silent stroke of the Indian paddle has now given place to the splashing wheels of great steamers, and the Indian and the candle-fish have vanished together. From the same causes the eulachon also disappeared from Puget's Sound, and is seldom caught south of latitude 50° N."

Ivory.—We read that artificial ivory is being made in France, from a paste of paper-mache and gelatin. Balls formed of this material, though hardly a third of the price of the made from real ivory, are yet so durable and elastic, that they can be thrown from the top of the house on to the pavement, or violently struck with a hammer, without injury. With this paste, to which the name of Parisian marble is given, among other things, the finest and most complicated molding for ceilings can be made, capitals of columns can be constructed in color, so as to resemble the most valuable marble. Sulphate of baryta is sometimes added to give weight and a pure white color.

The Moderate Enquirer Resolved.

Written in the behalf of the brethren, in vindication of the Truth, by W. C.

(Continued from page 141.)

ing. How do these people understand the nature? Is there not strife and contention among them about the meaning of it?

es. By the same Spirit by which they were judged that spoke forth the scripture do these people understand it; every one of them according to their measures; and the Light in which they walk doth give them the same understanding of the Holy Scripture, which they had that spoke in the scripture, though many among them are ignorant of so large a measure as the authors of the Holy Scriptures had; yet that understanding which God hath given them by His holy Spirit, the same which holy men of God had, in its measure, so that they are far from striving and contending about the meaning thereof among themselves, for that which the Light opens to one is not contradicted by them that are in the Light, therefore they are at peace among themselves in unity one with another.

ing. Do these people condemn authority as is commonly reported, or are they subject to the power as the apostle commandeth us to be? es. That authority which is of God and from Him they do not condemn, and to the higher powers their souls are subject, in which the magistrates are God's ministers, and of this power to which their souls are subject they are afraid, neither are they subject because of the law only, but also for conscience sake.

ing. But they do not honor magistrates with bow and knee, as they ought to be honored, and that officers of magistracies that receive honor of another.

es. 'Tis true they do not bow before them as do men do, neither have they freedom thereof, the honor that pertains to a magistrate consisteth not in such trifling things. And I believe that cannot produce one scripture that will require that magistrates ought to be honored with bow and knee. That is but a mere compliment of vanity, a foolish fashion of the world which pass away.

ing. But hark; it is said of them that they are against gospel ministers, and are great railers against ministers and their maintenance. Is that true?

es. First I shall show thee what ministers of the ministry they own, and what maintenance they allow of. Secondly, what ministers and ministry they disown, and what maintenance they do not approve of.

First, such as are endued with power and wisdom from on high, and called to the work of the ministry immediately, having received gifts from Him who formerly gave some apostles, some prophets, some pastors and teachers, for the perfecting of the saints, and for the work of the ministry. As He calleth and chooseth who abide in His doctrine and give that freely which they have received freely: such these people do own, and for ministry. But railing against any they do not, and ministers that are so called and qualified before mentioned they do esteem very highly of for their works sake, and allow them food and raiment and all things that are convenient; and with these are ministers contented, even with that which they have of free gift from those unto whom they minister spiritual things. And so in peace and unity they live together.

Secondly, the ministers that they disown are such as run when the Lord hath not sent them, and do feed with the fat and clothe with the wool,

and make a prey upon the people, * * * who keep people ever learning and never able to come to the knowledge of the truth, who are out of the life of that which they preach to others. By whom the Holy Scriptures are wrested and traded withal; who are covetous, proud, heady and high minded, who preach for hire and divine for money, the love of which constraineth them to teach the people, and they that will not give them money or put into their mouths they prepare war against, and compel them by suit at law, and thus they rob their maintenance from poor people, whose goods they will take away by force. Now all such greedy, unreasonable, pretended ministers and their robbed maintenance these people do deny and disown.

ing. How comes it that so many of them are cast into prison, some whipped, and others banished from some places?

es. Thus it is, many of them have been moved of the Lord to go to steeples houses (which are called churches) and to speak unto the priest and people that which the Lord was pleased to lay upon them to declare. So some in authority, being then present, have sent them to prison for disturbing the congregation, as they said; and it may be have caused them to be whipped; others because they could not pay tithes to the hiring priests, because they could not swear, because they have not put off their hats before magistrates, for riding above five miles to meeting on a First-day, for speaking a few words in a street or market to people whom they have exhorted to fear the Lord, and for such like things as these are the most part of them, if not all, cast into prison. And some of them have been fined for standing covered before the judge, and have lain above a year or years in prison for non-payment of the fine, and some of them have been banished and sent away like vagabonds; and more favor is showed to malefactors by many in authority than to them. And all this they do patiently suffer for righteousness' sake.

ing. In their buying and selling how do they, are they of as many words as other men, or keep they to yea and nay in their communications?

es. To yea and nay, they keep, knowing that whatsoever is more cometh of evil. And when they have a commodity to sell they set a reasonable price for it, and do not exact upon the people. And when they buy a commodity they proffer a reasonable price for it, for the which they suppose the party may well afford it, and that which they judge to be the value of the thing, and so in a few words dispatcheth; and thus they abide in the doctrine of their Lord, who said, "Let your yea be yea, and your nay be nay."

ing. But men are so accustomed to many words in their dealings one with another, that I should think men will scarcely meddle with them in their affairs, if they will abate nothing of the price which they first set on their commodity.

es. 'Tis true it is usual among men to utter many needless words in their dealings, and to swear many grievous oaths, because they will not trust one another; but it is not the manner of these people to do so, neither have they freedom thereunto in the least, whereupon some of their customers have absented themselves for a season and have made trial of others, but not finding such fidelity in others nor such just and upright dealings by them, they have returned to this people and have made further proof of them, and have found their commodity to be good and substantial and well worth that which they gave for it. Whereupon they have brought other customers with them, and acquainted them with the condition of the people, that they would have so

much as they asked, and they were not given to many words. To the which people in process of time have well condescended, so that now where they are known, they are credited, and not extraordinarily provoked to superfluity of words by those that know them. And so they come to use men to that which they have been little accustomed unto, to few words in their buying and selling.

Henry Kirk White.

(Continued from page 143.)

For "The Friend."

Thus his plan for entering college was for the present frustrated: the disappointment was a severe one; but he was enabled to bear it, as permitted by an all-wise Providence, "to wear him from the world." "Ode to Disappointment," one of his most beautiful pieces, was composed in the freshness of his trial: submission to the will of his Heavenly Father is exhibited throughout the poem, but it shines most conspicuously in the last line:—

"I only bow and say, my God, thy will be done."

He had now lost considerable time, having for several weeks been absent from his employers: and as he was determined never to be satisfied with attaining only to mediocrity in his profession, he applied himself to his studies with increased assiduity. He would read till one, two, and even three o'clock in the morning: then throw himself upon his bed and rise at five to resume his work: not unfrequently the whole night was given to study: his anxious family foreseeing the effect such a course would have upon his frail system, tried to dissuade him from it, but in vain: neither entreaty, nor expostulation, nor tears availed to "check his desperate and deadly ardor." For some time his mother went every night into his room, to extinguish his light: as soon as he heard her approaching, he would hide his candle, jump into bed and feign himself asleep, then as soon as she had gone rise to his books. As the natural consequence of such unremitting application, his health entirely failed, and he had a severe attack of illness which gave to his constitution a shock from which it never recovered.

Upon his partial restoration to health, through the kindness of one of his friends, he was admitted a sizer at St. John's College, Cambridge. But it being deemed advisable for him to pursue his studies in private for a year, he went into Wintertown, where, despite the renewed entreaties of his family, he persisted in studying fourteen hours a day, and the result was another attack of illness.

At the end of twelve months he entered college, and was soon distinguished for his classical attainments. A university scholarship became vacant during his first term, and he was advised to declare himself a candidate for the vacancy. Every spare moment was now devoted to preparing himself for it: he read in bed, at his meals, and during his walks, and was often obliged to go to his instructor without having rest at all. Again he was taxed beyond his power of endurance, and again his strength succumbed to disease: so that he was obliged to withdraw his name from the list of competitors. The regular college examination drew nigh, for which he had to prepare himself by reading in two weeks what had occupied his fellow students the whole term. He was totally unfit to endure the excitement of an examination, but his tutors deemed it indispensable to his future success, for him to attend. He was kept up for a week by powerful medicines, and was declared "the first man of his year." But these honors were to cost him his life. He told

one of his intimate friends "that were he to paint a picture of Fame, crowning a distinguished undergraduate after a senate house examination, he would represent him as concealing a death's head under a mask of beauty." To the same friend he writes at the close of the examination: "In this place I have been much amused, and have been received in the literary circles with an attention which I neither expected nor deserved. But this does not affect me as it once would have done: my views are widely altered; and I hope that I shall in time learn to lay my whole heart at the foot of the cross."

He then went to London to recruit, and after several weeks' intermission from study he returned to Cambridge; but his health continued miserable: he had a hacking cough accompanied with fever; his nervous system was greatly shattered, so that his nights were spent in sleeplessness, and his spirits were greatly depressed. At length he was seized with a fit which threatened him with epilepsy. Wholly incapacitated for study he went again to London, where the bustle and excitement by which he was surrounded served only to aggravate his malady; and when he returned to college it was beyond the power of medicine to save him. His brother was sent for, but Henry was delirious when he arrived, and knew him only for a moment. The next day he sank into a stupor; and on the 19th of Tenth month, 1816, exhaled it is to be hoped, the trials and temptations of this sublimity scene, for a state of unmixed facility. He was aged 21 years and seven months.

Henry Kirk White was exemplary in the performance of his duty in the several relationships of life. He was a dutiful son, an affectionate brother, and a faithful friend. Being of a rather diffident and very reserved disposition, his intimacies were few; but when formed they were sincere and lasting.

The intense application which he gave to his studies in the latter part of his life, prevented him from cultivating his muse. He was cautioned against spending his time in writing poetry while he was going through college, lest it should interfere with his graver duties. The self-sacrifice it cost him to relinquish all attention to this, his favorite pursuit, is dwelt upon in the following extract from a letter to his brother. "I often cast a look of fond regret at the darling occupations of my younger hours, and the tears rush into my eyes, as I fancy I see the few wild flowers of poetic genius, with which I have been blessed, withering with neglect."

His poems were consequently nearly all written before the author was nineteen. Many of them are but fragments, and other pieces left in an unfinished state: but they display a profoundness of conception, a maturity of thought, and a fertility of expression rarely equalled in one of his years, and which gave a rich promise for the future; but, in the language of a great contemporary poet,

All his promise fair
Has sought the grave, to sleep forever there.
Oh! what a noble heart was here undone,
When science self destroyed her favorite son!
Yes! she too much indulged thy fond pursuit,
She sowed the seeds, but death has reaped the fruit.
'Twas thine own genius gave the fatal blow,
And helped to plant the wound that laid thee low.

A sincere love of God will make us thankful when our supplications are granted, and patient and cheerful when they are denied. He who feels his heart rise against any divine dispensation, ought not to rest, till, by serious meditation and earnest prayer, it be moulded into submission.—*H. Moore.*

MUSINGS.

Original.

Sitting alone in the shadow,
As the hours of twilight wane,
And the boughs of the weeping willow
Are drifted against the pane.

A feeling of sadness holdeth
My heart in its chilling clasp,
As I think of the moments passing
So swiftly, beyond our grasp

Backward, to-night, is rolling
The scroll of the Dying Year,
And the records stamped forever,
To memory's glance appear.

There are joys that came unbidden,
And hopes that were born to die;
There are times of aching sorrow,
And hours when the heart beat high.

There are Dead Sea fruits whose fairness,
With ashes mocked the taste;
There are scenes whose far off beauty,
On nearing proved a waste.

Resolves that soon were broken,
Regrets that came too late,
And idle dreams and fancies
Upon its passage wait.

As one who, leaving forever
The scenes of a foreign shore,
Where long with delight he tarried,
Mid friends he may greet no more,

Looks back o'er the curling billow,
Through th' haze of the ocean air,
And ponders each remembrance
Its valleys and mountains bear.

So I, on the year receding,
O'er the crested waves of Time,
Through the gathering mists of distance,
Look back to its morning prime.

And not the gloomiest shadow
Of its darker actions past,
Can wholly dim the lustre
By fairer moments cast.

For wreaths of home affection
Upon its bosom glow,
And Friendship's greener garland,
Is twined above its brow.

But has its onward passing,
With anguish of good been fraught?
Glowers there one better impulse!
One purer, holier thought?

Has there one step, though faltering,
Entered the surer way?
Sheddest the light of heaven
A warmer, brighter ray?

O, soul of mine! how lowly
Thy highest efforts seem!
Not one brave wing has fluttered
Beyond an earthly dream.

Not by aspiring only,
Never by faith alone,
Will the life-strifings of our being
Give forth a nobler tone.

The hand of strong endeavor
Must strike each wavering chord;
The willing, sought for Helper
Must prove temptation's guard.

A dirge-like note is sounding,
As the winds go moaning by,
And from my heart is breathing
An untrailing sigh.

If ever round me falleth
The New Year's waning light,
Oh! grant its record, Father,
Be purer in thy sight!

He that will keep close to God and not be withdrawn from Him, must watch to His Spirit, and know the leadings of it, else he will not follow the Lamb whithersoever he goeth."—*L. Penington.*

For "The Friend."

The Quaker Garb.—Obedience in Little Things.

(Concluded from page 143.)

Say not then, dear reader, there is nothing in dress; nothing in what are called our smaller testimonies; nothing in the obedience which is faith in Christ, in the day of small things. But rather, like Gideon in his trial of the fleece, prove the same by thy faithfulness to all that the Lord in His secret calls upon thee and knocks at the door of thy heart, makes known as His will concerning thee. Hereby wilt thou grow in the experimental and saving knowledge of Him, which is life eternal. And though the requisitions are sacrifices called for may at first seem to thee small yet when thy obedience and allegiance have been duly proved, more will be given to occupy with "To him that hath (the faithful in what is committed) shall more be given." And thus; obedience keeps pace with knowledge, that knowledge will be increased; 'till thou becomes, through the successive stages of christian growth, with His blessing upon thee, like the pillar in of Lord's house which is to go no more out. Remember that the great things of God have usually small beginnings. And that in the infinite higher relation which no man can approach unto our Heavenly Father deals with us, as we do with our children and fellow-servants. Do we not first test the obedience and faithfulness of these smaller requisitions, perhaps again and again repeated, before we proceed to the greater reliance and implicit confidence in and towards them which at length their often proved and well-trieved virtues may well inspire? Do not then, in the school of the Redeemer's holy discipline, give us to fleshly reasonings, neither expect the longer or more important lessons to be given thee, 'till the first has been exercised and well trained in the alphabet and more elementary parts.

It will not do for any to say to Him, who creates us for the purpose of His own glory, What dost Thou? But rather submit in all things—thou smaller as well as the larger—unto His divine and heavenly will and counsel. So did the wise of old. Faithfulness in little things has been significantly set forth from the beginning, as the pathway of hearts becoming disciplined to the cross of the dear Son of God to greater attainment in holiness. Does any one suppose, that if Moses had not obeyed the command to take his shoes from off his feet, because the ground whereon he stood was holy, he would have been permitted to have as was remarkably the case, the voice of the Lord out of the midst of the bush that burned, yet he not consumed? Or would Naaman, the leper have been cleansed, when turning away in a rag at the simple, humiliating remedy recommended by Elisha, if he had not done as thus prompted by his servants, "If the prophet, had bid thee do some great thing, wouldst thou not have done it? how much rather then (with true child-like obedience) wash and be clean." Was it not disobedience with respect to the apparently small matter of a Babylonish garment, some shekels of silver and a weight of gold, in the case of Achan, that caused the whole army of Israel to be driven before their enemies? And which ceased not; but continued to hinder and to weaken them, until the anger of the Lord was turned away by several tribes being searched, finally by family household by household, and man by man, and then guilty one was found, and slain with all his. Thine going round the walls of Jericho, as Joshua was commanded, bearing "before the ark seven trumpets of ram's horns," to be repeated once a day, for six days; when upon the seventh, the city was to be compassed seven times, at which the people

to "shout with a great shout," would seem, to the eye of the natural man, an insignificant way of giving a city given into his hands, with the thereof, and its mighty men of valor. The "Sabbath," as "a sign," under old covenant, was so strictly enjoined that the people of the Almighty to Moses was, "Ye keep the Sabbath therefore, for it is holy to you: every one that defileth it shall surely die to death: for whosoever doeth any work in that day, that soul shall be cut off from among his people." It was the three hundred of Gideon, and by lapping water as a dog lappeth, who sent to conquer the Midianites, "that lay in the valley like grasshoppers for multitude." "the cloud, in size, at, 'like a man's hand,' that o'erspread the heavens, and by a great tempest the drought of Ahab. Again, manna, or food with which our Heavenly Father fed His people, is represented to be about the size of coriander seed—"a small round thing, as all as the hear-frost upon the ground." At none then look with feelings of disdain or contempt, either on what our Father gives or holds, or that He requires of those, who, in obedience to their faithfulness in "a few things," maketh "rulers over many things." What stand in need of, is a giving up of our hearts severally to Christ Jesus, and relying on His power within us, saying, *Thine are we*; do it then wilt with thine own. It is obedience to Lord's will, whatever that will calls for, and fully abiding in Him, the Vine of life, that sustains the growing christian, and the fruitful one. While disobedience, in little things or greater, must ever benumb the spiritual faculties, and lead more and more to blindness and inability of heart.

We cannot tell what means Heavenly Goodness take, to batter and confound our natural wisdom—without which, nothing saving can enter—bring the heart into sweet humility and conformity to His holy will. But it has ever been in my opposed to creaturely reasoning, and the pretension of the outward fleshly eye. Our safety consists, in yielding the heart fully to the only attraction of the Lord's Holy Spirit, and willing to covenant with Him, the God of grace, by such sacrifices as He may choose and require at our hands. In this way clearness of vision and true discernment, will, in mercy, be bestowed; and ability afforded, not only to see what is required—to be quick of understanding in His fear—but to bind every sacrifice with cords, to the horns of the altar; and also to follow "meek and lowly" Captain of salvation in the He casteth up, even in the "path which no man knoweth, and which the vulture's eye hath seen." Thus will the stumbling-blocks, with letting, hindering things, that now so much mar the beauty of our Zion, be taken out of the way; the shout of a King will once more be heard in camp, and the Lord God will again dwell among us as in earlier days and as in former years.

Westtown Boarding School.

(Continued from page 135.)

rd mo, 16th, 1829.—"Thy account of your yesterday evening reading, and your good superintendent's exhortation, was interesting to me: the good opportunities we used to have in that room on that occasion; good counsel sometimes from the teachers; sometimes superintendents or committee, or other concerned Friends. That school has from its first beginning been, and is, I think, under the peculiar notice of Him who speaketh not by day and slumbereth not by night: filling the hearts of faithful servants with

a word in due season for the dear children placed there, and in many and various ways caring for it. Dear Thomas Scattergood's services there I do not forget, and hope none will who partook thereof. He spent two summers there out of concern for the school,—spent his time in the schools and with the teachers,—was capable of entering into feeling with them on all occasions; and was generally present in all difficulties, affording counsel, and strengthening the hands that were often ready to hang down, advising the children both separately and together; was very commonly with us at the time of collecting; I do afresh remember his labors in meeting and out. Dear Samuel Smith was also there in a similar way, though not at that time."

1840. "Thomas Kite's concern for you as expressed in the opportunity with the teachers, was relieving and very satisfactory to me: the advice good, sound, and adapted to the stations you hold. It reminded me of the concern of some who have gone before him, to the teachers at that time, and which I believe has been blessed to some. Oh I do want the right thing kept alive with all the caretakers of that school; for the committee to be least in charge; as this is the case, it will be blessed."

"Try to enjoy thy meetings, do not think 'how young you are to be placed before the children'; you are old enough, and if careful to seek Best Help, it will be found, and strength too in the needful time. I have felt greatly comforted and encouraged since my late visit to the school. It does seem as if our dear friend Robert Scott's view is correct. 'Heaven owns it!' (meaning the school.) If all who have the care unite in endeavouring to live so near the Source of life as to be able to help the good seed to grow in the hearts of the children, like giving 'bread' when they ask or need it, not a 'stone,'—a hard indigestible substance, void of nourishment. Ah! the charge to Peter was, 'feed my lambs'; Peter loved the Master: we may not all be called as Peter was, there are other ways in which his little ones are fed and nourished. Children are quick-sighted; a good example proceeding from a chastened sense of rectitude has a good effect; it is loud preaching."

1841. "You are now convened again and many consigned to your care. A great charge many of you know: may Best Wisdom direct."

"I noticed your care about some lightness in meetings. It requires much religious feeling in the superintendents and teachers to reach such light spirits, and it spreads if not arrested; I remember yet when I was a scholar, the labor of our good caretakers out of meeting on our behaviour in meetings. This labor from a right feeling, and sincere hearts, will be blessed to the children. So dear Friends, I would encourage you one and all to be faithful; suitable opportunities improved sometimes in private will be blessed. * * * * * Do mention your meetings and readings, it brings me so near; feel almost as if I were with you. I do exceedingly covet that your hands may not hang down with discouragement; be strong, be cheerful, be firm, for He who is with you is greater than he who is trying to work against you."

1842. "Do not be discouraged when you have trying cases among the children. If teachers labor after a right qualification to treat with them, not overdo with words or punishment. The wise king said, a few words fitly spoken are 'like apples of gold in pictures of silver,' such labor may never be forgotten, and prove availing."

"I do very much desire your preservation in the good and right way, which to the single and

simple hearted is not hard to find. That some difficulties and many things not altogether pleasant will, naturally to be expected, occur, among the children or between teachers and children, yet "wisdom is profitable to direct," and patience is a great help,—it removes mountains. Take some pains to understand the motives children have for acting; it does often very much lessen the fault or whatever it might be amiss; and then at other times, the seeming good actions of the more artful are discovered, and an opportunity is furnished to place judgment on those; thus they are helped. I feel more on this subject than I can write or speak of, but a word may be sufficient; having often felt my mind engaged for the help of my scholars even interschool hours: learning little by little the difference in dispositions, and noticing things, and treasuring them for use if ever wanted, enables sometimes to give privately a word of advice, caution or encouragement, and sometimes more publicly. And now I just remember what a dear Friend said to me when I was young, 'That teaching school was next to preaching the gospel.'

"Thomas Scattergood used to say, 'children were like a narrow necked vessel, quickly filled.' It is not good to pour in too fast or too much, it runs over and is lost."

"The circumstances with which the caretakers at Westtown are surrounded, is peculiarly trying, and anxious feelings are yours, yet be not too sad or anxious, 'do the best and leave the rest.' * * * * * To those of the dear children who feel willing to be instructed even to hear good reading, would I recommend the reading for their comfort and encouragement the 1st Psalm of David; indeed many comfortable promises are recorded to the humble, lowly ones, and they need not be ashamed of their concern to attend the 'reading'; and my heart's desire is, they may use the opportunity put in their power by their dear friends sending them to Westtown, and treasure up the good advice, and treasure up the good feelings, too, of their concerned caretakers, and the Committee Friends who visit them, and other Friends who come there. I know something about what I say; when I was young, not fifteen years of age, my feelings at that school I yet remember with gladness, and the labor of my concerned friends there, have been helpful on my journey, especially helpful, through the tribulated path of life."

"I feel interest enough in many of your cares and concerns to bring me there on my own account; but at present all I can do is, to desire for you; and that the work may be blest to the dear children. Do not give out, not one of you, from dear M. Jefferies down to the least of the helpers, who are looking to the only Helper, and it seems to me the work will be blessed; those who sow in tears reap in joy, this is often mercifully so."

(To be continued.)

For "The Friend."

"I tell you that he will avenge them [the elect] speedily. Nevertheless when the Son of man cometh shall he find faith on the earth?" Luke xviii. 8.

The foregoing declaration and query of our Saviour, follow the parable of the unjust judge, which the narrative states was spoken to this end, "that men ought always to pray and not to faint." This conclusion, so emphatically announced by our Holy Head and Bishop, coupled as it is with the foreshadowed impression which then rested on the Divine mind of the lack of simple faith in His protecting care and preserving power over those who in future days should be his "elect" according to the foreknowledge of God the Father

through sanctification of the spirit," has seemed to me to convey a deep and important lesson to this class in our Church in the present day of rending and confusion.

My beloved friends, are you not "Kept by the power of God through faith unto salvation?" And is not "the end of your faith, the salvation of your souls?" "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," 1 Peter i. 2, 5, 9, 13. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end," Heb. iii. 14. Are there not many trembling, doubting ones, who in looking back at the Egyptian darkness out of which they are truly sensible of having been called by the tender Shepherd in days that are past, yet now have to mourn at their oft renewed sense of the absence of the Bridegroom of their souls, and who under this feeling are ready to exclaim with David, "my soul thirsteth for thee, my heart and my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory so as I have seen thee in the sanctuary!" Let these recall the answer of Christ to the Jews, who asked why his disciples did not fast. "Can the children of the bridechamber fast so long as the Bridegroom is with them? but the days shall come when the Bridegroom shall be taken away from them, and then shall they fast." In the infancy of the believer's experience, the chief Shepherd carries the lambs in his bosom, and makes them daily sensible of his enfolding arms; but as they grow in his grace and strength, it is a part of his grand design that they should bring forth much fruit, "for herein is the Father glorified;" and to this end they must exercise the powers and gifts which He has bestowed. Instead of lying palsied and helpless on their couch of disease as hitherto, He bids them "take it up and walk." Was He, the celestial Bridegroom, any the less powerful and ready to support his disciples after his ascension than before? Then indeed they became the "offscouring of all things;" were afflicted, tormented, and some of them finally drank of the dreadful cup of crucifixion which he drank of; but how steadfastly grew their confidence, their zeal, their rejoicing, when they walked by faith and not by sight! We never read that the impetuous Peter again denied his Master, or that the faith and devotion of any of them waxed cold towards their now unseen Lord, great as must have been the contrast to them of association with him in his bodily presence, witnessing the rising of the dead, the lame to walk, and the blind to see, under his potent word, and that of scourging, imprisonment, weariness and painfulness in a cause which He was still able to carry forward by the simple fiat of his will, and without those humiliating obstructions, *if that had been his design*. Oh, then, let these remember for their consolation, that he has blest "those who have not seen him and yet have believed." That it cannot comport with his gracious object in giving his only begotten Son to die for them, that he should forsake and cast them off, after they have risen up at his call and embraced his free pardon. If they were objects of his unfathomable love while dead in trespasses and sins, how much more so when obedient children. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." "This is your victory over your faith." Let your cries still ascend night and day unto Him who first warned you to flee from the wrath to come, and who kindled that living flame in your souls, without which you must still have been cold and apathetic respecting

your eternal interests, "praying always with all prayer and supplication in the Spirit, watching therewith with all perseverance," and then you have his faithful word for it that He will "avenge you speedily" from all those harassing doubts and temptations which now so wound and distress you, in the progress of the destruction of the body of sin, which must be crucified with Christ, that we may walk with Him in newness of life.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 140.)

Third mo. 6th, 1836. * * * "It is pleasant to hear thy willingness to submit to bodily suffering, combined with the necessary care to use the means placed in our reach to patch up these, our frail tenements, so as to endure the allotted trials; appreciate the blessings dispensed; with holy Help work out our soul's salvation; and finally, with lamps trimmed, and lights burning, be ready to receive the bridegroom at whatever hour He cometh. However destitute we may feel of mental energy, or religious fervor, yet to be enabled to say with the pious Psalmist, 'The Lord thinketh upon me,' is a state in no small degree favored. To possess His sensible care, and the consciousness that in all our afflictions and trials, the unseen Arm is extended for our help and encouragement, however low we may think ourselves, is surely enough to bend the heart in reverent thankfulness, and induce the desire to accept the humbling favor as we ought."

6th mo. 8th. * * * "I have not yet told thee of the pleasure we derived (would I could add profit) from the visit of the Quarterly Meeting's committee. All of them attended our meeting, and I cannot but think good will result from it. There have some been found in each of the Monthly Meetings to require care, and committees have been appointed to each to extend labor as circumstances may require. If the increased zeal towards the furtherance of religion within our borders be rightly directed, and call forth the blessings of the great Head of the church, it may continue to increase, and to prevail, until the dimness which has so long overshadowed us be removed, and the uprightness and integrity of early times be again permitted to characterize in this place, a society not only professing, but possessing the Truth as it is in Jesus. There is certainly nothing in the nature of the principles we profess, to cause us to be a declining people. *The fault is within ourselves*; and if we could only become willing, each one to seek at home, for the 'wrong things' that impede our progress heavenward, the fruits would become abundantly evident, and we should not only secure our own happiness, but by the powerful influence of example, lure our associates into the path of life; *safe, although narrow*."

"Our Quarterly Meeting we had pretty much to ourselves; at least, no strangers in the ministerial line. We do not share so abundantly in the labors of the anointed messengers, as you do, and should we not look for fruit in proportion to the care bestowed? It does seem to me your Quarterly Meeting is very abundantly cared for. We seldom hear from you, but some one is visiting among you, dispensing the good seed of the kingdom. Not that I speak complacently: *we have much to excite our gratitude*; and I think sometimes, our meetings held by ourselves, alone and in silence, are as comfortable and as greatly favored as any others."

7th mo. "I send thee the part of our 'Family Record' I understood thee to want. The wise

king tells us 'The day of death is better than a day of one's birth'; and I have not one doubt that those whose deaths I have recorded, have passed on to a blessed inheritance, and realize the truth of the assertion quoted; and I often think when oppressed with the doubts, difficulties and anxieties that in a greater or less degree attend us here, that those are indeed happy, who know an early preparation, and an early death."

"The work that no man can do 'for his brother is necessarily inward and beyond our control. We cannot arrest the Hand of Omnipotence, who most heavily laid upon us, nor presumptuously query of Him, why doest thou thus? It remains for us to bow in humble acquiescence and receive the effectual teaching of His word. He condescends to favor us; and throughout a purifying process, our strength is to sit still; listen to the intimations of duty; patiently acquiesce in the means appointed; and only seek the position that would constantly attend Thy will done. And if our faith was strong in the Lord and our obedience proportionate, we might avoid so much suffering and conflict, know every opposing barrier removed, and our hearts established and built up in His fear. We might, I am convinced, much earlier know him to appear; our joy; and having our hearts prepared for the reception of perfect purity, would therein know the abiding peace, that nothing earthly can destroy. But the world around us comes in for share, a large share of our thoughts, and care and attention. We see little that harmonizes with our own feelings, and in despite of the proofs of the unerring Monitor, we sometimes, I am feared, yield little by little, until the amalgamation is complete."

"I hope I have been favored to sympathize little with thee in thy lonely sittings. We should it appear strange to us that the just One who is visiting and teaching us, should, in the infancy of our heaven-born hopes, claim on hearts as His own. The lesson we are learning is new to us, and if we were allowed to direct our minds at pleasure to surrounding objects, we might in them lose that which is so essentially child-like, simple dependence on a Parent's care."

8th mo. 1836. * * * "We certainly ought, faithful watchmen, to seek to know, and carefully to follow the manifestations of duty, whether in great things or small; as it is *only* those who are faithful in the little, that are to be made rulers over more; and as it is only as we are concerned to yield implicit obedience, that we know an advancement in the way of righteousness, how should our fervent petitions ascend for the help of Him who knoweth our wants, and who alone can dispense the requisite aid for our sure progression. When the 'solitariness of Zion' is considered, with the few, very few who are concerned to build her waste places truly, an awakened mind must mourn over her desolation and with every feeling enlisted, covet that the Lord will yet have mercy upon her, and restore judges and counsellors as in better days. Oh that all on whom His chastening hand has been turned, may *patiently abide the necessary bayonets*, the conflicts, and temptations, and discouragements that may be permitted to assail them! Then might they realize the promise, 'because thou hast kept the word of my patience, I also will keep thee.'"

"I believe the narrow path of regeneration will ever be an arduous one; and how can we look to it to be otherwise. It is one in which our faith is often severely tested, and we gather experience but as we travel on. We may have the help of many bright spirits who have gone before, and we

sometimes read them to our encouragement; we do not often find our own strikingly depicted for the way is represented as through a land is not sown. Their example, however it may lure, but cannot usher us unto heaven, and we still find, that in our hearts we must for the eradication of wrong things! and thus we are often made to feel ourselves altogether engrossed with ourselves. The is an awfully important one, and with that action we feel drawn to 'commune' often on our own hearts, and to 'be still'; and how glorious is the assurance that the 'Comforter' in the Father has sent in the name of Jesus, only dwell with us, but the promise was 'be in you.' And if a mental Guest, ready times to give strength to resist the evil, closely should our dwelling be with it, in the enemy of all good is endeavoring to use his subtle baits, with this Spirit residing with us, we can resist him. Happy they constantly observe the watch tower, and abided in this invincible armor, repose in safety, every snare however willily spread.

I have many times this summer, thought very much of the dispensations of Providence, and it means I believe He often makes use of, to reduce to a guilty world their dependence on blessing. We hear from almost all parts of country, that the crops are much injured—in instances valueless. While we often hear attributed to local circumstances, or to an unfavorable season, the conviction often forces itself on me, 'The Lord hath done this.' Very freely do I refer to a complaint of the Most High, through one of His prophets: 'I have smitten them with blasting and mildew, yet have not returned unto me; and if a course of usefulness is abode in, and other greater trials be permitted, to show to a revolting and backsliding nation, that the Lord reigneth.'

(To be continued.)

Farming in North Germany.—In a contribution to the *Revue des Deux Mondes*, M. de Laveleye discusses the history and present state of Prussian agriculture.

Until 1833, Prussian farmers were not good cultivators, nor were their farms very profitable. A tradition, which can be traced back to the twelfth century, they let their lands lie every year in fallow. Those who planted potatoes and made hay were in an insignificant minority. But Stein and his coadjutors have changed all this. Since 1833 the two-year system of soils alternated with roots or seeds has become general in North Germany. As a result there has been an enormous increase of live stock. Farms are more thoroughly manured now than in the past, and the area of unproductive fallow has fallen from one-third to one-seventh of the arable

land. Not only has the live stock been increased, but the breeds have been improved. North Germany imports dairy cattle from Holland, English and Rambouillet, Southdown and merino sheep. Ploughs are not as common now as they were some years hence, but horse machinery is used on all the large farms. The price of land advanced one hundred and in some places two hundred per cent. Between 1846 and 1860 the farming population of Prussia increased by more than 1,000,000. That of France fell off in the same period more than 700,000.

M. de Laveleye explains this prosperity of North Germany as arising, first, from the general education of the farmers; second, from their education in their pursuit. Prussia alone maintains

four Royal Academies of Agriculture, at which, in a two years course, and for a tuition of not quite forty dollars a year, the student is instructed in political and rural economy, based on statistics in farming, and the management of trees and woods; in the mode of manufacturing sugar, beer, bricks and draining tiles; in mineralogy, geology, botany and chemistry, with experiments and excursions; and lastly, in mathematics, trigonometry, land surveying, practical mechanics, veterinary surgery, rural law, the history of their country and constitutional law. Excursions into the most interesting districts complete the programme.

There are also nineteen provincial schools of agriculture of a lower grade supported by the government, in which the instruction is usually given by some large farmer with the help of the nearest apothecary, veterinary surgeon and schoolmaster. Besides there are special schools for single branches; the care of fruit trees is taught in no less than one hundred and thirty-four. There is a curious class of itinerant teachers who "circulate from village to village, criticising the cultivation and giving advice about rotations of crops and the most suitable kinds of manure." The government supports seven institutes of organic and agricultural chemistry.

Private enterprise supplements the exertions of the State. There are five hundred and nineteen agricultural associations. These bodies have stated meetings, give exhibitions, and offer prizes. Other causes of the flourishing condition of Prussian agriculture are the hard working and frugal habits of the German farmer, and the great good fortune of Prussia in not having a large fleet, an ill-starred colony, and a Paris.—*Boston Post.*

For "The Friend,"

"Without Me ye can do nothing."

An oft repeated precept of one recently deceased, whose name and whose pen were intimately and instructively connected with the pages of "The Friend," was: "No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven."

The writer has mentally adverted to this truism, while reflecting upon the state of some in our wide spread Society, who, not having, it is to be feared, bowed to the cross of our Lord Jesus Christ—putting the mouth in the dust before Him; not having made a thorough surrender of royal Agag with the best of the sheep and the oxen, but spared them, in disobedience, it may be, to sacrifice unto the Lord when and where He did not appoint or require; who not being able to pronounce "Shibboleth" as at the passage of Jordan; and not having yielded the heart a whole burnt offering and sacrifice unto God through Jesus Christ, are not of the true lineage, and have not therefore entered by Christ the door. These, however actively engaged in what they may perhaps sincerely think and hope is the promotion of the kingdom of God and their Saviour, might perhaps find upon careful introspection and scrutiny, that they had not duly tarried at Jerusalem for the alone qualifying power; and that the ancient "woe" to which the apostle alludes as so indispensable, is not, or at least, is not enough manifest in their offerings to the people on behalf of some, nor in their zeal to be up and doing the much good on behalf of others. Can the branch bear fruit of itself except it be first engaged into, and abide in the vine? "No

more can ye," saith the lip of Truth, "except ye abide in Me." Again, "He that hath the Son hath life, and he that hath not the Son of God hath not life." The life of God can be no otherwise experienced than by yielding the life of the creature, or the life of the first Adam unto that cross which crucifies to the world, and that baptism which thoroughly cleanses the floor of the heart—being unto the death of the natural will. For "know ye not," saith the apostle, "that as many as are baptized unto Christ, are baptized unto his death?" Through patient endurance of the Lord's leavening, transforming operation in the heart, though comparable to the burning of an oven, and through the effectual working of His almighty power there, which abases self, and leads "into a land not sown," the child of earth, of folly, and of sin becomes changed into a child of light—an heir of God and joint heir with Christ; "if so be," continues the apostle, we suffer with him that we may be also glorified together."

There is no other way to be transformed. For

"Transformation of apostate man
From loof to wise, from earthly to divine,
Is work for Him that made him."

As the seed of the kingdom sown within, is that only which, nurtured in an honest and good heart, springs up and brings forth fruit, of the new creation in Christ Jesus, unto life eternal; so nothing short of this new plant unto righteousness—this regeneration unto holiness—can effectually reach to others, or gather any to the only safe refuge, the feet of the Saviour; where all must be brought, and be taught the truth as it is in Jesus, our everlasting Head, "without whom we can do nothing." Robert Barclay, that well instructed scribe unto the kingdom of heaven, saith: "All words and testimonies, preachings, prayer, exhortation, and spiritual counsel, if it be not from the life of the Son of God, it edifies not the body of the Lord Jesus Christ in love. Let us receive, (he continues) that which comes from the life of the Son of God; which is manifest amongst us, and shed abroad in our hearts. Let us watch and take care that whatsoever is not of this life may not appear, may not be manifest and made known among us."

Be assured it is no superficial, neither fault-finding feeling that prompts these suggestions. But I trust a real and sincere desire to be acquitted in the sight of the Searcher of hearts. The time must soon arrive when they who commit errors and they who expose them, must alike stand as suppliants for mercy at the same awful bar of unchangeable truth and justice. Neither is it with any feeling like to having attained; nor like wishing to discourage; neither like to saying, "Stand by thyself," &c. There can be no more settled truth than that the foundation of God standeth sure, having the eternal, unalterable seal, the Lord knoweth them that are His. While this foundation is reached and kept to, trials, and buffetings may abound, yet is the superstructure on the rock, Christ, but made more solid by searching storms, and assailing billows, which would try, if not destroy, edifices founded only on the sand.

What is feared is, the prevalence of a religion that lacks depth and life; a substitution which, while it may appear real to the outward eye, destroys not the man of sin. There can scarcely be any thing more calculated to turn aside, even those in the foremost ranks, and who seem to be established, than quitting, in the least degree, the little, lowly, and only safe ground, of faithfulness to these Divine and saving illuminations of the Holy Spirit, which the humble child of the obedience which is of faith, is favored with. Any

inferior dependence whatever, like to trusting to the will, or wisdom, or device of the natural man, will not stand. Any image, part of iron and part of clay, shall surely be broken by the stone cut out the mountain without hands. Any other reliance than the Lord alone, strengthened by child-like simplicity, meekness, and poverty of spirit, He will assuredly blow upon. The promise is a precious us: "If thine eye be single, thy whole body shall be full of light." Singleness of the eye unto Christ, the Captain of salvation, alone gives clearness of spiritual vision. Those who look to Him and Him only, "without whom we can do nothing" that will produce fruit unto life eternal, these He will lead safely and savingly—but ever through the many and great tribulations that accompany obedience to a cross, which crucifieth to the world,—unto that eternal crown of changeless joy and peace, where the Lamb shall lead unto living fountains of water, and God shall wipe all tears from the eyes.

THE FRIEND.

FIRST MONTH 4, 1868.

SUMMARY OF EVENTS.

FOREIGN.—Late dispatches from England say that the Fenians are still active in the country. Many disturbances are every day received by the authorities, announcing their movements, actual or contemplated. On the night of the 28th, a large body of men with blackened faces, stormed the Martello Tower, near Cork. They overpowered the guard and carried off a considerable quantity of arms and ammunition. The same effort was made to destroy the general Post-office in Dublin by means of Greek fire. The attempt was frustrated before much damage was done. Large numbers of letters have recently been received at the post offices in Dublin directed to prominent officials. Each one of these letters was loaded with explosive matter, designed to kill the person addressed. An individual who received one of these letters, was horribly mangled by the explosion which occurred when he opened it. In London thirty thousand special constables have been appointed and are now in service. The London Times calls attention to the grave public danger, and urges the provincial cities and towns to take measures of precaution. It is stated that the incendiary who fired the fuse at the Clerkenwell prison, has been arrested.

Dispatches from India announce the departure of General Napier from Bombay for Massowah, to take command of the British expedition now supposed to be advancing into Abyssinia.

It is reported that Turkey has offered important concessions to the Cretans, placing virtually the government of the island in their own hands.

Dispatches from China state that owing to urgent remonstrances and threatening demonstrations made by foreign Powers, the Peking Government has promised to treat shipwrecked sailors with humanity hereafter, and the Chinese government has guaranteed the promise that it should be kept.

The Austrian Reichsrath has passed the bill for the emancipation of the Jews.

The French government has decreed the departure of 20,000 more troops to Civita Vecchia. The unsettled condition of affairs in Italy causes much anxiety in Paris. The changes impending in the Italian government, it is feared, will place Italy in a menacing attitude toward France. Morebrea has declared his intention to dissolve the national Parliament now in session, on the 15th of First month, and make an appeal to the country, which another vote unfavorable to the ministry be adopted before that time.

There is great political agitation in northern and southern Italy. In Naples and in the vicinity of Piedmont it was feared the excitement might result in a rising against the authority of the government.

The session of the Spanish Cortes commenced on the 27th. In the speech from the throne, Queen Isabella pledged the support of the nation to the Pope for the preservation of his temporal power. The Austrian frigate Narvaro, having on board the remains of the late Mexican Emperor Maximilian, arrived at Cadix on the 27th.

A number of eminent Russian statesmen and diplomats are holding a conference in Petersburg on the Eastern question.

A dispatch from Havana says, the reports published in the American papers that the home government proposed to sell Cuba and Porto Rico to the United States, is not supported by advices from Spain. It is pronounced false by the highest authorities on the island.

A private letter from Romar, late minister of the State, dated March 12th, says that the prospects connected with Mexico, and he has not changed his opinion, that the Mexicans are to have a permanent peace, and a settled government.

The war which, for more than two years, had been waged between Paraguay on one hand, and Brazil and Argentine republic on the other, which is stated at length came to a close. The power of Paraguay became exhausted in the struggle, and President Lopez was obliged to yield to all the demands of the allies, including his own exile from Paraguay for two years. The free navigation of the Paraguay river is conceded, and the territory known as the Gran Chaco is to be given up.

Dispatches of the 30th state that the proposed conference for the settlement of the troubles in Italy, has not yet been abandoned. It appears that the great Powers of Europe have determined to ask the Emperor Napoleon the basis on which he proposes that the great should be discussed. The other, it is stated at length, 5-20's, 72's. Middling uplands cotton, 72's Orleans, 75's. Middling uplands, 15s. 2d. per 100 lbs. No. 2 red western, 13s. 9d.

UNITED STATES.—*The South.*—The President has removed General Ord from the command of the Fourth Military District, including the States of Mississippi and Arkansas, and General Pope from that of the Third District, which includes Alabama, Georgia and Florida. General McDowell has been directed to take command of the Fourth District, and General Meade that of the Third. These removals are attributed to the same motives that caused the displacement of Generals Sheridan and Sherman some months since.

The Louisiana Convention has adopted an article in the State constitution, making citizens of all persons, without any regard to race, color or previous condition.

General Canby has issued an order announcing that the Convention has been carried in South Carolina, and appointing Charleston as the place, and the 14th inst. as the day for its assembling.

The following is a statement of the registered voters in all the southern States except Arkansas:

	Whites.	Blacks.	Total.
Alabama,	74,450	60,350	164,800
Florida,	11,100	15,357	26,457
Georgia,	95,214	53,450	188,672
Louisiana,	44,732	82,907	127,639
Mississippi,	48,926	88,925	137,851
North Carolina,	103,000	71,657	174,717
South Carolina,	45,751	79,585	125,339
Texas,	56,666	47,430	104,096
Virginia,	116,000	104,900	220,900

555,838 673,669 1,269,517
Philadelphia.—Mortality last week, 254. Of consumption, 38; inflammation of the lungs, 22; croup, 11.

Miscellaneous.—A San Francisco dispatch says, that there has been a flood in the Sacramento valley as destructive as those of 1861 and 1862. The whole valley was submerged, and all travel was suspended. The American river was higher than ever known before. The levees at Marysville broke away, and the greater part of the city was overflowed.

A New York dispatch of the 26th says, yesterday morning a lad entered the office of the Superintendent of Police, and left a parcel, which he said had been given him to deliver by a gentleman at the Anson house. On the parcel being opened it was found to contain checks of the Bank of New York for three millions six hundred and eighty-three thousand four hundred and thirty-five dollars and sixty-one cents, being the amount taken from the bank messenger recently murdered at New York. The messenger's satchel contained a small sum in money which the robbers retained.

The steamship Raleigh, from New York for New Orleans, was burned on the 24th ult., about twenty miles off the coast of South Carolina. Eighteen of the passengers and crew were taken by a tug, and the remainder were supposed to have been lost, including Captain Mar-ban. Twenty-four persons are still missing; they were last seen in the boat or clinging to pieces of the wreck.

The total marine disasters on the lakes, for the past year, numbered 931, and were attended with a loss of 182 lives.

There are in Iowa one hundred and forty-three new-

papers, of which one hundred and eleven are Republican, twenty-seven Democratic, two temperance, legal and religious.

Director Delmar, of the Bureau of Statistics, reports the total authorized extent of railroads in the United States to be 54,000 miles, of which over 38,000, miles have been completed, the total cost of which was \$64,000,000.

There were 13,015 patents issued from the U. S. Patent Office, in 1867, being 3,515 more than in 1866.

There is now unbroken railroad communication from New York to the Rocky Mountains, a distance of nearly two thousand miles. A temporary bridge has been built across the Missouri river at Omaha.

The annual report of the police shows that during year ending 11th mo. last, 79,925,000 persons crossed the several ferries leading to New York city.

The Markets, &c.—The following were the quotations on the 30th ult. *New York.*—American gold 1 U. S. ships, 1881, 112½; ditto, 5-20, new, 108½; 10-40, 5 per cent, 10½. *Superfine State flour, \$ a \$9.15. Sipping, Ohio, \$8.50 a \$10.75; Calico flour, \$12.50 a \$13.75; St. Louis, \$12.25 a \$16.00. An Michigan wheat, \$2.85; white California, \$3.05 a \$3.05 West Canada barley, \$1.50. Western oats, 84 cts. 1 \$1.73. New western mixed corn, \$1.35 a \$1.37½; Jersey yellow, \$1.23. *Chicago.*—\$1.15 a 16½. *Philadelphia.*—Superfine flour, \$7.50 a \$8.00. Inner brands, \$9 a \$12. Red wheat, \$2.40 a \$2.42 white, \$2.30. Rye, \$1.70. Old yellow c \$1.42; new do. \$1.20 a \$1.22. Oats, 75 a 78 Clover-seed, \$7 a \$8. Flaxseed, \$2.45 a \$2.50. Arrivals and sales of beef cattle, at the Avenue Deyard were quite small this week, reaching only 5000. Extra sold at 9 a 10 cts. per lb. gross; fair to good 8 a 9 cts, and common 5 a 6½ cts. About 2000 sold at 5 a 6½ cts. per lb. gross. Sales of 5000 hog \$9.50 a \$10.50 per 100 lbs. net. *Chicago.*—No. 2 sp wheat, \$1.88 a \$1.90. Corn, 82 a 83 cts. Oats, 55 cts. *St. Louis.*—No. 2 sp wheat, \$1.85 a \$1.87. Corn, 82 a 83 cts. *St. L.*—Spring wheat, \$1.80; winter, \$2.50 a \$2.60. In the ear, 87 a 90 cts. Oats, 70 a 73 cts. *Baltimore.*—Southern red wheat, choice, \$2.70 a \$2.75. Corn, \$1.20. Oats, 70 a 73 cts.*

RECEIPTS.

Received from Wm. Blackburn, West Brownville, \$16.35, and from Hannah Darling and Geo. Black Salem, O, \$5 each, for the benefit of the Freedmen

A Meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," was held at the usual place on Second-day evening, the 24th, at 7½ o'clock. **MAK BALDWIN,** Philadelphia, 1st mo. 1st, 1868. *Cler*

NOTICE.

A suitable Friend and his wife are wanted to charge of the Farm and Farm-house at Westwore the 25th of Third month next.

Early application is desirable, and may be made to Aaron Sharkey, West Chester, P. O., Pa.; John Beington, Glen Mills P. O., Pa.; Joshua B. Pusey, London Grove P. O., Pa.; Jacob Roberts, Paoli P. O., Pa. Twelfth mo. 18th, 1867.

NOTICE.

A suitable Friend and his wife are wanted to su intend and manage the farm and family under the Committee for the gradual Civilization and improvement of the Indian natives at Tuscarora, Gragnus Co, New York. Friends who may feel minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Ph John M. Kaighn, Camden, N. J. Aaron Sharkey, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co., P. Joseph Scattergood, 413 Spruce Street, Phil

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSEPH H. WORTHINGTON.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER,
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Scient Commercial Relations of the East.

BY WM. M. OSBORNE, A. M.

to ancient commercial relations of metropolis Tyre, were of a character so broad and alive, as to demand something more than a notice. It has been observed, in a preliminary article, that Tyre was remarkable for her use of cypress and oak, which afforded ample material for ship building, not only to the Tyreans, almost every nation, near and remote, and in any degree in maritime pursuits. Solomon employed the fir, which is supposed to be the cypress, for the floors and ceilings of temple; and it is represented as being extensively used for the sheathing and decks of ships. Cedars of Lebanon were universally employed mast, being remarkably straight, tall and spreading; whilst the oaks of Bashan afforded most serviceable timber for ribs and oars, and the art of navigation was then in its infancy, the universal ignorance concerning winds and without chart and compass, as the ancients were, made oars as indispensable to the Adirivator, as sails and steam are to us. It seems that the ancient Tyreans trafficked, in articles which were of absolute importance to the growth and prosperity of a nation, but in these things which were calculated particularly for ostentatious display, than to practical utility to the common people. These, "were fine linen and brocaded from Egypt," which were objects of coveted by Tyrean sailors, not only because of their fine texture and appearance, but as awnings for their numerous vessels. That finely dyed linen was employed for awnings and sails, will not appear incredible when we recall the magnificent appearance of Cleopatra's barge, as she went out to meet the Roman victor, Paul. Another item, was the decoration of vessels with ivory, brought out of the island of Tim. Ezekiel xxvii. 6.

In regard to *Chittim*, it appears to have been of large extent, very much like *Levant*, supplies to the cities and coasts of the Mediterranean. Josephus makes it Cyprus, others say to Macedonia, the Vulgate to Italy, some of the fathers ascribe it to the islands of Melian and Aegean seas. A brief allusion to articles of Tyrean commerce, with those states most intimately bound to this ancient polis, may not be without interest. "Blue

and purple, from the isles of Elishah." Ezekiel xxii. 7. Elishah was one of the sons of Javan, (see Genesis x. 4,) and located in a part of what afterwards became the Grecian Empire. "The inhabitants of Zidon and Arvad were thy mariners." (Ezekiel xxvii. 8.) It is clearly evident from this passage that while the Tyreans were devoted to commercial pursuits, the Zidonians furnished them with *mariners* to conduct their ships to remote seas and to distant lands. Arvad appears to have been the name of a Phœnician city, built upon an island of the same name, not far from the coast, founded according to profane history, by deserters from ancient Zidon. Other places are represented as engaged in commercial pursuits with Tyre; among which are Gebal, Persia, Tarshish, Tubal, Dedan, Haran, Asher, and Chilmah; from Tarshish came silver, iron and lead; from Javan, Tubal and Meshech, were obtained "the persons of men;" slaves from Caucasia; horses and horsemen were imported from Tagarmah, which doubtless was Armenia; ivory and ebony were brought from Dedan; emeralds, purple, brocaded work, fine linen, coral and agate, from Syria; wheat, honey, oil and balm, were imported from Judea; "wine of Holbon," and "white wool," were obtained from Damascus. "From Dan and Javin were imported bright iron, cassia and calamus; precious cloths, for chariots, were procured from Dedan; precious stones, spices and gall from Sheba and Raamah, and blue cloths and brocaded work from Haran, Cannah and Eden." It will be seen from the facts adduced, that a large proportion of the commerce of Tyre was in articles of luxury, though it was the great metropolitan depot of trade for both the eastern and western portion of the civilized world. Our attention is now turned, for a season, to note the extent in which the Jewish people were engaged in the commercial enterprises of those early times. It would seem that the idea of engaging in foreign traffic never occurred to them until the age of Solomon, and even then, the plan appears to have found few advocates, and for a long season after his death, was almost, if not entirely, abandoned. The Jews have ever been a distinct and peculiar people, living within themselves, ignoring all fraternal and national associations, and maintaining, as far as practicable, the distinct forms of religion peculiar to the immediate descendants of Abraham. The commercial predilections of Solomon were peculiar to himself, rather than to his nation, for in this respect he stands solitary and alone, among the numerous kings of this once powerful, but now despised and oppressed people. The scriptures give but a brief history of the commercial relations of Solomon, and yet no part of the Divine Oracle has given rise to more vague and chimerical speculations. The account is summed up in few words, viz: That a lucrative traffic was carried on between Ezion-Geber, Tarshish and Ophir. From the last two provinces were imported vast quantities of "gold, silver, ivory, apes and peacocks." Ezion-Geber, a city of Arabia-Deserta, was situated on one of the principal gulfs of the Red Sea, and seems to have been selected by Solomon, as a maritime depot for

receiving those rich products which were sent from India, and which made it at one time a city of considerable financial importance. Solomon must have conceived the idea, that by passing to the sea, and thence by vessels, the East would be much more easily gained than by the long, tedious route through Babylon and Persia, thus saving a vast amount of expense, to say nothing of manifold sufferings and dangers which a journey overland would necessarily incur. At the present day there remains the site of ancient Ezion-Geber, a dilapidated fortress, called *Akaba*, at the head of the Red Sea, and the usual rendezvous for pilgrims, on their way to Arabia, though it is not remarkable as a place of any commercial notoriety. "In the region of Akaba," says an eastern traveller, who visited the place in 1822, "there is not a single boat or water craft of any kind; the Arabs, in fishing, use only rafts made of the trunks of palm trees tied together." Ezion-Geber, like the commercial marts of Babylon and Petra, is only remembered among the cities that were, and but for its historic connection with the Holy Scriptures, would long since have been forever forgotten. A more important and much more difficult question for the Bible student to analyze is—Where was *Ophir* situated, to which the vessels of Solomon were sent for those vast quantities of gold and precious metals so lavishly expended in the construction of the Temple? A question deriving additional interest from the consideration that, to but few minds, it has never been satisfactorily answered.

The various opinions concerning this important question, may be briefly noted, we hope, with interest to the reader.

For "The Friend."

In the midst of the many and unwearied efforts of the adversary of Truth, to draw away the members of our religious Society from simply and faithfully following the Good Shepherd, and to entice them into by-paths which eventually lead far from the straight and narrow way in which only safety and true peace are found, it is consoling to remember the language of our Lord to Peter, when He thus addressed him, "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not." He, who thus prayed for Peter, still liveth to make intercession for us, and we may also believe that as He knew then the designs of the evil one to sift His disciples, so He knows now all the varied stratagems with which he assails us, either individually or as a portion of the church militant. He has seen the efforts of the wolf "to steal, and to kill, and to destroy," and "to scatter the sheep:" separate them one from another, and from Him, draw them and drive them so far away from the Good Shepherd, that they shall not be able to hear His voice, and will therefore be in danger of following the voice of the stranger. He, who laid down His life for the sheep, not only seeth when danger awaits them, but we may humbly and reverently believe, that in unutterable love and mercy, He does condescend to intercede for their preservation and de-

liverance. May then our faith in Him as the Good Shepherd watching over the flock, and as our Intercessor with the Father be a little strengthened. But let us not take up our rest here; there is something for each member of the militant church to do, in order that we may individually and collectively witness preservation on every hand. Our Saviour said to His disciples, "Watch and pray lest ye enter into temptation; the spirit truly is willing but the flesh is weak." It is only as we dwell in a state of watchfulness unto prayer, of humble watchfulness, that we can be preserved from evil. Our enemy knows how to suit his baits to our several conditions, and to the different conditions of the church. He knows how to disguise himself as in sheep's clothing, so that unless we are walking in the Light, keeping very near to the Good Shepherd, we shall not be able to discern his approach, nor to distinguish that it is he, until he has robbed and wounded us and it may be driven us into the wilderness far from the fold of safety. Oh! then, how important that we be found watching,—watching unto prayer, walking in the Light, that Light, which not only maketh manifest "the hidden things of darkness," but also clearly points out the path of safety in which we may walk and not stumble. May our dear young Friends give heed to this, and turning away from the many distracting voices that are abroad, listen only to the voice of their dear Redeemer, and yield themselves to the humbling, contriving influences of His Holy Spirit. Then they will be prepared to offer the sacrifice of "a broken heart and a contrite spirit," and will experience the promise fulfilled: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;" and as His presence is thus with them, they will experience that greater is He that is in them than he that is in the world, and will be enabled, through Him, to make war in righteousness against the enemies of their own house, and be prepared in His time to lift up a standard for His cause in the earth. And let us all keep in remembrance where we must look for deliverance from the lapsed condition into which as a people we have fallen, not to any arm of flesh; for "Truly in vain is salvation hoped for from the hills and from the multitude of mountains; truly in the Lord our God is the salvation of Israel." Let our hope and trust, then, be in Him. "I will work and who shall let it?" was His language formerly, and His power is unchanged. He may permit the enemy to vaunt himself, and the foundation of our christian testimonies may be closely tried, but resting as we believe they do, upon the teachings of Him who remains to be the Rock of ages, they cannot be destroyed, and those who build upon the same immutable foundation, who not only hear the words of our dear Redeemer but also do them, these will realize, amid all the turnings and overturnings that may be permitted, that "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." And may we not hope that these, wherever scattered, will be brought near to one another in the fellowship of the Gospel, and that a remnant will continue to be preserved, who being willing to suffer with their dear Lord and Master, will also be made partakers of His consolations, and will be prepared to hold out the inviting language, "Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths." E. A.

Twelfth mo. 30th, 1867.

For "The Friend."

A Visit to the Summit of Grey's Peak.

The following description of a portion of the magnificent scenery to be found in our western territories, is extracted from a private letter, and may prove interesting to some of the readers of "The Friend."

"This mountain is about fourteen miles from Georgetown, Colorado Territory, and is widely known as being the second highest in the territory, its altitude being exceeded only by Mount Lincoln. It is located in the main or 'Snowy Range'—the great barrier dividing the Atlantic and Pacific waters. The melting snows of its eastern slope form the source of one of the branches of Clear creek, a tributary of the Platte river, and those of its western slope the source of Snake river, an indirect tributary of the Colorado.

"One mile from the base of the peak, on Snake river, are a few log cabins called Peru city; three miles further down the stream is located the city of Silveropolis.

"Last summer a visit to the peak was often projected and as often abandoned; but I concluded not to let this season pass without accomplishing it. Early one morning towards the latter end of Eighth month, three of us started from Silveropolis. At Peru city our party was increased by the addition of four others: one of them a woman—the first who had undertaken the ascent—she was provided with a mule, the nature of the country admitting of riding the first two miles; the rest of us were on foot.

"Nothing remarkable occurred during the ascent, and after a climb of three and a half hours the summit (near 15,000 feet above sea level) was reached.

"I hardly know how to commence a description of the magnificent panorama that here awaited us; the view is so varied, so beautiful, so sublimely grand that it seems almost folly for me to attempt to place it before thee. For hundreds of miles in every direction the eye wanders, and fills itself with the most beautiful in nature: thousands of mountain peaks, rivers, lakes, are seen at a glance, as you sweep the circle of the horizon. Looking over the few dwarfish mountains (about fifty miles of them) eastward, the great plains for many miles (apparently as level as a field) are spread out before you, the Platte river and various other streams bisecting them, being easily traced by the growth of timber that line their banks. Turning to the south 'Pike's peak' (about 100 miles distant) is, from its magnitude, a prominent feature; beyond it, 'Spanish peak' and the 'Ratton mountains,'—nearly down to New Mexico—while close at your feet lies the beautiful 'South Park'; its many lakes glistening like mirrors in the morning sun. North of us, 'Long's Peak,' (also near 100 miles off) stands like a majestic sentinel keeping ward over the north and middle parks. Starting from its western base, the 'Waikato range' (a mountain chain separating the north and middle parks, and stretching off in a north westerly direction) is followed till lost in the distance. These mountains conceal the 'North Park' from view, but the whole of the 'Middle Park' is seen; far beyond its northern limit (about 350 miles distant) rise the snow-capped peaks of the 'Hiutah Range,' the eastern rim of the 'Great Salt Lake' basin. To the south-west is presented the grandest of all views: for hundreds of miles the eye roams over a succession of snowy peaks, no park or plain intervening to break the sublime monotony; some two hundred miles distant Mt. Lincoln is readily distinguished. I thought as I looked at it—a great monarch among mountains

—that the hand of man can never erect a tri- so noble to honor the memory of our fallen les. "I have endeavored to give thee a brief out of this splendid view, altogether discarding hundreds of minor details. Each mountain, park; every river, lake and snow-drift—the showing a characteristic similarity—presents is of scenery that no other one possesses; is of itself a fit subject for minute description.

"Perhaps the best way to ascertain the full claim of anything to pre-eminence is to try it in contradistinction to others similar in character, and thus judge them. Hundreds of papers have been written about 'Mont Blanc' by a different people: all of them enthusiastically scribe its beauty and its grandeur. Our fellow-traveller is a native of, and has travelled extensively through Europe, having among other places visited and ascended this celebrated mountain. I asked her how the view from its summit compared with that from where we stood; her answer will probably give thee a better impression of greatness of our Mt. Blanc than my description. 'The view from Mont Blanc is beautiful, the site, is enchanting, I thought it was grand, oh! it is nothing to compare to this.'

An Epistle to Friends.

(Concluded from page 146.)

A POSTSCRIPT.

Dear Friends and Brethren,—I have a thing further in my heart to communicate to you, in dear and tender love, and in desire your preservation out of the snare of your adversary; and that is, to exhort you all to dwell in pure judgment of the Truth, which is a deliverance upon your glory; and let none bereave you of it, under any pretence whatsoever. But as you owe to a true feeling of the life in yourselves, to alone the certain judgment appertaineth, this life have freedom, and stop it not from seeing all that which is at enmity with the life tends to the hurting of the true plant of God. I have seen a harm hath come to many who parted with their judgment, and so have been unarmed, and the enemy hath prevailed them, (under a pretended tenderness), to permit or suffer such things as were hurtful to them; and others; and though the Lord hath given judgment and discerning in the matter, yet bereaved of that gift, and so by little and became beguiled.

Oh! dear Friends! consider these days are our times, and it is needful for every one to in that same eternal light to which you were turned, that by its righteous judgment ye be preserved from every thing in yourselves that appears contrary to that precious life of which have tasted. And when you have so done take heed that the enemy do not do that instrument, which, (through your watchfulness in the light,) he could not do without. A beware of that affected tenderness that tries to be tender to all, and pray for all, and mind good in all, and love all, and judge none leave judgment to God, &c. I say, heed the plausible words of that spirit, which being to save its own head from a stroke, would be of your judgment which God hath given; and is indeed truly his judgment, and is administered in his wisdom and power, cleansing and keeping clean his sanctuary such as have no judgment in their goings that they know not the true way of peace make them crooked paths, that he goeth in shall not know peace. Isa. lix. 8.

But some may say, was not Christ me- lowly? and ought not all to be like unto him?

is true, my Friends; but there is a difference between the Seed's suffering and its reigning, and are times for them both; and when it doth please God to permit the hour and power of darkness in the open persecutors, to exalt itself against seed and people by persecution, or such like; are led by his spirit to appear in meekness and quietness, as a sheep before the shearer. But it is this suffering bad and perverse spirits, appear under pretence of the Truth, and yet against the Truth, and enemies to its prosperity, being to exalt and set up another thing instead of the Truth? Such as these the Lord doth not require you to use only patience and meekness words; but if that will not reclaim them, they know the judgment of the Truth, and you must stand over them; for in this case the use of the exaltation of Christ is come, and God showing Truth with dominion over every false, and corrupt practice thereof.

And, therefore, dear Friends, eye the Lord in all things forth, and as you feel his life in you, to resist against any evil and corrupt thing or vice, use plainness, and keep sincerity, and not judgment backwards; for that which is willing to be judged, and cries out, judge none, all to God, &c., the same will take upon it to judge and rule, but not in the wisdom of God. And those that cry out so much for tenderness, and against Truth's judgment, the same are in most danger to be drawn out from the Truth, suffering in the spirit of Christ Jesus, if they ought to appear in the most meekness, to appear rough and wrathful in the striving fighting nature, and are most apt to be tempted to a spirit of revenge, as hath been seen by experience; for they that lose the exercise of why which all should keep dominion over, they lose that strength by which they should be enabled to suffer all things for the sake of Christ Jesus.

Dear Friends, in that which keeps out the Lord and the betrayer, all wait upon the Lord, you may have your armor on, and be fortified with the strength, with the might, and with judgment of God; and keep that under in a place, which under pretence of tenderness and forbearance, would make void the testimony of Truth, or make the offence of the cross to cease in any thing wherein you have been instructed from the beginning; that the Lord may behold your judgment established, and be pleased. And the Lord looked, and there was no judgment, and it displeased him; for thereby deceit is kept, which with it is to be kept down.

The Lord God of power and wisdom preserve you faithful, and fitted for every good word and deed; the strong to watch over the weak in singleness, and the weak to be subject to the strong in the Lord, that so the pure plant of righteousness may grow in and among you all, to his glory that hath called you; to whom be glory forever, amen.

S. C.

Earthquakes in Crete.—A letter from Canaan, principal servant in Crete, dated September 10th, says that several severe shocks of earthquake occurred in that town, causing great destruction and alarm throughout the town. The first occurred on Thursday, September 9th, at 10 o'clock. A trembling sensation was felt, causing buildings to shake; everybody rushed out of their houses; the heat was rather oppressive; though the water did not appear disturbed, the ground in the harbor were trembling like a leaf. The shock, which lasted four seconds, was felt throughout (not so severely) in the villages round about. Twelve hours afterwards a second and

much more violent shock was experienced, doing great damage to all the houses, roofs falling in and walls down in all directions. A Venetian arch, seventy feet high, was thrown over on its side to the westward entire, and two men were buried beneath.

The turbulence of the sea was so great that millions of fish were driven into Cana Bay, merchant shipping much damaged by the violent effluxes and influxes, mooring chains and hawsers snapped asunder, and the vessels carried together with great violence. Galvanic action took place between the sea water and the copper on her Majesty's ship Wizard's bottom, all weed and foulness, so common to the Mediterranean, was removed, and the metal (copper) burnished or brightened.

The shocks came from the E.N.E., and towards S.W. or W.S.W. Vibrations ten in a second. The air very dry and sultry preceding the first and second shocks. Compass very much disturbed.

The scene of havoc next day was terrible, every house in the place being more or less injured, numbers uninhabitable. The English consul's house is split down one side; Dr. Temple, a surgeon in the Turkish service, had all the walls of his house part company, doing much damage to those below. All along the quay the houses opened their tops and let the floors find their centres of gravity. In some parts the upper and first floors have all tumbled down.

Selected for "The Friend."

The Narrow way of the Cross Exemplified.

Before he (The Abbe De St. Cyran) began to build, he had counted the cost; and when he weighed the price, it was in the balance of the sanctuary. Hence he never sought an easy road to heaven; for he knew that *there is no such thing*. He recommended to others the road that he himself walked in, viz: the straight road mentioned in Scripture as the highway of the kingdom. He knew that Christ set us an example, that we should *tread in his steps*, and he therefore looked to Christ, and to none else. He knew that Christ pleased not himself, nor did he expect that the servant could find an *easier path* than his master. He had no new and ingenious contrivances to save men, without obliging them to take up their cross, their daily cross, inward as well as outward, and to follow their Saviour in the same narrow road which he had trodden. He had discovered *no new mode* of widening the narrow way; of lightening the daily cross, or of reconciling together God and Mammon. In this *modern science* he was profoundly ignorant. His systems were not traced on the mutable sand of human opinion; but they were engraven on the immutable rock of God (Himself). He conducted souls to God only by that *royal high way of repentance* evidenced by mortification, and faith evidenced by obedience, which all the patriarchs, saints, prophets, and martyrs had trodden before. Nor did he ever step aside where he saw the print of their footsteps, though it were a path rough with thorns, or even dyed in blood. Whilst most professors were laboring to mitigate the rule of Christ, he was solely taken up in seeking that *powerful help of the Holy Spirit*, which renews the strength of the fainting soul, like the eagle's; and enduing her with power from on high, shall, in truth, make the *most rigid practice* easy. Whilst others strove to accommodate the road to their strength, he, relying on God, sought from him strength, adequate to the difficulties of the way.—*Memoirs of Port Royal.*

For "The Friend."

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy vi. 4-7.

This was the command of Moses, the Lord's servant, to the children of Israel, and it remains to be a Divine command to parents, and to all who are entrusted with the care and education of the rising generation; for it implies, that they are not to leave any opportunity unimproved to impress upon their tender and susceptible minds, that they should love the Lord their God with all their hearts, with all their souls, and with all their might; and this love to their Heavenly Father, would lead to loving their neighbor as themselves. Parents, if under the Divine law, would direct their children to listen to the voice of Him who called Samel, when their hearts like his, are not aware who calleth them; for we are sensible He calleth them at a very early age; which should convince parents of the importance of watching at their posts, in order to be qualified to direct them to take heed unto the light which reveals unto them the way in which they should walk, in order to become the Lord's dear children, and receive the blessing of preservation in the slippery paths of childhood and youth. If this was the fervent prayer of parents for their beloved offspring, how different things would be amongst us, with what sobriety and simplicity would they be brought up, what a savor would clothe their spirits; for we trust they would be of the number of those whom Christ condescends to bless.

Therefore it requires care not to lead their tender minds too fast on religious and biblical subjects, for the lip of Truth has declared, "I have many things to say unto you, but ye cannot hear them now. How like a tender shepherd He goeth before His sheep and lambs, and even carrieth some in His bosom, thus shielding them from having too much to bear, gently expanding their understandings to receive His unfoldings, as He did when opening the blind man's eyes to receive the clear light of day. And the apostle tells us, "Milk for babes, but strong meat belongeth to them who are of full age."

First-day schools should not be heeded in our Society, for every house should be a Bethel, and every hearthstone a school, to instruct the little ones in the way of life and salvation. Mothers especially should be able, by the key of David, to answer the questions which naturally arise in the infant, and more mature minds of their children. Such answers are lasting and impressive, and will revive in their memories when grey hairs are seen here and there upon their heads. Many at this time can call to mind the sweet counsel and advice of a beloved mother, during seasons of retirement in the domestic circle, which have proved, "like bread cast upon the waters."

If any feel their minds drawn to instruct the neglected, the outcast and forsaken, in suitable learning and reading of the Holy Scriptures, when their own religious duties and obligations do not conflict therewith, let them be faithful and keep on the watchtower, for they may prove instruments of good to those who may feel at times, as if no man cared for their souls, or as if there was no sorrow like unto theirs.

A New Material for Beds.—A new discovery has been made here, which is likely to make a revolution in mattress-making. There is dug

out of the mountains of the Sierra range a better material for beds than is now available in the markets of the world. It is fully equal to curled hair, and makes comfortable, useful, and healthful beds. A factory has been built on Little Bear river, about a mile from Dutch Flat, which is now employing a large number of men. The material manufactured is the soap root, which grows in unlimited quantities in that region. It is a bulbous root, enveloped in a very tough and supple fibre, resembling somewhat the husk of a cocoanut in colour and appearance, but nearly as tough as whalebone. The roots are dug chiefly by Chinamen, bound in bundles of one hundred pounds each, and brought on poles to the factory.—*San Francisco Herald.*

SYMPATHY.

Selected.

There is a plant that in its cell
All trembling seems to stand,
And bends its stalk, and folds its leaves
From each approaching hand:

And thus there is a conscious nerve
Within the human breast,
That from the rash and careless hand
Sinks and retires distrust.

The pressure rude, the touch severe,
Will raise within the mind
A nameless thrill, a secret fear,
A torture undefined.

Oh, you who are by nature form'd
Each thought refined to know I
Repress the word, the glance, that wakes
That trembling nerve to woe.

And be it still your joy to raise
The trembler from the shade,
To bind the broken, and to heal
The wound you never made.

When'er you see the feeling mind,
Oh, let this care begin;
And though the cell be ne'er so low,
Respect the guest within.

Lydia Huntley.

Selected.

THE SAVIOUR'S KNOWLEDGE.

"We are sure thou knowest all things."

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day and burdens of to-morrow,
Blessings implored, and sins to be confessed,
I come before thee at thy gracious word,
And lay them at thy feet; thou knowest Lord.

Thou knowest all the past, how long and blindly
On the dark mountain the lost sheep had strayed;
How the Good Shepherd followed, and how kindly
He bore it home, upon his shoulders laid
And healed the bleeding wounds, and soothed the pain,
And brought back life and hope and strength again.

Thou knowest all the present; each temptation,
Each toilsome duty, each forbidding fear;
All to myself assigned of tribulation,
Or to beloved ones, than self more dear,
All pensive memories, as I journey on,
Longing for vanished smiles and voices gone.

Thou knowest all the future; gleams of gladness,
By stormy clouds and darkness veiled;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last.
Oh, what could hope or confidence afford
To tread that path, but this, thou knowest Lord.

Thou knowest, not alone as God, all knowing;
As man, our mortal weakness thou hast proved;
On earth with purest sympathies o'flowing,
O Saviour, thou hast wept, and thou hast loved;
And love and sorrow will to thee may come,
And find a hiding-place, a rest, a bome.

Therefore I come, thy gentle call obeying,
And lay my sins and sorrows at thy feet,
On everlasting strength thy weakness trusting;
Clothed in thy robe of righteousness complete;
Thou risest and refreshed I leave thy throne,
And follow on to know as I am known."

How Paper Collars are Made.—A correspondent describes the process of making paper collars and cuffs at a factory in Biddeford, Maine. The paper from which they are formed comes in large sheets of the required thickness. Some forty of these sheets are placed one upon another, and then moved under the die, which cuts through the whole, giving the requisite shape of forty collars. The paper is moved under the die again, and forty more cut, and so on to the end. The button-holes are next made. Some half dozen collars are placed under the dies, and the three holes cut in each instantly. Next the collars are placed one at a time under a die or mold, which impresses the stitching upon them and marks the line by which the collar is to be turned or doubled. The collars are then doubled or turned over, one at a time by hand, run through a machine which presses them, and they are finished. They are then packed in boxes of ten each, and ten of these boxes put in a larger one, when they are ready for market. The cuffs are cut with dies after the same manner as the collars, the button-holes cut by similar method, then they are stitched, and then packed for market. Three styles of collars are made—plain, enamel, and linen surface—the paper being finished in a particular manner for each of these different styles. The average size of necks is 14½ inches. Some collars are made 16½ inches long; but most are sold of 14½ 14 and 15 inches. The present capacity of this manufactory is 25,000 collars a day, but with a new cutting machine nearly ready its capacity will be more than doubled. Most of the work is done by females. Twelve hands are now employed, but in the autumn double this number will be required.

Westtown Boarding School.

(Continued from page 149.)

"I dislike for young girls to fall into an admiration for personal appearance, fixing up apparel to suit their feelings—I desire that without discountenance an increase of it at that school; it grows out of the naughty ones setting themselves up, and all that cannot imitate pretty well every way and in every thing, they are pointed at and ridiculed. It is a disposition that will not bend to the cross in anything, and will not let others bend to it, not even though it is the great concern of caretakers and committee to have all in the simplicity, and instead of this to improve their minds and to seek to get wisdom. I do mourn over these things in young persons; it is so great a hindrance to a growth in grace; it keeps the heart hard and naughty so that good cannot enter: I see no way but to lie low and cry mightily for the deliverance of the children of this people, that their eyes may be opened to see the things which belong to their peace, and for strength to stand against wrong things; that so they may not be carried captive by their soul's enemy."

"The school feels near my best feelings, am always glad to hear of every comfortable thing relative to that concern; my best love to its helpers, every honest endeavor of theirs will be blessed sooner or later. * * * It was in the first out-set a religious concern for the guarded education of our youth; I have desired it might be carefully kept in view by the Yearly Meeting's committee, the superintendents, the teachers and the officers of the house. It is a great strength to be all united in furthering this concern."

"We received the account of the issue of the case of illness. My mind had been buoyed between hope and fear: deeply did I feel for all interested, the caretakers there and her dear friends. Close must the bereavement have proved, and

caused no doubt deep searching for the cause why she who so lately gladdened the eyes of parents, should leave the family circle, for such good reason as obtaining school learning miles from home, and almost immediately on tiring fall sick, and though no doubt anxiously watched over and faithfully cared for, should be called on to pay the debt of nature, and be moved to her ever-enduring home. Oh! as my soul, may the Lord so bless the dispensation all concerned, that it may help prepare for some final wearing out of the strength of the poor mortal bodies, and through the gracious interposition of the blessed Redeemer, qualify an entrance into the mansions of rest, where I humbly trust this dear child, through the ab means, is safely landed."

"I was glad to hear of your good meeting, the school: they are among the rich blessing our Heavenly Father to the poor and needy."

* * * My late visit has seemed to bring all care-worn folks near in feeling. There is not a way but to learn to bear burdens, and to lay down to the root of the matter, that you may understand how things really are; for this sometimes are not as they seem to be. I do believe that faithful honest labor in that concern will have its reward; while superficial work may be compared to the servant who wrapped talent in a napkin and buried it in the earth."

"The School Committee met to-day, many: That is an interesting concern, if managed will prove a blessing to our children. I look back with great comfort to the days when I was a child there."

"We have nearly gotten through with the present concerns of this 'Place'—a deeply interesting concern: I have been comforted in finding united labor for the right order and discipline in this large family, though vigilance in those immediately interested is indispensable to support. * * * I desire that that Institution may be rightly cherished and rightly kept; this is always my concern for it."

"Since writing the above we have breakfasted, and at the close a few verses [of scripture] read, as usual, by James Emilen at the head of a long table of solid Friends (among whom I am unworthy to be) but as this privilege has been given (not sought by myself) I accept it gratefully; and return to the reading, it has seemed good each time. James is a spiritual minded man, one who strives to live near the root of life in himself, so that his movements are not superficial."

"I wish our every-day walk may be so good as to encourage the good in our scholars, and them on in the best sense. I believe there was a time of more need of careful, conscientious teachers of children; there is such a mighty current of custom and fashion that many young females are much carried away with it, to the great loss of school studies, time spent in visiting one another and every new 'fashion' about personal appearance examined. School-keeps increases in 'importance' in my view, as I advance in life: teaching them to read, write and cypher, &c., &c., are good things, but various other pertinent lessons are, or ought to be, learned in school."

"Dear Friends,—To all the rightly exercised teachers and caretakers of the school at Westtown."

I feel concerned for the right setting in the present session, and would encourage you in great charge to endeavor to join hand and in laying hold on wrong things, such as are proper and suitable to be allowed at Westtown. You will have some women Friends with whom they will help, and it will be best to mention

on such things, one and all, that have crept in rough some of the girls, such as fanciful plaiting of the hair, combing and fixing each others hair; the 'head' and 'worsted work,' and whatever else may have felt to you a burden. Do, my friends, try to seek for the right way, from now to time to have wrong things stopped, or let them not long wear the appearance of a friends' school; and it would truly be a great grief to honest-hearted friends in our 'early evening and further too; yea verily, further too, any innocent children as regard these fashions come there, and in trying to be like others, they range very much. Do all you can now while the committee are with you, and during the season, as wrong things appear, at once call on the girls, and with the help of dear S. Passmore, in a proper manner have it put away, or given up; it will save much trouble, and the comfort you will have in this honest discharge of duty as faithful watchwomen over a very precious part of the Lord's heritage, will be a reward. These creeping things, fashions, unsuitable fashions, may indeed be compared to the 'foxes which spoil the tender vines.'

"My dear friend.—I have often returned to our conversation a little before I left thy room to set at home, where we were speaking of the 'fancy work' made by the girls at Westtown. The specimens thou showed me were moderate, though I thought it better to let them do it, than excite feelings, which did more harm than the 'little foxes.'

"I thought it over and over, and if I had written under the fresh feeling, it would have been better done. Thy view of the subject I appreciated, but have not been able to make it fit in with that restraint over inconsistencies which friends recommend.

"I would by no means lay rude hands on these (many would think) innocent pastimes, and quite feelings worse than the 'little foxes'; yet, as —, is there not a way to do right things, lightly; preserve the feeling and yet convince the judgment?

"Thou doubtless remembers the conversation; but it over, and please call to mind, that if the 'little foxes' are suffered to hurt the tender vines, there will be no fruit. I want us, in our different moments, and very especially at Westtown, not to get into an easy, clever, will to look at, way of doing; keeping alive something which ought to be, and the sooner the better for us, if prepared to see to it.

"The heads of our mothers in the Truth, are how laid low, who did faithfully stand against the easy fancy work at Westtown; that, I remember; and we yielded, no doubt for our good."

(To be continued.)

Queen Victoria's Plate.—A London paper says the plate at Windsor Castle, for the use of the Queen and the court weighs nearly thirty tons, and that its value may be roughly estimated at £3,000,000. It is secured in stone chambers with vaulted ceilings which form part of the original building and are supposed to be thoroughly proof against burglars. Among the plate is a dish of solid gold made by order of George IV. which is worth £8,000.

As certainly as your Master's love is in you, his work will be upon you; His objects will be yours, and also His divine burden; and sometimes that burden will be heavy. "Be of good cheer, hold fast that which ye have; let no man take your crown."

The Suez Canal.

It has been asserted of late that this canal was completed; this is not correct. A letter lately received here from the distinguished engineer of the canal, the founder and president of "The Universal Company," M. Ferdinand de Lesseps, states that "the activity of the operation on the whole line of the works from Port Said to Suez gives assurance that all will be completed by the first of October, 1869." In the *Evening Post* for February 15th, of the present year, we gave a sketch of the plan and history of the enterprise, and of the opening of the Fresh Water Canal from Cairo to Suez. It is the completion of this important branch and feeder, which supplies fresh water to the town of Suez and to the workmen on the line of the great future highway, which has been confounded with the completion of the highway itself.

The following statements concerning the work we find chiefly in the September number of the *Journal de l'Union des deux Mers*; they show the present condition and prospects of the canal. These statements accord with those made by M. de Lesseps in his annual report to the stockholders in August last, and with his more recent communications.

At the northern extremity or beginning of the canal, the works at the new harbor of Port Said, on the Mediterranean, are very far advanced. There are chiefly two jetties, two thousand five hundred metres in length, between which the canal will admit ships drawing six metres. The French metre is 39.37 inches. From Port Said south throughout to Suez, the breadth of the canal is to be increased from the original plan of sixty to one hundred metres—about three hundred and twenty-five feet. M. de Lesseps reports that the steam dredges employed along the line exercise a force equal to seventeen thousand horsepower, or to that of the whole French steam navy. They lift out eight hundred thousand cubic metres per month, and consume in the same time twelve thousand tons of fuel.

An immense improvement lately made in these dredges, is the addition of troughs, seventy metres, or nearly two hundred and thirty feet, in length. The sand and mud are lifted into the trough by the dredge, and then a stream of water driven upon them forces them, in a half fluid state, to the farther end of the trough, from which they fall at such a distance as to prevent inconvenient accumulations on the banks of the canal.

The outlay still necessary to complete the canal is now estimated at one hundred million francs. The original estimate, made in 1855 by the most distinguished engineers of Europe was two hundred million francs, or forty million of dollars. The changes of plan and the obstacles of delay, caused to a great extent by the determined hostility of the British government, have more than doubled that sum. But the revenues now expected from the sale of lands guaranteed to the company on the banks of the canal, promise in themselves to yield a value double or triple the whole capital expended.

The transit service for small vessels, which has been now fully organized, has already gained for the company, during the first six months of the year 1867, the sum of 521,381 francs, or about \$104,275. These transports have carried across the isthmus 9,506 tons of merchandise and 20,132 travellers. This tonnage is rapidly increasing. Before July it was never less than 1,200 per month; but during the first ten days of July alone it amounted to 780 tons.

Curiously enough, the English, who have long

opposed the canal, are now the first to make use of it for war purposes. On the 30th of July inquiries were made at Paris, on account of the British government, at what price per head a thousand cattle could be taken across the isthmus by the light transports which now go through the narrow channel, and how many tons of merchandise per day the company could transport. In reply the charges named were twenty-seven francs per head for cattle and twenty-five francs per ton for merchandise. Very large supplies are expected to be shipped on account of the British government for the Abyssinian expedition. The Peninsular and Oriental Steamship Company have also entered into negotiations with the canal company for transportation.

In 1857, when Lord Palmerston was asked in the House of Commons whether the British government would use its influence at Constantinople in favor of the canal, he replied: "Her Majesty's government certainly cannot do so, because for the last fifteen years they have used all the influence they possessed at Constantinople and in Egypt to prevent the scheme from being carried into execution. It is a scheme hostile to the interests of this country, and to its standing policy in regard to the connection of Egypt with Turkey. The obvious political tendency is to render more easy the separation of Egypt from Turkey. It is also founded on speculations with regard to easier access to our Indian possessions."

In the same spirit he represented to the Turkish government that the construction of the canal "would place between Egypt and Syria a political barrier thrown up by foreigners, who would soon occupy the isthmus between the Mediterranean and the Red Sea; and hence questions of an embarrassing and dangerous nature would arise between the government of these foreigners and the Porte." The great railroad engineer Stephenson also opposed the work in his place in the House of Commons.

The English government indeed effected a suspension of the work in 1863, by persuading the Sultan, as suzerain, to refuse his sanction to the concession granted by the Pacha, unless the forced labor of the one hundred thousand fellahs were discontinued, the canal declared neutral, and the sovereign rights of the company abandoned in regard to the lands on the banks of the fresh water canal from Cairo to Suez. But this stoppage was eventually productive of great good by causing the introduction of the powerful steam dredges now used.—*E. Post.*

For "The Friend."

"Dearly beloved and longed for in the Lord," is a language which is felt very truthfully to arise toward the dear young people in our Society. Those to whom we should look for a succession of helpers and standard-bearers, in that noble cause which can engage our attention in this pilgrimage journey of life.

It is a source of much satisfaction, and even rejoicing, that the Lord is not only laying His hand upon one here and another there, but that not a few, it is believed, through His ever-present almighty power and love, are bowing in sweet contrition of soul to His yoke, and yielding themselves to the discipline of the cross of their dear Redeemer. These if faithful,—and may nothing ever be permitted to frustrate the work begun, or mar the vessel designed to become meet for the inscription of "Holiness unto the Lord"—these will become more and more crucified to the world, and, happy experience! know the world crucified unto them; and, as they continue patient under every turning and overturning of the Preparing

Hand upon them, will be fitted for usefulness, and called to fill honorable positions in the church of Christ. So that, serving their generation according to the will of God, they shall, through mercy, be enabled to effectually turn the battle to the gate; and finally to receive the end of their faith, even the salvation of their immortal souls.

By such, the following letter of William Lewis, written the early part of this century, will, it is believed, be read with interest and encouragement.

"To the daughter of an intimate friend, in her last illness.

'Very pleasant hast thou been to me,' said one in ancient times, concerning a much loved friend, between whom and himself, a recent and final separation had (in unerring wisdom) been permitted.)

May I not adopt similar language in addressing thee, my dear young friend, under the recollection of feelings excited in past intercourse; and say, pleasant, interestingly pleasant, hast thou been to my heart on several accounts. Whilst viewing thee, things past and present have been blended in my mind with impressive force, and as it has thus been, strange would it be, if *under present circumstances*, all within me capable of affectionate interest, were not awakened into deep and lively solicitude on thy account; which overlooking all that is limited by time, extends to the highest concerns, and embraces the solemnly pleasing contemplation of thy relationship to an heavenly Father, and birth-right in Christ Jesus (our common salvation) to his glorious and eternal kingdom. It would be strange, indeed, my dear friend, could I *now* be so indifferent respecting these thy great interests, as wholly to withhold the mention of them to thee in some manner; and now, whilst they are full in my view, with all the love my soul is enabled to feel, I beseech thee, let them be not only thy *chief* but *sole* concern—labor to introvert thy mind into such deep and solemn contemplation on them, as to swallow up all that is of an inferior nature; in which exercise (faithfully and patiently maintained) thy holy Redeemer, the light of all mankind, will not only discover to thee in what thy alienation from the divine nature consists, as a child of the 'first Adam;' but will also kindle in the ground of thy heart, fervent and availing supplications for restoration in him 'the second Adam,' by the *effectual working of his power*, as a 'quickening spirit,' creating in thee a 'new heart and a new spirit,' according to his promise, in adorable mercy, to all who truly humble their souls before him, and who, for his sake, renounce all that is earthly and creaturely. Oh how great the work! even for those whose first pursuits have not been of a gross kind, but whom, the soft and seemingly refined creaturely attractions have drawn and held fast. I wish it to appear so to thee, dear child! not to create dismay, but to make way for a conviction of the necessity of divine almighty assistance for its completion; that in this view of it, thou mayst turn to the Lord alone for help, and neither lean upon thine own understanding, nor on that of any other creature. Oh take heed of looking *without thee*! much danger is in it; neither let any person or thing engage much of thy precious time and attention; but when necessarily relaxed from deep exercise, peruse the Holy Scriptures; thy holy Redeemer's doctrines and commands will illuminate thy judgment; the precious promises contained in the prophets will cheer thy hopes; and the holy breathings of the Lord's servants in former times (particularly those of the 'sweet Psalmist' of Israel) will open to thy view the state

of mind into which *real religion introduceth*, and *what thou art called to aspire after*. There happens, I believe, a season to all the Lord's seeking children, when even things lawful, are far, very far from being expedient; happy then are they who, fully obeying their Master's call, whether to come up to Tabor's mount or to watch with him in Gethsemane's garden, escape the rebuke of 'Sleepest thou?' 'Couldst thou not watch with me one hour?' avoiding also the danger of falling into similar unfaithfulness to that of him who was brought even to 'weep bitterly.'

That thou mayest be of these obedient few, hath been and still is, my wish and desire, and in conformity thereto, some caution has appeared proper, in taking up any of thy precious moments personally, endeavoring to do as I have found it profitable to be done unto when under bodily afflictions, even to be left alone, to turn my face to the wall, and to pray to the Lord of mercy for his *all-sustaining help and comfort*.

Thus much then, and no further, in this way, except to assure thee, sweet offspring of my beloved friend! that with all the ardor my heart is capable of feeling, I pray for thy experiencing such purification in the present furnace of trial, as it is graciously designed to effect, that when unerring wisdom shall see meet to bring thee up therefrom, thy soul may be 'clothed in white raiment,' and thou be joined to the 'pure in heart' who 'see God.'

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 161.)

"Eighth mo. 28th, 1836. * * * It is truly cordial to feel that in the dreary waste of existence, there are those who are not ashamed to acknowledge, and evidence by conduct, that there is a *restraining principle to which our wills must bow*. That the opinion of the world is not to decide our course of conduct; and whether we obtain its smile or its frown, *our line of duty is the same*. I often lament in myself the proneness to conform to its maxims; and sigh for a place of utter seclusion, where its opinions would be uncared for and forgotten. There certainly can be no advancement in the path of self-denial while so much lukewarmness towards better things, and such a propensity for fleshly ease and shrinking from the cross, mark my conduct and feelings. They are sources of unceasing regret to me; and when I remember my unfaithfulness when strength to combat was signally evident, I scarcely dare hope I shall ever now obtain the mastery over my besetting sins, or hold the Truth other than in the mixture."

"My path is, and has been for many months past, dark and obscure; scarcely one ray of holy light has illumined it; and forbidden as I have felt myself to seek consolation in inferior sources, I have passed wearily on. But my heart freely acknowledges its justness. If sensible objects were allowed to be a source of constant relief, our hearts would centre in them; and the prime Source of consolation would be neglected and forgotten. Thou wouldst wonder at my insensibility were I to tell thee how cold and indifferent I feel, even when surrounded by those whose company used to be the most exciting circumstance; and I often conclude myself *most solitary* when thus associated. But why do I tell thee this. It seems almost an unreal picture, that I scarcely whisper to myself; and I don't know but a little pride prompts me to conceal my poverty, and in my every day conduct induces the smile of complacency, and the apparent interest in trifling subjects, lest the true state of my heart should be discovered."

"Thou tellest me the enemy is still busy, showing himself in his true character—a liar from the beginning." But thou hast certainly an omnipresent Helper, who can effectually lift thee standard against such an insinuation as thou mentionest. What abundant evidence has been granted thee that He who regardeth His children will be the most compassionate eye has manifested Himself for thy help: that He hath shown thee 'the path which no fowl knoweth, and which the vulture's eye hath not seen,' and has made thee know, that if thou abide faithful to His requirements, He will lead thee safely through this wide world, and in His own time take thee to Himself. Is not this enough to incite us to the most scrupulous care, lest we miss 'so great salvation' as become outcasts from the presence of Him, *what to know is life?* I have of late often meditated upon the eternity to which we are all fast hastening, and endeavored to weigh the awful import of the words 'ever and ever,' as connected with our abidance in the unseen world. When we can however feebly, realize the truth of certain retribution beyond the grave, it has a tendency to show in a true light the vanity of all this world can offer us, and the unspeakable importance of securing an interest in Him who has promised to be our guide even unto death."

"I was not disappointed to hear the account respecting —. How sorrowful that she is misled: it is to me an affecting instance of the weakness and fallibility of our natures. Oh that the furnace could be long enough endured to destroy the part appointed to death, that so many failures might be avoided in those who were perhaps designated as leaders to the people. The state of our Society really calls for mourning from the sufficiently alive to feel, and to know it as it is. The inroads of the grand adversary are sorrowfully evident, not only alluring the young an inexperienced from the path of safety, but even drawing down to the earth and fixing there, those of the priesthood. How applicable now the caution, 'cease ye from man;' for even those who we might have looked to as beacons and warnings, seem to have scarcely strength enough to stand."

"Tenth mo., 25th, 1836. * * * Ties that bind together the human family are certainly most amiable, when exercised under proper regulations. All that have in view the one grand object, and regard the intelligent creatures that people this vast ball, as alike objects of the regard and love of the Creator of all things cannot but bear upon their hearts the kindred recollection, these too are brethren. These, with myself, have talents committed to them, upon a right occupancy of which depends their everlasting well-being; and can I behold one of the listless and unconcerned, without feeling the mo anxious wish to awaken them to a sense of the danger; and point out to them the inevitable consequence of persisting in the neglect of the soul's best interests? Thus the ties of tender feeling binds us to our kind, and the higher claim each can have upon the other, is that we have *one Father*. All have not the same claims upon our affections; but upon that charity that 'suffereth long and is kind,' that looks with the eye of compassion on the frailties of another, prompts the sigh of pity, rather than the harsh voice of censure, all ought to draw faithfully a largely. Could we but persuade ourselves how little we know the motive that prompts the devotee are liable to condemn, it would certainly teach us to judge cautiously, if we dared judge at all and I think if we were but sufficiently acquainted with our own hearts, and seeking there the fau

and weaknesses that are so continually preying upon them, we should be more inclined to combat faithfully with the traitors within, than to be prostrating the business of Him who has said 'I will recompense.' How much a deeper indwelling of the Spirit of Truth is wanting among us, how many are the waste places of our Zion, and how little the prospect of a faithful succession of workers in the church. 'The ways of Zion do mourn, because so few come to her solemn feasts;' and must these desolations continue? Are there none to stand in the breach lest this favored people be destroyed? My hopes are firm, that notwithstanding the declensions and divisions that by occur among us, there will still be left 'a chosen generation.' Principles purely Quakerian, I believe, yet upheld in their primitive integrity, by those not ashamed of the scoff of the world, or the worldling's sneer. But it is as true now as when the lip of Truth declared it, that flesh and blood cannot inherit the kingdom: we must not expect to retain our natural, selfish will; 'old things must be done away' before we can be created new creatures in Christ Jesus. The natural man knoweth not the things of the spirit of God; and 'tis only as we become subdued to the powerful operations thereof, we can come to know the utter depravity that reigns within us, and can learn availingly to submit as little children, so that the good work can be effectually carried on, and we brought to see that our own efforts can avail nothing in so holy a cause."

(To be continued.)

Punctuality.—Method is the very hinge of business, and there is no method without punctuality. We want of it not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important as it gains time. It is like putting things in a box, a good packer will get away as much as a bad one. The exactness of it and which it produces is another advantage of punctuality. A disorderly man is always in a hurry, he has no time to speak with you, because he is going elsewhere; and when he gets there he is too late for his business, or he must hurry away to another before he can finish it. It was the maxim of the Duke of Newcastle, I do not do a thing at a time.—*Bright Workman.*

A Call to the Gallies.—"Let not the sun go down on thy wrath," says the Spirit; but much more does it in substance say, Let not the sun go down on thy indifference. "I would ye were often cold or hot," writes the disciple whom Jesus loved, and we are elsewhere in the volume recorded inspiration authorized to "be angry at sin not," but nowhere to be indifferent and sin not."

Christian courage is unflinching, and outspoken as unresenting.

THE FRIEND.

FIRST MONTH 11, 1868.

One number of "The Friend" has been prepared to its readers since the old year departed, and a new one has been ushered in. Without attaching undue importance to days and times, and an event is well calculated to invite to serious reflection every one impressed with a sense of the value of time, the purpose for which it is used out, moment by moment, to the living, and the rapidity with which it hasteth away.

The mind almost intuitively reverts to the more important events retained in the memory, mark-

ing for it most deeply the flight of that measure of life now finished and gone beyond recall. Our success or failure in the plans laid or the business pursued for providing things honest in the sight of all men; the loss of dear relatives or friends on whom we were accustomed to depend for counsel and aid, or from whom we derived a large measure of enjoyment; the consciousness of a due appreciation or the thoughtless reception of the manifold blessings daily bestowed; and above all, the progress made in the great work of salvation; each and all press for attention and may well be entertained for profitable reflection, stimulating to heartfelt gratitude for mercies past, and a righteous resolution to attend more freely and fully to the coming calls of duty, and to render more fitting returns for the continued undeserved benefactions of a long-suffering Creator; whether manifested in the gift of grace or gifts of material good. Generally we are more disposed to dwell on the good we may have lost, or striven for unavailingly, rather than to number the blessings we must acknowledge are still vouchsafed, and thus we allow our musings to take a direction more productive of gloom, if not of despondency, than provocative to love and good works.

In this periodical review, it may perhaps be good for all, but more especially for those who have reached or passed the meridian of life, to recall the associates of their youth or early manhood, and see how few who started with them on the journey of life, are still treading its devious paths. It may be the associates, beyond their circle of family relationship were comparatively few, and they loosely held and lightly cast off, but we apprehend there are not many who make the survey but must be startled by finding how small is the number left, of those with whom they were in some way connected, at the opening of their busy career; and though those who have been called away may not have exercised much influence for good, either by precept or example, on our course of life, yet their shortened probation should speak to us effectually to hasten our own preparation for the same undeniable messenger.

If thus in the wider relations of life, we are brought to appreciate the uncertainty of time, and how tottering and insecure are man's most firmly erected fabrics of temporal happiness, the retrospect takes a much stronger hold of the feelings should death have invaded our own domestic circle, and severed the tenderest though strongest ties of long cherished affection. Especially is this the case if he has removed the honored centre around which a loving family revolved in peaceful life, shining with the light of christian graces. Oh! then how may the softened heart, while it lingers with fond fellowship on the treasured memories of the past, recall the omissions of acknowledged duty, and the failures of even unfeigned affection—made heavier by the sad thought that regret and resolve are now unavailing to prove the depth of our reverential love for the departed—and how does the voice that issued from the lips now closed forever, sound in the mental ear, restoring the lessons of wisdom committed in former days to our keeping, but, alas! too often overlooked or forgotten; but which now we may resolve to apply to the future realities of life.

Where the advent of a new year leads to reflections analogous to these, both heart and spirit may derive benefit from conversing in thought on our relationship with the unseen world, and the necessity for uninterrupted religious culture, which are naturally connected with anticipations of, and resolutions for the future. As religious culture is greatly influenced by our intimate companions and our social relations, so it is hardly less affected

by our connection with and sincere interest in the religious Society to which we belong. Man without true religion is the creature of circumstances, but if he has bought "the pearl of great price," though he may feel the force of his surroundings, he has that which can raise him above their opposition and free him from their control.

Unless governed by the unalterable principles of Truth, our impressions and opinions will become subservient to the impulse of feeling, and thus we may habitually embrace things as being most conducive to our best interests, merely because they are agreeable to our inclinations. It is therefore a matter of great importance to appreciate fully the value of our religious profession, and also the advantages conferred by the associations it brings with it; for if the heart is cold, or indifferent to the religion we profess, our connection with those who really love and live up to it, will not be cordial and co-operative, and we will be at all times exposed to the danger of heart-burnings and alienations, which lead to estrangement and separation.

Men educated in the tenets of a religious society, or having embraced them from a belief in their truth, may, in the progress of spiritual enlightenment, see beyond its imperfect attainments, and be introduced into a higher and purer realization of Christianity; when, they may rightly leave the former for another denomination more congenial with their clearer views. But where any, from a boasted attainment of high toned charity, and freedom from what they are pleased to call sectarianism, affect to discard special attachment to the religious society with which they are connected, and to embrace with equal warmth the members of other denominations, it will be found, almost universally, to result from something wrong in their christian character, justly exciting distrust of soundness in faith or in the capacity to estimate correctly its operation and its fruits. Strong preferences for one's own religious society is no more incompatible with christian good will towards others, than is the concentrated love for one's own household inimical to a diffused interest for the whole human family.

If then we are firmly and intelligently united with the principles of the body with which we voluntarily remain connected, and have a just appreciation of the strength and help received from hearty and continuous association with others bound to those principles equally with ourselves, we will be sensitively alive to any innovations on the common faith, not only because we prefer what we believe to be the truth, to error, but lest they dissolve the bond which holds us one to another, and thus deprive us of the sympathy and aid, which, in meeting the trials of life, we have felt we so greatly need. Hence it will be felt important to guard against allowing a spirit of levity or recklessness to prompt us to censorious criticism, or to disregard even those things that may be considered as the exterior and lesser points of our christian profession; lest fault-finding may be converted into antagonism, and, while flattering ourselves with exercising a more enlightened and independent judgment, we find we have been betrayed almost insensibly into "all uncharitableness," and opposition to those not prepared to adopt our views, and with whom it may have been our desire in former time, to be united in the unity of the Spirit.

Observation, we think, might convince every unprejudiced mind, that, in the society of Friends, attempts at change in faith or practices, much more frequently originate from exterior influences than from conscientious convictions of duty; and that, supposing those things sought to be altered

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For "The Friend."
Articles from the Unpublished Letters and
Journal of a Deceased Minister.

(Continued from page 185.)

Eleventh mo. 30th, 1836. We have many exemplifications of an assertion of Him who dwells in the human heart in all its transformations: the light that is in these become darkness how it is that darkness." But may we, instead of looking too much at the conduct of others, double watch on our own hearts. The same subtle by that *has* drawn, and is drawing multitudes by the by-ways and crooked paths of an empty passion, is ever on the alert. His baits are easily spread, and there is always danger, unless steadily heed the commandment, "Watch and abide." We may see, and must lament the proneness of our erring natures to be drawn into evil; but I think there is greater safety in guarding our own hearts than in searching out the depth of evil that is concealed in the breast of another. "In the light there is safety," is often a healthful watchword; and at such a time as this when so many perilous circumstances call forth our interest, our doubts and our fears, solemn introversion may prove to us from many things that would only tend to scatter our thoughts from the stronghold of truth.

To date. * * * "Thou knowest in 'silence enjoy advantage,' and I doubt not thou many times feels it more conducive to healthful placidity, than association with indiscriminate visitors. 'Tis there may be danger of the mind's preying much upon itself—too prone to dwell upon its own weaknesses, and to indulge those discouraging reasonings which the enemy of all good is sometimes permitted to pour in as a flood. But little faith can be laid hold of, and the mind tends to resist him, by casting all the care upon the Arm which is able to save, the spiritual eyes sometimes more effectually open to see his delusions; when doubts, fears, and discouragements assail with an almost overwhelming force, the assurance 'He is able to save to the very uttermost,' becomes the mind as an anchor, and when looked upon cherished, may become our almost habitual strength. It is only as we resist these accusations of the grand enemy that his hold becomes weaker. 'Tis his pride to throw before us our easily pardoning sins, and to work upon our feeble reasonings to estimation that they have become too firmly

fixed for dislodgment, and that our firmest efforts never will effect our union with Purity and Truth; and 'tis very true our unassisted endeavors never can cleanse the mind from its bias to evil. And the merciful Being whom we serve, never has told us, that the strength and might are our own. He knows us altogether as we are, and has declared that 'without me ye can do nothing.' He requires of us simple and childlike obedience, and as we make it our care to submit in all things, 'He who sits as a refiner and purifier of silver' will evidence that His work in the human heart can be effectual, not only to cleansing from every distrust in His will, power, and might, but to make that heart a fit dwelling-place for the Spirit of Truth. I cannot but believe it is safer to urge our confidence in the Lord, who remains to be the 'strength of His people,' than to reason with these discouraging prospects that often cloud the mind: not that we are to look for a lengthened exemption from suffering; for the experienced apostle tells us he takes pleasure in infirmities, 'for when I am weak,' he remarks, 'then am I strong.' And a greater than he tells us, 'In the world ye shall have tribulations;' but what I mean is, that when we are tempted to doubt every thing, and believe we have made, or are making, no advancement in the way to the kingdom, it is best so far as we can, to rely in humble confidence upon a Saviour's love, and believe His power is as effectual as ever it is 'to bind up the broken-hearted, to preach deliverance to the captive,' and in the right time to loosen the prisoners and enable them to ascribe to His holy and glorious Name, thanksgiving, and high renown. Have we not cause to magnify that Love, which we cannot deny, has, in measure, staved in our view the alluring and specious promises of this world? 'Tis to me sometimes a source of unlimited admiration, that I should have been at all cared for; and most humbling is the reflection that I have so poorly co-operated with the designs of Infinite Wisdom. Love unbounded, unfathomable, must have been the Source of so many blessings, and however unable to estimate or appreciate it, feelings that words cannot express, must often swell the grateful heart, while the aspiration arises for ability to serve more faithfully and effectually the Fountain of every blessing."

"2d mo. 1837. * * * It is certainly desirable every member of our Society, should have some knowledge of the truths we hold; and although a research must lead to the perusal of writings lacking the polish of style and harmony of numbers that characterize modern productions, still, I cannot but think, the unadorned page, and simple phraseology, pointing to much good sense, sound reasoning, and genuine gospel faith and practice, must convince every unbiased reader, that the principles they contended for were pure. And now, when those principles are assailed on every hand, and denied as being obligatory in these days of advanced christian experience, those among us who value them according to their worth, and advocate them as worthy the assent of the successors of the wise and good, cannot but feel interested in their promulgation, and desire that more may

be willing to see and learn for themselves, that Quakerism, such as it was at the first, is unsullied christianity."

"You, of course, witnessed the beautiful auroral phenomena a few nights since: we observed it throughout the course of the evening increasing and waning in brilliancy; but a few minutes after ten was the most interesting period. The deep rose color first appeared in isolated streaks, and gradually diffused itself over the whole surface of the heavens, tinging the snow with a hue delicately resembling the bright arch above. It was singularly calculated to attract the admiring gaze; but I think not at all equal to the meteoric display some of us witnessed some years since." [On the morning of the thirteenth of Eleventh month, 1833.]

"3d mo. 22d, 1837. It occurred to me this morning, the necessity or desirableness of attaining a state of mind, so submissively corresponding with the will of Him who disposes events according to His pleasure, that we might accept His providences with perfect resignation, under the belief that they are righteous, and designed for some good end; and I firmly believe such a state of mind is the prerogative of the devoted christian. The tear of sorrow may course the cheek, and the sigh relieve a breast laboring under complicated discouragements; but these the weaknesses of our nature prompt; and they are often the overflowings of a full and feeling heart; but they contain no shadow of a murmur at the events a kind Father may direct, or permit to prove the constancy and depth of our love. Various are the ways of His working to teach us, what we must leave if we fulfil the ends of our existence; and many an humbled heart can acknowledge, when recurring to the onward trials, or inward besetments that have attended their path, that not one too much pang have been inflicted, nor one drop too much of the wormwood and the gall been infused into their cup. Love, divine love, is felt to be a source whence these tribulations spring, and we may trace throughout the long period of discipline to which we may be subjected, a motive tending to the same point; the salvation of our immortal souls. How gladdening then may be the reflection, that whatever our situation in life; however oppressed, or destitute, or burdened we may feel ourselves to be, if the fault is not our own, the path is still open before us: 'The Creator of all things,' may still be our friend; and if 'God be for us' what matter who or what is against us. We then have an unfailing source of comfort and consolation within, and however bitterly the storms of life may assail our little bark, still the anchor is sure. Winds and waves must beat in vain against it, because the promise is to the true disciple, 'Lo I am with you always, even unto the end of the world.' Tribulations await us here: they are part of our inheritance in this life, and the most favored must share them, but they are comparatively only 'for a moment,' and in the power of God we are engaged to set up our banners, will, according to the apostle, 'Work out for us a far more exceeding and eternal weight of glory.'

"We are sorry to hear of —'s increasing in-

disposition. 'Tis painful; you must feel it so; to witness a prop you are clinging too, gradually loosening its hold on earth; but our dependencies here are uncertain. Decay is deeply inscribed upon everything visible."

(To be continued.)

Sticklebacks and Their Nests.

The genus *Cottoida* (fish having mailed cheeks) has a great many representatives, common on Vancouver Island and the British Columbian coasts. The least of the family, the stickleback, is so singularly different from most other fishes in its habits, as to merit the first consideration.

In the months of July and August it would be difficult to find a stream, large or small, swift or slow, lake, pool, or muddy estuary, east and west of the Cascade Mountains, that has not in it immense shoals of that most irritable and pugnacious little fish the stickleback.

This pugnacity arises from intense parental affection: a love of offspring, scarcely having a parallel in the living world, prompting him to risk his life, and spend a great deal of his time in constantly-recurring paroxysms of fury and sanguinary conflicts, in which it often happens that one or more of the combatants gets ripped open or mortally stabbed with the formidable spines arming the back. Skill in stickleback battles appears to consist in rapidly diving under an adversary, then as suddenly rising, and driving the spines into his sides and stomach. The little furies swim round and round, their noses tightly jammed together; but the moment one gets his nose the least bit under that of his foe, then he pries his fins with all his might, and forcing himself beneath, does his best to drive in his spear, if the other be not quick enough to dart upwards and escape the thrust; thus squaring they fight round after round until the death or flight of one ends the combat.

I have often, when tired, lain down on the bank of a stream, beneath the friendly shade of some leafy tree, and gazing into its depths watched the sticklebacks either guarding their nests already built, or busy in their construction. The site is generally amongst the stems of aquatic plants, where the water always flows, but not too swiftly. He first begins by carrying small bits of green material, which he nips off the stalks, and tugs from out the bottom and sides of the banks; these he attaches by some glutinous material, that he clearly has the power of secreting, to the different stems destined as pillars for his building. During this operation he swims against the work already done, splashes about, and seems to test its durability and strength; rubs himself against the tiny kind of platform, scrapes the slimy mucus from his sides, to mix with and act as mortar for his vegetable bricks. Then he thrusts his nose into the sand at the bottom, and bringing a mouthful scatters it over the foundation; this is repeated until enough has been thrown on to weight the slender fabric down, and give it substance and stability. Then more twists, turns, and splashes, to test the firm adherence of all the materials that are intended to constitute the foundation of the house, that has yet to be erected on it. The nest or nursery, when completed, is a hollow, somewhat rounded, barrel-shaped structure, worked together much in the same way as the platform fastened to the water-plants; the whole firmly glued together by the viscous secretion scraped off the body. The inside is made as smooth as possible, by a kind of plastering system; the little architect continually goes in, then turning round and round, works the mucus from his body on to the inner sides of the nest, where it hardens

like a tough varnish. There are two apertures, smooth and symmetrical as the hole leading into a wren's nest, and not unlike it.

All this laborious work is done entirely by the male fish, and when the nest is completed and the eggs deposited in it, he keeps guard over it for six weeks (and sometimes a few days more). Enemies of all sorts, even the females of his own species, having a weakness for new-laid eggs, hover round his brimming nest, and battles are of hourly occurrence; for he defies them all, even to predatory water-beetles, that, despite their horny armor, often get a fatal lance-wound from the furious fish. Then he has to turn the eggs, and expose the under ones to the running water; and even when the progeny make their appearance, his domestic duties are far from ended, for it is said (although I have never seen him do it,) "When one of the young fish shows any disposition to wander from the nest, he darts after it, seizes it in his mouth, and brings it back again."

There are three species that come into the freshwaters of British Columbia, to nest and to hatch their young. Of these the tiny stickleback, though smaller in size than his brethren, is vastly more abundant. Sir J. Richardson speaks of it "as being common in the Saskatchewan, ranging as far north as the 65th parallel." So abundant are they in the lakes and pools about Cumberland House, east of the Rocky Mountains, that sled-loads are dipped out with wooden bowls, and used for feeding the dogs. I have seen cartloads of these tiny fish in a single pool, left by the receding waters after the summer floods, on the Sumass prairie and banks of the Chilukweyuk river. As the water rapidly evaporated, the miserable captives huddled closer and closer together, starving with hunger and panting for air, but without the remotest chance of escape. The sticklebacks die and decompose, or yield banquets to the bears, weasels, birds, and beetles; the pool dries, and in a few weeks not a trace or record remains of the dead host of fishes. In the smaller streams, a bowl dipped into the water where the sticklebacks were thickest, could be readily filled with fish.—*The Naturalist in British Columbia.*

Westtown Boarding School.

(Continued from page 157.)

The following letter was addressed to one on entering as a teacher at Westtown.

"In thinking of thee and thy prospects during the wakeful hours of the night, it seemed to me it might be allowable and perhaps more than allowable, to encourage thee to 'put on strength in the name of the Lord.' Thou art no doubt very sensible of the need of this in so great an undertaking, but it may be that the enemy may take advantage of times of poverty unduly to cast down and discourage; and although I think it is wisely ordered that our salvation should be wrought out 'with fear and trembling,' yet if we hold fast our hope and confidence firm unto the end, we shall experience a change of dispensation, and know of a truth the 'work of righteousness is peace, and the effect of righteousness quietness and assurance for ever.' I do not anticipate that thou wilt be exempt from pretty heavy burdens, inwardly and outwardly, such as will very properly lead thee often into thy closet to seek for a renewal of strength, yet I trust thou wilt also, both for thy own sake and that of others, be enabled, after such seasons to 'wash and anoint,' and endeavor both to be, and to appear as cheerful as an innocent gravity will allow. If thou should yield to undue discouragement, the enemy may then rob thee of that secret 'word in season' which will never be withheld at the needful time to such as

hope and wait for it. Therefore I would do to strengthen the weak hands and confirm feeble knees; say to them that are of a fear heart, Be strong; fear not," &c. * *

"I dare say there are many trials, peculiar to position at the school, but I have also had reason to think there was much to be thankful for being placed in a situation wherein we can see the good cause in our outward vocation, but lie in it to flatter and nourish selfish feelings, an constant opportunity to do a little good, if it only by diffusing the salutary influence of a example,—a devout and prayerful spirit,—affectionate interest in the best welfare of the friends 'laubs' entrusted to your care."

"I am not surprised to find thou felt so much for that dear child, I felt as though I would gladly take her in and give her a home amongst eternal Friends; but had my doubts about a situation being really bettered, in best things, being here. I felt about her much as thou hast expressed; as though the good Hand was leading her about and instructing her, and I thought very possible it might be best that she should main under the same special care, until the way opened with clearness for her to leave. I knowledge that the thought of her going to Westtown and being under the tender care and not of some of the Friends who reside there, and who visit it occasionally, did feel pleasant: I remembered what a most agreeable asylum Westtown became to my dear companion, when under great affliction and bereavement, and such I know has been to others beside her. It is a place where one may profitably enter as a teacher and school at the same time. Didst thou say any thing —, to encourage her remaining as she is, the right time is seen for her release: 'He believeth maketh not haste;' she may have important service in that land of captivity: 'I reward is with Him and his work before Him.' A succession of fruitful seasons may follow years of patience and hope."

"Full well I know how hard it is under pressure of bodily infirmity, still to feel a weight of responsibility resting upon the mind, without easy to put away. I fully believe divine compassion regards thee; thy sighs and thy tears even thy physical ailments are not unnoticed that I crave that thy strength may be renewed and revived by a sense of His mercy, and that thou mayest hold up thy head in hope. We said to be 'saved by hope,' and let us not suffer the enemy to rob us of this precious anchor to tossed and tribulated mind. * * *

"To 'know how to abound' as well as 'how to sow want,' I have often thought must be amongst the highest of christian attainments. To suffer with patient submission, and let it 'have its perfect work' in 'strengthening, establishing, and abiding' us, and to 'abound' with trembling humility, lest the enemy should insinuate some of his flattering delusions, and tempt us to think now all is safe—we shall never be moved, &c.; blessed is that which endureth temptations such as these and many, many others, for 'when he is tried he shall receive the crown of life.' 'The thing concerning me have an end,' said the dear Master, and we are not to suppose that 'the rod of the wicked shall always rest upon the lot of the righteous,' but that he shall in due time know his enemies to be subdued under him, and the cry of victory—the mark of holiness, placed upon his head. * * *

"We have heard of your recent trials at W. and have thought much about you. All our afflictions be thoroughly sanctified to us all, is the sincere desire of thy affectionate friend."

I hope I shall always feel a lively interest in welfare of those who have given up the world are endeavoring to tread the self-denying path. There is no doubt thy situation has its peculiarities; but it also has its peculiar advantages: one that thy field of labor leaves but little opportunity for spending time uselessly, and another that the tender objects of care are of that age that resolutions made now may be hoped to be durable. I would like to visit you more frequently than I can; but I cannot feel like doing any good by going more than I may be yielded too much to disarrangement. I have often felt for your young assistants, who have been willing to give up such valuable home-forts, and devote themselves to the service of society,—hope I may say, to the service of God.

Often do I remember the lively interest thy dear mother retained in thee till the last of her life, and if she was denied of the opportunity of doing much, the will no doubt accepted. I think the mantle of spirit has fallen upon some of her children, though she had the opportunity of laboring in the she felt so much concerned about."

It is often a comfort to me to think of thy fill the position thou dost, though thy constitution is feeble, yet it is not upon our own strength have to rely. He who said, 'I profess unto I die daily,' said also, 'I can do all things through Christ who strengtheneth me.' A deep sense of our own weakness is entirely consistent with a lively faith in divine help and power. I have no doubt thou hast mercifully excused—and more of this experience is what I need, and need to abide under.

I have been sorry to learn from one of the others, that the boys school is more unsettled than usual. Oh! for something to reach and subvert the untoward spirit of our too thoughtless youth! how sad to think of such liberality, such common favors of many kinds being bestowed upon our children, and they not appreciating them. I feel as me as though it was time to pray for them as with the heart of one man."

(To be continued.)

Story about Early Rising.—In the "Life of Josiah Quincy" is the following story of a passed by Judge Story on two of his friends related to the habit of early rising:

I have related, in telling my father's doings as a resident, how he never failed to set the sleepy ones an example of rigid punctuality at morning-chapel. He deserves the less credit for this, however, in that he had contracted, many years before, the habit of rising every morning before winter and summer, at four o'clock, so that he had been long astir before the prayer-bell rung its unwelcome summons. This excess in early hours, however, like every other excess, brought its penalty along with it. Nature would not be cheated of her dues, and if they were not paid in season she would exact them out of season. Accordingly, my father was sure to drop asleep, wherever he might be, when his mind was not actively occupied; sometimes, even in company, if the conversation was not especially arduous, and always as soon as he took his seat in his gig, or 'sulky,' in which he used to drive himself to town. It was good luck and the good nature of his horses that carried him safe through for so many years.

One day John Quincy Adams, who was added to the same temperate early rising, with all the same consequences, was visiting my father, who invited him to go into Judge Story's study-room and hear his lecture to his law class. Judge Story did not accept the philosophy

of his two friends in this particular, and would insist that it was a more excellent way to take out one's allowance of sleep in bed, and be wide awake when out of it—which he himself most assuredly always was. The judge received the two Presidents gladly, and placed them in the seat of honor on the dais by his side, fronting the class, and proceeded with his lecture. It was not long before, glancing his eye aside to see how his guests were impressed by his doctrine, he saw that they were both of them sound asleep, and he saw that the class saw it too. Pausing a moment in his swift career of speech, he pointed to the two sleeping figures and uttered these words of warning:

"Gentlemen, you see before you a melancholy example of the evil effects of early rising." The shout of laughter with which this judicial *obiter dictum* was received, effectually aroused the sleepers, and it is to be hoped that they heard and profited by the remainder of the discourse."

Communicated for "The Friend."

Mary Mendenhall, the notice of whose death appeared in a previous number of "The Friend," became a member of the Society of Friends by conviction in early youth, and for a number of years acceptably filled the station of an elder in Deep River Monthly Meeting.

During the last eighteen months of her well-spent life, she suffered from a cancerous affection of her face; and was wonderfully sustained by the same tender Hand that meted out to her this painful affliction.

The christian's Faith, Hope, Love, Peace and Joy, were attendants of her spirit. Her resignation seemed perfect: her cheerfulness unyielding. Her gifted mind remained unclouded to the last; and after articulation became rather indistinct, she bore a testimony to the value and importance of religious visits to families.

Almost the last words she uttered were an offering of fervent thanksgiving and praise for the many blessings bestowed upon her; and especially for the favor of a religious visit made to her by a Friend two years before; saying that all the precious, gracious promises he felt authorized to apply to her case, had been through mercy, literally fulfilled.

Once more her voice was heard, desiring that some cloth on hand should be used for clothing some orphan children: then, the last care removed—the last labor of love accomplished—the last lesson given to teach us how to live, she taught us how to die. She calmly lay about two hours in sweet, solemn silence, and gently fell asleep in Jesus: her spirit passing almost imperceptibly from the tabernacle of clay to the mansion He had prepared for her in that "city which hath foundations, whose maker and builder is God."

Smugglers and their Tricks.

The minute and thorough inspection of vessels and their passengers and employees, and the employment of trusty agents in all parts of the United States and the Canadas to ferret out smugglers and their confederates, has materially checked their illicit trade. Petty smuggling is confined mostly to the European and Havana steamers in New York city, particularly those from Havre, Brest, Hamburg, and Southampton. When a steamer is telegraphed at the Barge Office, the message is immediately transmitted to the Surveyor's Department. The revenue cutter, with fifteen or twenty inspectors on board, is awaiting the arrival of Deputy-Surveyor Webster and his special aids, who, by the way, are true disciples of "Lavater." The cutter steams out into the

bay, and by this time the expected steamer is abreast of the Battery. Following her to her lock, the inspectors are all landed on the wharf, with the exception of one of the aids, who, unperceived, has climbed over the side of the steamer, and is on board closely scrutinizing the passengers. He moves quietly among them, inspecting their general appearance, the expression of the face, the movements of their eyes, and the shape and cut of their garments, their carriage; in fact, nothing escapes his lynx-eye gaze. The purser furnishes him with a list of passengers, which he carefully inspects. He takes out his private memoranda, which he compares with the passenger list; after which he goes on to the wharf, and reports to his chief. On the pier all is confusion—the relatives and friends of the passengers are begging for permission to go on board. Letters of introduction from leading merchants, passes to the Collector and Surveyor, and even heart-rending tales do not avail the applicants. The rule is imperative. Some of the sons of Judea will not be reconciled; they importune until forbearance ceases to be a virtue, and they are politely but positively informed that persistence in begging will carry them off the wharf. Every thing being in readiness, the luggage is brought from the steamer and deposited in rows along the wharf, while the porters are continually bringing in more of it. Sea-chests, trunks of all sizes and shapes, from the modest old-fashioned black leather one of restricted proportions, to the mammoth brass-studded affair, (which would carry the effects of a Fifth Avenue dowager and those of her three fashionable daughters to Saratoga,) hand-boxes, portmanteaus, guitar-cases, a multiplicity of cases and umbrellas, valises, and suspicious black travelling-bags are piled together. After all the baggage is on the wharf, the inspectors detailed for the vessel while in port take charge, and seal the hatches. The passengers descend to the pier, and the inspection begins. Each passenger, before the examination, fills out a blank form, in which he enumerates the contents of his trunks. If there is nothing but his own wearing apparel, he certifies that there are no new or dutiable articles within.

Then commences the ludicrous scenes. The inspectors are affable and polite, and the passengers are treated with the greatest delicacy, if they create no suspicion. They are requested to unlock their trunks. The ready, easy manner with which many open them, without being called upon, produces a good effect, convincing the officer that they have travelled, and, therefore, understand the form. He gently passes his hand down the inner sides and under a few articles of clothing, shuts the lid, and chalks it "O. K." But you must not fancy yourself safe. Keen gray eyes are watching you from a distance, and noting if there is any expression of exultation. If one is nervous or irritable, he goes through another ordeal. He is suspected. His trunk is measured inside and out, the sides and top sounded, and a general manipulation takes place. If any thing dutiable or new is found, it is immediately confiscated, and becomes the property of Uncle Samuel. In the meantime the Deputy-Surveyor and his aids are taking a general survey of the scene of operations. One of the aids has his eyes on a large, heavy-looking man, who is wrapped up in a great coat. He walks like an invalid, and is attended by a friend who has met him on the pier. The aid thinks his garments fit him too "moochy;" he takes the inspector aside and informs him that after he (the officer) has examined his baggage he will stumble over his valise or bag. Of course, the large man with so much clothing on him will

stoop to pick up his baggage, which has been so suddenly and clumsily displaced, at which time the inspector must watch his back. The ruse succeeds; the back of his coat appears as if it covered a pannell of biscuits. Trembling with fear the passenger is taken inside the small office, and from under his coat is drawn a well padded vest containing fifty gold watches. He is now subjected to a thorough examination; his boot legs and heels do not escape their scrutiny. The heel of one boot is found to be hollow—off it goes, and inside are found snugly ensconced in cotton two brilliants worth \$2000. When entirely stripped of his superfluous garments he appears like a second "Calvin Edson."

Another victim has been selected, and he is called aside and compelled to undergo corporal examination. He is very portly, and tries to be jolly; he laughs boisterously, and informs the officer that he supposes he must do his duty. Underneath his shirt are hundreds of yards of costly lace, deftly wound around his waist. After the officers have denuded him of his smuggled undergarments, he looks more like a plucked fowl than a human being. Another man has passed the inspection, and his trunks are strapped to the rack of the carriage. He seems very much elated, and is in a great hurry. On his arm he carries a lap rug, which he seems to be very careful. As he is about to step into the carriage, the aid taps him on the shoulder, and accosts him familiarly. He asks him if he enjoyed his trip, and gives him a friendly poke in the ribs, by which he detects a rather spongy something about the waist. Of course an examination follows, and he turns out to be another "lace reel." The lap rug is ripped open, and found to contain more of the same precious material. *Point applique* and *Valenciennes* lace appraised at \$12,000. These three men are professional smugglers, who in all probability have made several successful trips.

Trunks resembling Noah's Ark, which some of the fair sex bring with them from Paris, must necessarily undergo a strict examination. They have so many boxes of bonnets and laces, such a multiplicity of "little goats" gloves, fine linen chemises edged with costly lace, collars, cambrics by the dozen, silks, satins, &c., also expensive presents of French manufacture, which they had promised to bring dear cousins Sophie and Amy, and many articles of *bijouterie* that they could only procure in Paris. The inspector who performs the unpleasant and disagreeable duty, stoops over the trunk, his face suffused with blushes. His manipulations are soft and delicate, handling carefully, as if he was afraid of its being defiled by his touch, he lays to one side all that are contraband. There is no rudeness, no assumption of authority among these gentlemen. Their affable manners favorably impress a foreigner arriving at our port, and it is a general remark among American tourists arriving home, that our custom house regulations are far superior to those of any other nation. The consignees of the Havana steamers have been greatly annoyed by the continued attempts of their employees to smuggle cigars; and recently they ordered the discharge of every one in the engineer's department of one of their steamers, detected by the revenue authorities. They have resorted to the most ingenious dodges, and consequently the steamers are examined from stem to stern. In the engineer's department they have concealed contraband articles in the flues of the boilers, under the coal. Smuggled articles have been taken ashore in the soiled linen, and under the skirts of women. In short, every possible device has been resorted to, whereby to elude the vigilance of the revenue inspectors, to cheat

the government, and to aggrandize at small cost the ingenious violators of the laws governing importations from beyond seas.—*N. Y. Tribune.*

THE WATERS OF LIFE.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb." Rev. xii. 1 and 17.

From out the Throne of mercy rise,
The streams of mercy rise,
The heritage of God to bless
With love which never dies.

Leave earth, and in the Spirit mount
To scenes of bliss above,
There drink beside the crystal fount
Of purity and love.

"The Spirit and the bride, say, come,"
Thou weary, thirsty one,
O tarry not, but hasten home
Where these clear waters run.

Come all, come freely, and partake
Of nourishment divine;
Thy Saviour calls, and for his sake
Thou canst have bread and wine.

Ye who have nothing, come and buy,
What earth can never give;
Ho, every one, "why will ye die?"
When ye may drink and live!

The streams of mercy ever flow
One glad refreshing river!
To these pure waters we can go,
And bless the Holy Giver!

Thus, He who has the power to save,
Pleads with us through the Spirit,
Leads us to streams in which to lave,
And all His joys inherit.

Richmond, Ind., 1868.

Original.

J. B.

Selected.

NEW YEAR GREETINGS.

Rejoice, my fellow-pilgrim! for another stage is o'er
Of the weary homeward journey, to be travelled through
no more;

No more these clouds and shadows shall darken all our
sky;
No more these snares and stumbling-blocks across our
path shall lie.

Rejoice, my fellow-soldier! for another long campaign
is ended, and its dangers have not been met in vain;
Some enemies are driven back, some ramparts over-
thrown;
Some earnest given that victory at length shall be our
own!

Rejoice, my fellow-servant! for another year is past;
The heat and burden of the day will not for ever last;
And yet the work is pleasant now, and sweet the
Master's smile,
And well may we be diligent through all our "little
while."

Rejoice, my christian brother! for the race is nearer
run,
And home is drawing nigh with each revolving year;
And if some ties are breaking here, of earthly hope and
love,
More sweet are the attractions of the better land above.

The light that shone through all the past will still our
steps attend,
The Guide who led us hitherto will lead us to the end;
The distant view is brightening; with fewer clouds be-
tween,
The golden streets are gleaming now, the pearly gates
are seen.

Oh, for the joyous greetings! to meet and part no more!
For ever with the Lord and all His loved ones gone
before!

New metres from our Father's hand with each new
year may come,
But that will be the best of all—a blissful welcome
home.

"Time was, is past, thou canst not it recall,
Time is, thou hast, employ the portion small;
Time future is not, and may never be,
Time present is the only time for thee."

For "The Prin

The following remarks were made to a Friend a few years ago, by a man who was not a member but who was, no doubt, a religious character: "I admire your Society. The principle (doctrines) contains all of christianity that I have any idea of; but I am sorry to see that some of you are losing your badge, and I do not see if you can retain your principles and forgo your peculiarities: your marks of moderation, denial and difference from the spirit of the world. You are *lights*; the world should go to you, not you go to the world. You may gather them, but the world will scatter you."

Reformatory and Industrial Schools in England.—At the present time there are 64 reformatories in Great Britain, 50 of which are in England, and the remaining 14 in Scotland. Of these 39 are for Protestant boys, 17 for Protestant girls, 5 for Catholic boys and 3 for Catholic girls. A number of juvenile offenders under detention these schools on December 31, 1866, was 53 being an increase on the corresponding number on December 31, 1865, of 420.

During the year 1207 inmates have been discharged, of whom 938 were boys and 269 girls. Of these 69 emigrated, 155 went to sea, 20 entered, 33 were discharged on account of disease, as incorrigible or as having been reconvicted; sentenced to penal servitude, 34 (viz: 27 boys and 7 girls) died, and the rest are in various occupations in England. The total expenditure for the year ending December 31, 1866, £102,191 15s. 4d., and the receipts were £1 318 14s.

In the industrial schools at the same period 2566 boys and girls were detained, showing increase of 504 over the year before. In addition to these, who are lodged and boarded as inmates, above 2000 children attend as day pupils receiving instruction and being partly fed. The income of all the certified schools amounted £19,826 2s. 10d.

The Pall Mall Gazette says: "The probabilities are that in the course of the next few years the system of industrial schools will be sensibly extended. Of late the opinion has been properly gained ground that something ought to be done for the ragged and starving children who crowd the streets, and whose very condition implies criminal negligence or helpless poverty the part of their parents. Several experiments have been tried, and to a very great extent have all proved successful. It is impossible to visit any of the certified industrial schools in Middlesex, or such institutions as the Boy Refuge in Great Queen street, or the training-alms-house at Chichester, without seeing that the immediate good done is immense.

"There is no comparison between the condition of the boys at the institution and those of the streets. In the latter they are miserable themselves, a nuisance to all with whom they come in contact, and the chances are they become dangerous and costly members of society; while in the former they are comfortable and apparently happy, and give promise of turning out good citizens. The danger is that very poor parents should be so impressed with the comfort afforded to be found at these institutions as to neglect their children on purpose to have them sent there.

"The results of the three years, 1863, 1864 and 1865, are certainly satisfactory. In the years 2793 boys and 727 girls have been discharged from the English and Scotch reformatories. Of the boys 84 have died, and of the

17. This leaves 2709 boys and 710 girls accounted for. Of the boys 1931 (above per cent.) and of the girls 481 (above 67 per cent.) were known to be doing well; 104 boys (than 4 per cent.) and 104 girls (above 14 cent.) were reported as doubtful or indifferently; 894 boys (above 14 per cent.) and 60 girls (above 8 per cent.) had been reconvicted; while 104 boys (about 9 per cent.) and 65 girls (about 9 per cent.) also were unknown."

The Way.

For "The Friend."

the longer I live, the more I am convinced that the only way to the true place of waiting, will find the Lord is not in the whirlwind, earthquake &c. These elementary commotions are only signs, like the baptism of John, to *prepare the way* of the Lord. They must all pass by, and a calm be experienced, before we can hear the still small voice."

John's baptism did not cleanse the heart. He testified to one that was more mighty than he, and that was to lay the axe to the *root* of the tree of corruption, and destroy it all. Yes, "for this purpose the Son of God was manifested, that he might destroy the works of the devil." And he will finish transgression and make an end of sin in every heart that abides "the day of his coming." John was a "burning and shining light;" and, truly, it is said, were willing for a season to receive it in that light. Yet he was not the true light; many appear willing now to rejoice in that which is only outward, and take up their rest in that which is shadowy. Peter, it seems, did not for a while see clearly "to the end of which is abolished." He proposed to build a temple for Moses and Elias as well as for himself. We too, may incline to have that to abide in us, which should vanish away, and give place to the true light.

Here, I fear, is where we often miss in the way to the kingdom. We mistake the *preparatory* for the way itself. We take up our rest short of that sanctified "rest which remains for the people of God." Christ is the *way*, as well as light and life of men. But we must suffer in it to cleanse the heart and dwell in us, and we must dwell in him, before we are in the way to the kingdom of rest and peace.

Correct head knowledge of the way will not, of itself, place us in it. Pure and undefiled religion is a practical and heart-cleansing work; with each one, with the aid of the Holy Spirit, to perform for himself.

John's baptism did not reach the seat of corruption; nor will any thing that is *outward* ever do so. Will we then remain under "the weak and beggarly elements?" or will we not rather submit to the baptism that now saves us—"the word washing of regeneration, and the renewing of the Holy Ghost?"

This is hard to poor fallen nature—to that life which cannot inherit the kingdom of heaven. But his fan is in his hand, and he will *thoroughly* purge the floor of the heart if we unreservedly submit to him. He will make a clean separation between that which is light and chaffy, and that which is vital and substantial. But who may abide the day, or time, of his thus coming? or who shall stand when he appeareth in this way? (Mt. iii. 2, &c.)

In this fire of the Lord that burns as an oven (Ps. lxxviii. 6). How much it is needed! yet how few suffer it to be "kindled" (Luke xii. 49). It is not now, under the gospel dispensation, to be continually burning on the altar of the heart. It is there that spiritual sacrifices should be daily

offered up acceptably to God through Jesus Christ our High Priest and Lord. But we may have this heavenly flame "kindled," and it may burn well for a while, and yet, through unwatchfulness we may, like the foolish virgins, slumber and sleep, and suffer it to go out. And then, like Nadab and Abihu, we may offer strange fire unto the Lord and die. There was a heavenly fire, made visible then, which was figurative of that which is invisible now. They were under the outward dispensation; and in their outward sacrifices they kindled a fire which the Lord commanded them not, and they died outwardly. (Lev. x. 1, 2.) We are under the spiritual dispensation; and if we, in our spiritual sacrifices, kindle a fire from an earthly source, shall we not die spiritually, as they died outwardly? It remains to be "through much tribulation that we enter the kingdom of God." We would be willing to be baptized with the Holy Ghost, but not with the *fire*. This we too often shrink from. We do not *abide*, nor stand the fiery ordeal, when he sits as a refiner and purifier of silver. The sitting (according to our finite view) may appear too long. We do not abide the full time out. We are not sufficiently aware of the amount of impurity yet remaining to be purged from us. So we do not let patience have its perfect work. We do not experience a dying daily to "the lust of the flesh, the lust of the eyes, and the pride of life, which is not of the Father, but is of the world." Hence we are never "delivered from the body of this death." We turn away from the cup of suffering that our holy Redeemer drank of; and do not abide the baptism that He was baptized with: though like the two sons of Zebedee we may *think* "we are able."

When proving seasons come upon us, and the cross which He bore for us is laid upon our shoulders, then it is that the natural man gives way. And then it is that our cries and prayers should, in the closet of the heart, be fervent unto God, in humble faith and confidence that his power is above all the powers of the enemy; and that He, through grace, will help us. And if we hold out steadfastly unto the end, fighting the good fight of faith, we shall be enabled to overcome all and receive a crown of life, even here; and finally be made more than conquerors through him that loved us, and "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

But the bible "sets before us a *race*, and we must run, laying aside every weight," and casting off every hindering thing, if we would win the prize. "It sets before us a *battle*, and we must fight, arrayed in all the armor of righteousness, and resisting evil within and without," if we would gain the victory, and be crowned with immortal glory. But if we seek aright, strength will be given us equal to our need. Then "let no man's heart fail him because of the way." It is a plain way when once we find it, and give up to enter it. "The wayfaring men though fools," as to the wisdom of this world, "shall not err therein." Yet it is a straight and narrow way. None of the lion-like nature, nor that of the "ravenous beast shall go up thereon." "But the redeemed shall walk there; and the ransomed of the Lord shall return" to Zion in this way. It is the way in which the righteous of all ages have ever trod; and the only way that leads from death to life. And we have a merciful High Priest who has trod the way before us. He well knows our infirmities, and remembers that we are but dust. "He ever liveth to make intercession for us." If we follow him who is the light of the world, we "shall not walk in darkness, but shall have the light of life;" and we shall find that he gives grace to the hum-

ble. And it is to the humbling, contriving influence of Christ's baptizing spirit in the secret of the heart, that we must all come, if ever we are taught of the Lord, and feel that peace of God which passeth all understanding of the natural man. D. H.

Lotus, Ind., 12th mo. 28th, 1867.

A Wonderful Flower.—Dr. F. N. Otis, in a work called the *Isthmus of Panama and its Connections*, gives the following description of a wonderful and singularly beautiful flower, found on the line of the Panama railroad, in the vicinity of Lion Hill station:

"Along this section is found that rare variety of the Orchid family, the *Peristera elata*, known as the '*Espirito Santo*.' Its blossom, of alabaster whiteness, approaches the tulip in form, and gives forth a powerful perfume not unlike that of the magnolia; but it is neither for its beauty of shape, its purity of colour, nor its fragrance, that it is chiefly esteemed. Resting within the cup of the flower so marvellously formed that no human skill, be it never so cunning, could excel the resemblance, lies the prone image of a *dove*. Its exquisitely moulded pinions hang lifeless from its sides. The head bends gently forward. The tiny bill, tipped with a delicate carmine, almost touches its snow-white breast, while the expression of the entire image (and it requires no stretch of the imagination to see the expression) seems the very incarnation of meekness and ethereal innocence. No one who has seen it, can wonder that the early Spanish catholics, ever on the alert for some phenomenon upon which to fasten the idea of a miraculous origin, should have bowed down before this matchless flower, and named it '*Flor del Espirito Santo*,' or 'the Flower of the Holy Ghost,' nor that the still more superstitious Indian should have accepted the imposing title, and ever have gazed upon it with awe and devotional reverence, ascribing a peculiar sanctity even to the ground upon which it blossoms, and to the very air which it laden with its delicious fragrance.

"It is found most frequently in low and marshy grounds, springing from decayed logs and crevices in the rocks. Some of the most vigorous plants attain a height of six or seven feet; the leaf-stalks are jointed, and throw out broad lanceolate leaves by pairs; the flower-stalks spring from the bulb, and are wholly destitute of leaves, often bearing a cluster of a dozen or fifteen flowers. It is an annual, blooming in July, August, and September, and has in several instances been cultivated in the conservatories of foreign lands. In former times, bulbs of the plant could rarely be obtained, and then only with much labor and difficulty; but since their localities have become familiar to the less reverential Anglo-Saxon, great numbers have been gathered and distributed throughout different parts of the world, though their habits and necessities have been so little appreciated that efforts to bring them to flower usually prove ineffectual; if, however, they are procured in May or June, after the flower-stalks has started, when sufficient appropriate nutriment resides in the bulb to develop the perfect flowers, they can be safely transplanted, and will flower under the ordinary treatment adapted to the bulbous plants of colder climates. The bulbs, dried or growing, may be procured either at Aspinwall, or Panama, at from two to five dollars per dozen."

I question the greatness of any political talent that is not based upon integrity.—*Washington Irving.*

For "The Friend."

Is there an Easier or Surer Way to the Kingdom than that which we Profess?

Since reading the articles lately published in "The Friend," relating the movements of some under our name; I have been led to query why it is so. Whether those who are inclining to mingle with others in their ways of worship; think that our way is not active enough, or, that it is too narrow, I do not know. But it seems to me that the actions spoken of savor more of creaturely activity, than that spirit which said, "tarry at Jerusalem, until ye be endued with power from on high."

Feeling myself to be, as it were, a weak vessel, I wish to be cautious how I take hold of subjects that may be too great for me; and not to judge too harshly. Yet, I think I feel at liberty to call the attention of the younger portion of the readers of "The Friend," and others whom it may concern; to a serious consideration of these questions, to wit:—Does any religious denomination make such an high and holy profession as our own? Do not the principles of the gospel as held by Friends, enjoin a holy life and conversation? Not in being conformed to this world, but in being transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect will of God; which will requires those who are willing to become christians, to live soberly, righteously, and godly in this present world.

In short, is not our faith one with that which was once delivered to the saints?

Our early Friends many of them, tried the faith and practice of most, if not all the denominations of their day, and found not that living rest and peace they were in search of. They saw that the religion of the great majority consisted in a great measure, of forms and creeds that they had received by the hearing of the ear only; and had not, like holy Job, come to see Him, who was, and is, and will be, the way, the truth and the life; which sight caused him to abhor himself, and to repent in dust and ashes.

Then, inasmuch as we believe, as the scriptures testify, that they who have not the spirit of God are none of his, and that without him we can do nothing; that the baptism that saves is not the putting away the filth of the flesh only; that the true supper is not the outward taking of bread and wine; and, that singing that is practised by most who engage in it, is not that heartfelt singing of praises unto God that is spoken of in scripture; will it be safe for us to lower our standard of faith to a level with those who have not yet seen beyond all forms and figures? Will there not be danger of losing our strength as Ephraim did, when he mixed with the people? Rather let us turn unto God with full purpose of heart, desiring that we may "know him the only true God, and Jesus Christ, whom he has sent." And if in mercy the saving knowledge is made known unto us, instead of letting go the profession of our faith, we can lovingly say unto others, "come have fellowship with us; for truly our fellowship is with the Father and with the Son."

The principles we profess will cause the heart to leap with joy whenever we see the true birth begotten in any, whatever their profession may be. It is proper so far as the right ability may be given to encourage the true mourners in Zion, whatever their profession, but I think not right to encourage them in those forms that will never make the comers thereunto perfect.

W.

Fayette Co., Pa., First mo. 6th, 1868.

For "The Friend."

"Errors in the life breed errors in the brain, And these reciprocally those again."

"Good men," it has been said, "should be attentive to their health, and keep the body as much as possible the fit medium of the mind. Never overburden nature. Be moderate in your eating and drinking—the board lays more than the sword. Those who destroy a healthy condition of body by intemperance [either in eating or drinking,] do as manifestly kill themselves as those who hang, poison or drown themselves."

Because food is necessary to the sustenance of the body, much less has been said or thought upon the subject of excessive and improper eating, than upon that of intemperance in the use of ardent spirits. But while the former is a more general evil, it is at the same time as surely destructive of mental and physical health, sooner or later, as it is persisted in; though its effects may not be so immediately apparent. Yet how many instances of disease of body and mind do we behold, traceable to this cause alone, resulting often in entire loss of mental and bodily vigor; in a decay of spiritual life and christian zeal.

The *Halsted Observatory* at Princeton.—The Halsted Observatory, at Princeton, the cornerstone of which was laid June 25, 1866, by General N. N. Halsted, the principal donor, in honor of whom it is named, is now about complete. The structure on which the telescope is to rest consists of a cemented mass of stone, 28 by 31 feet, on a foundation of solid rock 20 feet below the surface of the earth. From this foundation the compact mass is built up about 40 feet high, slanting from the ground till it terminates on top in a level surface 13 feet square. On this tower are massive blocks of granite, rising 15 feet high, and forming a platform 2 feet by 44 feet in extent. On this again will rest a cast iron stand, some 6 feet in height, to support the telescope, thus making the whole affair about 41 feet above the ground. Around this solid base rises, nearly as high as the stand for the telescope, a stone wall 40 feet in diameter, octagonal on the outside, circular within. Six of these sides are pierced by as many windows, (one in each side), two of which are circular, while the remaining two and opposite sides communicate by respective doors with two stone houses connected with this, the main portion of the observatory, and which are for workshops. The ascent to the telescope will be through these smaller buildings, which are about half as high as the centre one, and which makes the whole structure 101 feet in length. On the side of the observatory is a beautiful brown stone tablet, on which is engraved "Halsted Observatory, 1867." When completed, the wall of the observatory proper will be corniced with handsome brown stone, on which will revolve a large iron dome, having sliding shutters inserted in it for the telescope. The telescope for the observatory will be made at Cambridge, Massachusetts, at an estimated cost of about \$40,000, probably more, and will be equal to, if not the finest in the world. The expense of the observatory building will far exceed that of the telescope. The observatory will, it is expected, be finished next summer. It will be some time, however, before the telescope will be made and ready for use.—*Newark Advertiser*.

How would many of our expressions be modified, did we know that they would be the last, we should ever be permitted to utter; and yet, time is as uncertain to us, as eternity is irresistibly certain.

For "The Friend."

Administering to the Necessities of Others.

One can hardly read the following touching relation from the Memoirs of Port Royal, without experiencing the arresting feeling and fest from the love of self, or that scarcely potent and debasing one, the love of lucre: of the world, we may overlook our obligation to the poor, and those who are ready to perish, far from being willing to deny ourselves, the piled up creature comforts by which we are surrounded, for the sake of those like to Lazarus pining in want as at our gates, some of us really resemble the rich man in the parable, who neglected of the crying needs of others, him faced sumptuously every day. These, still down satisfied with the good things of this life scarcely reflect, who put the query, "Am I brother's keeper?" neither think of that accountability which awaits each of us as stewards of the manifold gifts of God.

What richer promised blessing can any ask, or expect awarded here—representing care of the ever tender Shepherd for his poor than the following outpouring of the inspired Psalmist: "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble. The Lord will strengthen him on his bed of languishing: Thon wilt make all his bed in his sickness."

May we then be watchful over ourselves in this respect. And when appeals are made to, for help, think what little time we shall have which to act as stewards; and instead of shutting up our bowels of compassion against such, ever rather to place ourselves in their destitute condition, and thus and then query what should think right if the scales were turned, we were the poor and needy and destitute requiring sympathy or pecuniary help. Remember, too for our encouragement the example, in prosperity, of the patriarch Job: "I was a father to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I did not I searched out." And also that Scriptural precept "With what measure ye mete it shall measure to you again."

The selection followeth:—

"Instead of all those frivolous works, by which the industry of other men is generally occupied and rendered subservient to the vanity or curiosity of persons in the world, it was equally as laudable and admirable to observe with how much industry, economy, and neatness, the noble Port Royal contrived to put together the scraps, or bring the least remnants into use, to make clothing for the multitudes of poor men and children who had nothing wherewith to cover themselves; and it was perfectly wonderful how, when in the midst of poverty, unjustly stripped of their property by persecutors, their indefatigable christian charity furnished them with a multitude of resources and ingenious contrivances to assist others. God, who seeth secret, knows how often their largesses have been poured out, with kind abundance, to the poor without their gates, when they have deprieved themselves of their own subsistence, and given their own bread, rather than deny others; God, who doth see in secret, shall assuredly day reward them openly. In all these respects, the M. Angeli que herself set the example to her sons."

She had a peculiar and admirable talent for nursing, consoling, and beneficially influencing the sick. She visited them, watched over them, and found time to render them the very meanest services, even with her own hands. Nor did

assist them in slight illnesses; far unlike the morality of the present day, her truly divine end led her to visit those equally who laboured with the most contagious disorders. The most common wounds, the most infectious diseases, the most malignant fevers never deterred from attendance; and she continually nursed as suffering under their influence herself. This was a very frequent observation of the M. Lique, that a true christian will have before eyes the danger of wealth, more than that of poverty, and the fear of superfluity more than of necessity.

For were these sentiments confined to the abbey they extended to the very lowest servants were attached to the house.

One of the carters of Port Royal, named Innocent, used always to eat the bran bread made for the dogs, in order to give his own portion to the poor. Being possessed of a little piece of land, he did it for four hundred lives; one hundred he gave to deliver a prisoner, and the remaining hundred he gave out to poor families in small allowances. One piece of land he kept in which, after his work was over, he used to go to himself; his friend, the miller of Port Royal, having ground it, and his sister baked it, gave it to the poor, as well as his wages, which he put in clothes for them. Perceiving his friends were spoken of, he begged a friend to come to him in his own name; but he refusing to do so, he then begged the nurse of Port Royal to keep his wages, and let them be put amongst the charities of the house.

After his work was done, he used to go into the house, and shutting the door, spend his time in prayer; pretending if any one came in, he would be surprised him kneeling, to look for something, though he had dropped it in the litter between doors. He also used to be very diligent in his scripture, and the nuns having given him a room of his own with a key, he used to go to himself up there, and copy out passages of scripture, that he might learn them by heart.

He repeated as he pursued his daily labor, they formed the subject of his conversation to his fellow-servants and with the poor. He went very thinly clad, and literally fulfilled the prophet's saying, "let him that hath two coats impart to him that hath none." One winter he passed all his shoes and stockings, having spent all his money, and having stripped himself of them to give to an old woman whom he saw as he was working in the fields. A gentleman one day, seeing him in this condition, told him "he was a great fool."

He asked him "where he had learnt to strip himself in this manner?" he replied, "in the scriptures." "You are an ignorant, stupid fellow," said the gentleman, "and misunderstand it."

He was the first poor person for whom you should care in the little property, and not leave yourself like a dog on a dunghill, in your old age, to starve for want." "Sir," replied Innocent, "with great animation, 'it is not wealth I supply our real wants, but Providence; we do not submit our desires to him, we are in the midst of wealth, not only suffer from poverty, but to be tormented by the multitudes of us ones. Death will come, and when it comes, the conscience would be more tormented by superfluity, than the body by want.'"

It is remarkable that Innocent *Fai* died just as he might after this conversation, having not a penny in his pocket, but assisted by the best of the six first physicians in France; he died not by hirelings, but by the recusers of the world; men whose education was in courts, and whose names on earth were amongst the princes

of the land, and in heaven who were enrolled amongst the saints. His funeral was attended with honor by a large community, whose numbers and whose names were equally calculated to bestow religious or worldly respect on his remains.

It is equally remarkable, that the gentleman who gave him advice, lived a long and worldly life; he died in a noble mansion-house, situated in his own magnificent grounds, in a splendid room, on a bed of down. But his family had flown from the scene of sickness. The tardy footsteps of the often called, and often vainly expected hireling, alone broke the drear solitude of his empty palace; and the physician pronounced his doom to the indifferent ears of strangers. Then he found that the hand of unattached servitude, which alone relieves the wants of the ungodly sick, is colder than that with which casual charity relieves the poor. But whether he died the death of the just, his nearest relatives did not leave their scenes of dissipation to inquire."

—*Memoirs of Port Royal.*

A Western Wonder.—The greatest wonder in the State of Iowa, and perhaps any other State, is what is called "Walled Lake," in Wight County, twelve miles north of the Dubuque and Pacific railway, and about one hundred and fifty miles west of Dubuque City. The lake is from two to three feet higher than the earth's surface. In some places the wall is ten feet high; width at bottom fifteen feet, and at the top five. Another fact is the size of the stones used in construction, the whole of them varying in weight from three tons down to one hundred pounds. There is an abundance of stones in Wight county, but surrounding the lake to the extent of five or ten miles there are none. No one can form an idea as to the means employed to bring them to the spot, or who constructed it. Around the entire lake is a belt of woodland, half a mile in width, composed of oak; with this exception the country is rolling prairie. The trees must have been planted there at the time of the building of the wall. In the spring of 1856 there was a great storm, and the ice of the lake broke the wall in several places, and the farmers were obliged to repair the damages to prevent inundation. The lake occupies a ground surface of two thousand eight hundred acres; depth of water as great as twenty-five feet. The water is clear and cold; soil sandy and loamy. It is singular that no one has been able to ascertain where the water comes from, nor where it goes, yet it is always clear and cold.

Selected for "The Friend."

Letter from John Thorp to Richard Reynolds.

Manchester 8th mo. 1, 1811.

My dear Friend,—It was very pleasant to me to receive a letter from thee, and such a letter in thy 76th year. I, who am seven years younger, feel the effects of old age both in mind and body; but let us not accuse ourselves, or listen to the accuser of the brethren, because our faculties and powers are on the decline. Meekness, humility, and patience, are a cure for all sores; our strength and powers are equal to all we have to do, or to all that is required of us. It is our departure from humble submission, and wanting to feel more of the fervor of devotion; not willing to live by faith, and possess our souls in patience, that is a fruitful source of much unprofitable anxiety. How much of this appears in the few diaries we have published; and I am persuaded in the experience of many pious people, who suffer greatly, because they are unskillfully taught to believe, that if it were not owing to some omission of duty

they would more frequently, perhaps always, (particularly in meetings,) be favored with these sensible feelings and enjoyments of heavenly goodness. Many, many, I believe, put on a much more painful pilgrimage, and experience many doubts and tossings, which would certainly be avoided by a wise attention to that holy precept, "in your patience possess ye your souls." To how many religious people might it be said by the blessed Master, as formerly to Peter, "O thou of little faith, wherefore didst thou doubt?" though it is by no means in our power to put ourselves into possession of those Divine consolations, that sometimes, in unmerited mercy, are vouchsafed. I wish to be thankful, truly thankful, to be favored to feel no condemnation. There is, I think, a great deal of comfortable instruction and truth in the remark, that "the christian's crown in this life is hid under the cross, that we cannot see it;" and doubtless laid up safely for us, when our warfare is accomplished. What cause have I to be thankful for this and a thousand other mercies; but to feel suitably thankful for favors, or compensation for our infirmities, is not at our command.

How earnestly do I sometimes desire a more fervent, sensible feeling of gratitude for favors I have not deserved, and repentance for all I have done amiss; but as I have said before, perhaps we may be too solicitous for these sensible fervors of devotion. My mind hath often been stayed and comforted, in recollecting these observations of an experienced christian: "Do not look for or expect the same degrees of sensible fervor; the matter lies not there; nature will have its share; but the ups and downs of that are to be overlooked; whilst your will-spirit is good and set right, the changes of creaturely fervor lessen not your union with God."

Farewell, my dear friend; may the Divine blessing comfort and support our declining years, and enable us to finish the little work that may yet remain for us to do; that finally we may be found worthy to enter into the joy of our Lord.—*John Thorp.*

Talking of Persons rather than Things.—There is with the young and old a prevalent and bad habit of talking of persons rather than things. This is seldom innocent and often pregnant with many evils. Such conversation insensibly slides into detraction; and by dwelling on offences, we expose our own souls to contagion, and are betrayed into feelings of pride, envy, and jealousy; and even when we speak in terms of commendation, we are sure to come in with a *but* at the last, and drive a nail into our neighbor's reputation.—*Bacon.*

As certainly as you have feeling you will have the pains of feeling. Expect to have your part with Jesus in His Gethsemane.

THE FRIEND.

FIRST MONTH 18, 1868.

Among the various modes of administering to the necessities of the poor in towns or large cities, there are few more unexceptionable, than furnishing daily supplies of soup. It is food of the most wholesome and nourishing character, adapted to almost all ages and appetites. There are eight or ten soup houses in Philadelphia, all of which we believe are now in active operation. Under the care of benevolent and judicious citizens, the money entrusted to them is, we have no doubt,

appropriated so as to benefit a larger number of the working class who find great difficulty in supporting their families, as well as the destitute poor, than the same amount would be likely to confer in any other way. An hour spent in one of these establishments may give an insight of the extent of want and distress now existing among large numbers of what are called the lower class, that could not be as easily obtained in any other manner. There is no plea for withholding money necessary to keep up the supply of soup on the score that it may increase pauperism, or the article furnished be made a bad use of. Care is taken to inquire into the circumstances of families making daily application, so that imposition may not be practised, and no one need grudge a bowl of soup to appease the hunger of the most degraded.

We can commend this charity to the liberal patronage of Friends in the city, and also to those in the country, who can give much assistance by the contribution of meat or vegetables.

SUMMARY OF EVENTS.

FOREIGN.—The reported submission of the Paraguayans to the Brazilians and their allies, proves to be incorrect, and accounts from the interior of Paraguay received in London by the last mail steamer from Rio Janeiro, show that the condition and prospects of the Paraguayans are better than they have been represented. All classes of the people appear to be enthusiastically devoted to Lopez, and make great effort to supply the army with men and provisions. President Lopez, in person, was in command at Humaita, and held the lines of communication with Asuncion and with Corupaqui uninterupted.

The bill for the reorganization of the French army is still under consideration in the Corps Legislatif. The article obliging every Frenchman to serve in the National Guard, has been adopted. On New Year's day, King William of Prussia, sent to the Emperor Napoleon a congratulatory message, which was returned by the Emperor in a conciliatory spirit. A much better feeling has prevailed since publicity has been given to this intelligence. Amiens and Terres have both elected opposition candidates to the Corps Legislatif.

Count Von Bismarck made a speech in Berlin on the 9th, which he has since the present political situation in Europe, and said a war with France this year was a phantom, and urged his hearers to dismiss all fears in the matter.

Menabrea claims that the Italian ministry as now re-constructed, will be supported by a majority of thirty-five members in the House of Deputies. The adjourned session of the Parliament was resumed on the 12th inst. Menabrea made a speech, in which he confined himself to the internal affairs of the country, and exhorted the members to unite with the government in resisting revolution and upholding the national credit and the liberties of the nation. He made no reference to the Roman question, or to the relations of Italy with foreign Powers.

A Petersburg dispatch says, reports have been received from Siberia of the discovery of rich and extensive gold deposits on the Amoor river. Great excitement prevailed, and the natives were flocking to the gold regions by thousands. Lord Stanley, acting upon the remonstrances of Turkey, has prepared a dispatch protesting against the alleged intrigues of the Russian government in Roumania. Nearly all the great journals of London have editorial comments on the subject of the discussion in the United States House of Representatives on the question of citizenship, and an abatement of British claims, and the acceptance of the American view of the matter is urged by the editors with singular unanimity. The Fenian troubles continue. Pigott, editor of the Dublin *Irishman*, has been arrested for printing and distributing works of a seditious character. The officers of the Irish Chief Justice's Court have been arrested. The authorities are now very active in searching out the leaders of the Fenian movement, and have made some important arrests. The Directors of the Atlantic Telegraph Company have issued a prospectus to raise £1,300,000, to purchase all the rights and interest of the Anglo-American Telegraph Company in the cable, and to set off the interest on the loan.

It is said that a more liberal and conciliatory policy will hereafter be adopted by Turkey in relation to the Cretans. A decree has been issued guaranteeing equal-

ty of rights in Candia, and also the suspension of the collection of taxes for two years.

A Paris dispatch of the 13th states, that the commander of the French army in Italy has asked the Emperor to permit the return of the troops to Rome, as their quarters at Civita Vecchia and Viterbo are overcrowded.

The following were the London and Liverpool quotations on the 13th inst. Consols, 93½. U. S. 6-20 71½ a 71½. Liverpool cotton market active. Middling uplands, 7½d. Orleans, 7½d. California white wheat, 16s. per 100 lbs.; Milwaukee red, 14s. 6d.

UNITED STATES.—*The Public Debt.*—On the first inst. the total amount of debt was \$242,232,253, at the same time there was a balance of \$154,200,600 in the Treasury, including \$108,430,253 in gold. If this be deducted, the net amount of debt will be \$258,125,603, which is \$6,919,852 more than it was a month previous. The debt bearing coin interest increased nearly \$500,000 during the month, and that bearing currency interest was reduced about \$31,000,000.

California.—During the year 1867, the exports from San Francisco amounted to about \$63,000,000 viz., in gold and silver \$40,500,000, and in wheat and other merchandise, \$22,500,000. The wool crop of the year amounted to nine and a half million pounds.

Alaska.—Late dispatches state that the weather at Sitka had been intensely cold, and but little snow had fallen. The best land in the territory is said to be on the Peninsula of Kenay, and General Halleck recommends that these lands be surveyed and brought into market as early as a possible.

Alaska.—Late dispatches state that the weather at Sitka had been intensely cold, and but little snow had fallen. The best land in the territory is said to be on the Peninsula of Kenay, and General Halleck recommends that these lands be surveyed and brought into market as early as a possible.

The Constitutional Amendment.—The following States have ratified the 14th article, which proposes to establish a new basis for the representation in the United States Congress, viz., Maine, Connecticut, New Hampshire, Tennessee, New Jersey, Oregon, Vermont, New York, Ohio, Illinois, West Virginia, Kansas, Nevada, Missouri, Indiana, Minnesota, Rhode Island, Wisconsin, Pennsylvania, Massachusetts, Michigan and Nebraska. Iowa has not yet acted on the subject. Maryland, Kentucky and Delaware have rejected the amendment.

Pennsylvania.—On the 30th of Eleventh month last, the State debt amounted to \$34,765,431. It was reduced \$855,621 during the past year. The State income exceeds the expenses.

Philadelphia.—Mortality last week, 229. *Mexican.*—At the close of 1867, there were 38,851 miles of railroads in operation in the United States, and the total cost of roads and equipment was estimated at \$1,655,483,820.

The number of public schools in Pennsylvania is 13,435; they are attended by 787,343 pupils. *Mexican.*—At the close of 1867, there were 38,851 miles of railroads in operation in the United States, and the total cost of roads and equipment was estimated at \$1,655,483,820.

The Reconstruction Committee of Congress has agreed to report a supplementary bill repealing the power of the President to detail military officers, &c., and vesting the authority in the general of the army. The bill declares that there are no military officers in the territory of the United States, now out of the Union, that can be recognized as valid either by the executive or judicial power or authority of the United States.

State Conventions are being held under the Reconstruction laws, in several of the Southern States. There appears to be a good deal of stirring in the South, both among the freed people and the white inhabitants.

General Meade has issued an order removing Charles J. Jenkins, Provisional Governor, and John Jones, Provisional Treasurer of Georgia, for "having declined to respect the institutions of the United States, and to co-operate with the General commanding the Third Military District." On the 10th inst. General Meade addressed the Georgia Convention now in session. He said he considered it his duty to execute the laws of Congress. He could not question the validity of those laws, nor

would he allow them to be thwarted or resisted, except by the Convention to go on conscientiously and diligently with the work before it.

The Markets, &c.—The following were the quotations on the 13th inst. New York. American gold U. S. sizes, 1881, 1890; ditto, 5.20, 1865, 107½; 10.40, 5 per cents, 102½. Superfine State flour, \$3.20. Shipping Ohio, \$10.50 to \$10.75. St. Louis, \$16.25. No. 2 Milwaukee spring wheat, \$2.45; California, \$3.08. Canada barley, \$2.10; State, Western oats, 87½ cts. New western mixed corn, a \$1.35. Middling uplands cotton, 16½ cts. *Philadelphia.*—Superfine flour, \$7.50 a \$8.25; finer \$8.50 a \$14. Red wheat, \$2.50 a \$2.55; choice \$3.20. Middling, \$1.65. Old yellow corn, new, \$1.15 a \$1.18. Oats, 76 a 78 cts. Clover \$7.50 a \$7.62. Timothy, \$2.75 a 3 cts. The arrivals of beef cattle at the Avenue Drive-yard, re about 1900 head. Extra sold at 10 a 11 cts. gross; fair to good at 9 a 9 cts., and common 6½ cts. per lb. Sheep were in demand at an advance of 5000 at 5 a 7 cts. per lb. gross. About 4500 sold at \$10.50 a \$11 per 100 lbs. net.

RECEIPTS.

Received from Edwin G. Copeland, N. C., \$4.18, vol. 41; from Thos. C. Battey, Jr., \$2, to No. 11 42; from Oliver Holloway, O., per M. M. Morlan, \$2, to No. 52, vol. 41.

Received per I. Hall, from the members and staff of Whiteland Preparative Meeting, Chester Co., Pa. and from Friends and others, Springfield Prep. Meeting, O., per Abner Woolman, \$22, for the 1st men.

GRISCOM STREET SOUP HOUSE.

(Between 4th and 5th and Spruce and Pine street.) Is now open daily, except First-day, for the disposal of soup, bread, meat, &c., to the necessitous poor. Contributions in aid of its funds are respectfully solicited. Vegetables, flour, and other articles in making the soup and bread, will be gratefully received at the house, No. 338 Griscom street; and donated money.

WILLIAM EVANS, Treasurer, No. 613 Market Street. THOMAS EVANS, No. 817 Arch St. First month 8th, 1868.

NOTICE.

A suitable Friend and his wife are wanted to intend and manage the farm and family under the of the Committee for the gradual Civilization of the prominent of the Indian natives at Tusnessau, Angus Co., New York. Friends who may feel minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., I. John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSEPH A. WATSON, M. D.

Application for the Admission of Patients is made to the Superintendent, at GRASSY BROOK, Philadelphia, or to any other Member of the Board.

DIED, at her residence in Chesterfield, Morgan Co. Ohio, on the 28th of Eighth month, 1867, SARAH of Fleming Crew, in the 48th year of her age, wife of Chesterfield Monthly Meeting. Her husband for many years manifested an interest in the affairs of religious meetings, both for worship and dis- cerning a concern for the welfare and prosperity of religious Society; yet when brought upon a bed of illness, and the prospect of dissolution before her, she permitted to pass the last moments of her life in the confidence that state of acceptance of Heavenly Father, which her soul longed for. Frequently, from many expressions which fell from her indicating the peaceful state of her mind, and her confidence in the mercies of her dear Redeemer, she felt comforted in the belief that her soul was peacefully entered into that rest which is prepared for the people of God.

WILLIAM H. FILE, PRINTER, No. 422 Walnut street.

THE FRIEND.

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A Volcanic Eruption.

B. Dickerson, United States Minister to Nicaragua, in a recent letter to the United States Secretary of State, gives an interesting account of an eruption of a new volcano which he had the opportunity of witnessing. The account is as follows:

On the 14th of November last a new volcano rose up in Nicaragua, about eight leagues to the west of the city of Leon, on a crowded line of volcanoes running through the State parallel with the Pacific coast.

It commenced about one o'clock in the morning with a succession of explosions, which were distinctly felt and heard at Leon. These explosions opened a fissure through the earth, and, about half a mile in length, running from the old fissure in a southwest direction, away from between the extinct volcanoes of Las Pilas and Orotu, which are two of the numerous cones along the ancient fissures.

Before daylight on the morning of the 14th, was seen issuing from the new volcano in various places. The explosions continued irregularly during the whole time that the volcano was in a state of eruption; sometimes in rapid succession, at other times at intervals of half an hour. The rumbling sounds were heard almost incessantly. In the course of a few days two craters were opened on the new fissure about a thousand feet apart, the one at the southwestern extremity opening perpendicularly, and the other shooting out toward the northeast at an angle of forty degrees. The flames from these two craters daily increased in size and height, while the flames and slighter discharges were emitted from two or three other side fissures.

On the morning of November 22d I went to the new volcano, for the purpose of examining it more closely, though I had seen and heard it very early every day and night from Leon. The best view which I obtained of it on that occasion was from the daylight, from a mountain summit about five miles to the northwest of the fissure, and at an angle with it. The main crater, at the mouth of which I was, was actively at work, throwing out flames and half melted cinders through a circular orifice about sixty feet in diameter, which was constantly filled to its utmost capacity with the ascending smoke. A regular cone, built up entirely by the

falling cinders to the height of about two hundred feet, had already formed around the crater.

"The rim of the cone was white with heat, and the outside was red-hot for half-way down, while the remainder of its black ground-work was glittering with innumerable glowing sparks. It was puffing quite regularly about once a second, with a strong continued blast, which kept up a column of flame filled with flying cinders to the height of about five hundred feet above the mouth of the orifice. Irregular explosions occurred at intervals varying from ten to thirty minutes, increasing the force and volume of the discharges, and sending them far up into the rolling clouds above. The cinders went up in half-fused blazing masses, from one to three feet in diameter, and came down upon the cone hardened, striking with a clinking, metallic sound. After daylight the red appearance of the cone changed to a bluish black. The left hand crater was shooting out oblique discharges of flame and cinders of a similar character at an angle of forty-five degrees from the other, and evidently communicated with it about a thousand feet below the surface, the two craters being that distance apart, and both discharging simultaneously. This half-horizontal crater was about twenty feet in diameter.

"On the afternoon of the 27th, after a series of explosions which seemed to shake the earth to its centre, the volcano commenced discharging vast quantities of black sand and heavier rocks. The column of flame at night was considerably increased in height, and bright, meteor-like spots were seen ascending in the flames to the height of not less than three thousand feet. These were large spherical stones, four and five feet in diameter. The next morning the streets and housetops of Leon were covered with fine black sand from the volcano, and a vast, luminous cloud of raining sand overspread the whole surrounding country. The rain of sand continued until the morning of the 30th, when the volcano died away, apparently smothered by its accumulated eruptions. The sand now covers the whole surrounding country from the volcano to the Pacific, a distance of more than fifty miles to it. At Leon it is from an eighth to a quarter of an inch in depth.

"As we approach the volcano it gradually grows deeper and coarser. For a mile around the crater it lies in particles from three-eighths to half an inch in diameter, and about a foot in depth. Still nearer to the cone the sand increases to several feet in depth, and particles gradually increase in size until they become small broken rocks. Around the base of the cone, round, heavy rocks lie thickly scattered from four to five feet in diameter, but much the larger portion of them have broken into fragments. The cone, itself, is two hundred feet high, with a crater in the top two hundred feet in diameter and about the same in depth. The inside of the crater, the same as the outside, is covered with hard, broken rocks, generally less than a foot in diameter. A long ridge of black scoria leads out from the branch crater in a northeasterly direction.

"The slaggy, lava-like scoria which first issued from the main crater, is now principally covered

up by the hard plutonic rocks which came out from the profounder depths with the last discharges. The forest for leagues around is scarred and maimed by the sharp cutting storms of sand, and near the volcanoes the trees lie cut into numerous fragments, half buried under the sand and rocks.

"The volcano was an active and interesting sight for sixteen days, and now, in its repose, affords an ample and instructive field for the geologist. Indeed, no country in the world presents a more interesting study than the plain of Leon. Twenty volcanic cones are seen rising from it at a single view. Its soil is highly fertile, as finely pulverized and as evenly distributed as that of the valley of the Nile or the Mississippi; not however by water but by fire. It has literally been rained down from the volcanoes richly freighted with fertilizing materials.

"Humboldt regretted before his death that men of science had not more fully investigated this remarkable region of country, and it is sincerely to be hoped that it may not much longer remain neglected by them.

"The recent fall of sand has been followed by a shower of rain, and though but a few days have since elapsed, corn, cotton, and grass have grown more rapidly under its fertilizing influence than I have ever seen plants grow before. Some weeds and plants it kills; others it starts forth with renewed life and vigor.

"I send herewith a specimen of the sand, gathered at Leon before the rain, hoping that it may be analyzed.

"It may appear proper in this connection to call attention to the recent destructive storms, earthquakes and eruptions which occurred at and around the Island of St. Thomas during the same period of time which I have been describing, and which undoubtedly spring from the same general cause, as those earthquakes were distinctly felt at Leon."

Selected for "The Friend."

The By-paths, Crooked-ways, Wiles and Snares of the Enemy Discovered.

Now when the mind is turned to this divine heavenly principle, and the work of the Lord is begun, the same destroyer that brought man into bondage at first, and hath kept him in bondage, will begin to work cunningly, and endeavor to destroy the work of God begun in the soul; and that he may accomplish his end, he will go about every way, seeking an entrance, and will lay his temptations suitable to the propensity or inclinations of the creature. If the heart be bowed under a weighty sense of iniquity and many transgressions, through which sorrow and bitterness is great, the enemy will work in his transformings, and in appearance like the light, yet in nature contrary thereto. For, though the light gives the certain understanding of the inward state, and brings sorrow because of sin, and shows the mountain of iniquity, yet it begets a secret hope of overcoming by the Lord's strength. But when the enemy sees the soul bowed down, he often afflicts and brings it into unbelief of ever overcoming, thereby endeavoring to sink it into despair; knowing, if he overcomes, he still keeps

under his power, although in another appearance. But all who are thus exercised, waiting on the Lord singly, with the mind stayed in the light, will discover this snare; for, as I said, although the true appearance of God's heavenly light and grace brings a day of trouble, sorrow and anguish, yet that sorrow is not a sorrow without hope, but the enemy's working is to bring into a sorrow without hope, and to draw down the spirit into the chambers of darkness. When the enemy is discovered in this, and the soul through the love and power of God is comforted and refreshed, and raised up in a measure of living hope, then he endeavors to lead from the inward daily travail, that judgment may not be brought forth into victory; and so draw the mind into a false persuasion of obedience and diligence, when there is not an abiding in that which gives a true sense of its state. And as he would have been destroyed the hope that is an anchor sure and steadfast, so now he would beget a false hope and confidence, and bring out of the daily cross, through which the nature that hath alienated from God, should be destroyed. If the enemy be seen and overcome in both these snares, and the work prospers even until much be subjected, and through daily obedience to the heavenly power, much is slain, and the heart comes in good measure to be cleansed, and a good progress is made through the administration of condemnation, that is glorious in its time; and something of pure peace and heavenly joy arises in the heart; here again the enemy will be subtly at work, to betray, in persuading to sit down now, as if all were done; and thus lead from feeding on the tree of life, to feed on the tree of knowledge of good and evil, and to break the commandment of the Lord. At first he subtly draws the mind out to take a little liberty, and from that diligent watchfulness and fear it was in before. And if he can but prevail he will lead out of the innocent life, and by degrees open an eye they may see something in outward things that may affect the mind; and as he prevails gradually and hiddenly, the eye that was opened comes again, through disobedience, to be in some measure blinded; and here loss is sustained, even before the watchful is aware. And the working of the enemy is first, to cause such to make shipwreck of faith in a little measure; that is not to have the daily belief to stand in the power; the daily enjoyment of which, coming to be led by degrees, there will then be a turning from the power of godliness, into the form thereof. And although at times the power of the Lord may be felt in this state, yet there not being a daily feeling after it, the enjoyment thereof, as to true refreshment and consolation, is lost, and an image comes up in its place; and the enemy presents some objects to take up the mind, so that by degrees he may enter and defile it, and draw it from its true guide, so as to make shipwreck of a good conscience. If the enemy be discovered before he can so effect his work, as to bring death and darkness over again, and the power of the Lord breaks his snares, and gives a true sense thereof, through which trouble and anguish of spirit comes, here he will again transform and work as in the beginning, like the condemning power of the Lord, endeavoring to lead the mind into despair of ever recovering its former condition, and to draw it to look at him that hath stung, that so the remedy, the soul ransoming power of the Lord, may not be felt after nor looked at. But as there is a true regard to the Lord, and a waiting upon him in the way of his judgments, having the faith and confidence to stand in his power, the backsliding will be healed; and returning and diligently keeping in the light, the power of the Lord

will work over that which has endeavored like a roaring lion to destroy, and so lead on in the way again. But when deliverance is known from this deadly snare, and the work again goes on prosperously until the house be swept and garnished, and there is a passing from death unto life, and the ministration of condemnation being gone through and the spirit that ruled in the disobedient state cast out, and the openings of that which doth exceed in glory, the administration of the Spirit, is known; the enemy will again transform himself as an angel of light, and with all his power and strength, work by temptation on the right hand and on the left. For when there are openings to the understanding, and prophecies, and through the working of the eternal power joy springs in the heart, then the enemy will work secretly, to draw the mind out of the valley of humility; and if he prevails he will endeavor to lead into extremes, thereby to destroy the true birth, which is bringing forth, and so bewilder the mind, and hurry it through imaginary notions, to dishonor the name of the living God, and to destroy his work, which through sorrow and travail hath been brought forth. If he cannot prevail here, but the light of the Lord discovereth him, then will he be at work, to draw the mind from watchfulness and daily fear, and the liberty of the sons of God, which liberty is only to serve the Lord. For dominion being felt in some measure, comfort and consolation enjoyed, and praises raised in the heart to him that hath visited and redeemed, the enemy will be ready to draw the mind out of the stayed estate of meek and constant watchfulness in the light, thereby causing the creature prodigally to spend the portion, and to lavish out the enjoyment by running before the leadings and movings of the power of the Lord, to speak of the enjoyment, the prophecies and openings, not being led thereto by that power that first opened the heart; and here is an untimely birth brought forth, that will wither and come to nothing. Where the enemy cannot prevail by these snares and temptations, he will not cease, "who goes about as a roaring lion, seeking whom he may devour;" and how he may again get entrance; but lays his temptations according to the spirit, growth, capacities and inclinations of every one.

(To be continued.)

Selected for "The Friend." Advice to Sisters.

The following is extracted from the account of Elizabeth Rathbone in *Piety Promoted*, vol. 3d. "In the morning of the 27th, she said divers things respecting the children of her brother and sister Benson, and respecting the close and intimate union which she and her sister had been favored with. Oh! said she, how I wish that thy dear Abigail and Rachel may be thus united! Press it upon their minds. It is a point of importance for children of the same parents to cultivate a tender regard and sympathy with each other. It is difficult for the best chosen friends, to enter so intimately into the varied circumstances and difficulties that attend our allotments in life, as two sisters who seek to have the divine cement to strengthen the natural bond of union. My early friendships were carried too far, and on this account a weight of condemnation ensued; for I found that I had been planting heavens of my own; and earths of my own; and when the day of the Lord came, which burns like an oven, I saw all these pleasant pictures were to be destroyed."

If joys are transient to the world, sorrows are as transient to the Christian.

From the "North American and U. S. Gazette."

Review of the Weather, &c.

FOR TWELFTH MONTH (DECEMBER.)

1866. 186

Rain during some portion of the			
twenty-four hours,	4 days,	5 da	
Rain all or nearly all day,	1 "	0 "	
Snow, including very slight falls,	5 "	11 "	
Cloudy, without storms,	4 "	7 "	
Clear, as ordinarily accepted,	17 "	8 "	
	31 "	31 "	

TEMPERATURE, RAIN, DEATHS, &c.

1866. 1867.

Mean temperature of Twelfth month, per Penn. Hospital,	33.61 deg.	31.78 de
Highest do. during month do.	61.50 "	54.00 "
Lowest do. do. do.	5.00 "	10.00 "
Rain during the month, do.	3.45 inch.	2.73 in
DEATHS during the month, being for five current weeks for 1866 and four for 1867,	1228	974
Average of the mean temperature of Twelfth month for the past twenty-eight years,	32.53 d	
Highest mean of temperature during that entire period, 1849,	45.00 "	
Lowest mean of temperature during that entire period, 1842,	25.00 "	

COMPARISON OF RAIN.

1866. 1867.

First month (January),	3.14 inch.	1.70 in
Second month (February),	6.61 "	2.89 "
Third month (March),	2.15 "	5.46 "
Fourth month (April),	2.93 "	1.31 "
Fifth month (May),	4.68 "	7.32 "
Sixth month (June),	2.96 "	11.02 "
Totals for the first six months of the year,	22.47 "	30.30 "
Seventh month (July),	2.18 "	2.38 "
Eighth month (August),	8.70 "	15.81 "
Ninth month (September),	4.15 "	1.72 "
Tenth month (October),	4.76 "	4.32 "
Eleventh month (November),	1.76 "	2.94 "
Twelfth month (December),	3.46 "	2.73 "

Totals for each year, 45.24 " 60.10 "

The following official statement of the mortal of the city during the year 1867 is furnished Geo. E. Chambers, Registrar of Births, Marriages and Deaths, and possesses considerable importance as showing a marked decrease in the number deaths, notwithstanding the natural increase population.

The deaths in each month, compared with 1866 were as follows:

	1867.	1866.
January,	1,576	1,414
February,	1,042	1,042
March,	1,094	1,011
April,	1,088	1,018
May,	1,260	1,260
June,	950	1,100
July,	1,795	1,795
August,	1,294	2,000
September,	1,012	1,012
October,	1,177	1,177
November,	871	1,011
December,	974	1,011
	13,933	16,933

Decrease in 1867,

In referring to this subject one of our daily, while computing the population of Philadelphia at not less than 700,000, and that the death has therefore been for the past year only about one in every fifty inhabitants, very justly remarks: "It is not probable that such a moderate mortality in a year can be found in any large city in the world. Philadelphia retains its character as the healthiest of all American cities."

Earthquakes in various localities at a distance were chronicled in our last month's report, at

time we have had reports of the same kind at stations nearer home. A Troy paper, of the 15th inst., states that during the day previous 'a strong terrifying convulsion of the earth had taken place in a region of country beginning at Mount Airy, in Canada East, and Belleville, Canada West, and reaching as far south as Troy and Albany, including large portions of Vermont and New York.' The writer then names several places where it had occurred, and gives a minute description of the shock experienced at each. In some localities houses were shaken and somewhat damaged.

It will be seen by the preceding exhibit that the quantity of rain which fell during the year 1867 exceeded that of 1866 by nearly fifteen inches, while the temperature has not only been warmer than that of the corresponding months of the year previous, but a little below the average of the past twenty-eight years.

The snow storm of the twelfth of the month the last year was a very severe one, making unusually good sleighing for so early in the season, and that of the last day of the year extended a considerable distance south of us. At Richmond it was six inches deep, while at Danville and for more southern portions of that State it reached a depth of twelve inches.

The following table, though not directly pertaining to the health of our city, is nevertheless possessed of considerable interest, inasmuch as it gives the number of convenient dwellings provided for our citizens and their families, and the means by which they are secured, and indirectly to the health and happiness of the community.

The following is a statement of the number of permits issued by the Building Inspectors for the erection of new buildings in the city during the last four years:

	1867.	1866.	1865.	1864.
January, . . .	19	41	20	79
February, . . .	80	63	29	86
March, . . .	164	267	189	125
April, . . .	504	253	156	180
May, . . .	263	184	200	257
June, . . .	656	399	130	174
July, . . .	341	337	167	140
August, . . .	386	313	283	141
September, . . .	550	298	280	138
October, . . .	447	305	263	145
November, . . .	268	278	213	87
December, . . .	99	70	94	49

Total, . . . 3777 2563 2024 1603
There were also issued in 1867, 1306 permits for alterations. J. M. E.
Philadelphia, First month 24, 1867.

It is often said that the anguish we feel, in the trial of these we love, arises from a mistaken view of this state of existence; could we always see the idea of its being merely a pilgrimage, should rather rejoice than weep when those whom we are fondly attached, obtain a man's place in that heavenly country where all tears are wiped away. Jesus wept at the grave of Lazarus; divine, compassionate Redeemer!

Death leaves us judgment finds us; for there is no work, no device, nor knowledge, nor wisdom in the grave whither we are all hastening. Some of us, apparently, with lengthening years. Then let us endeavor to use all diligence, to make our calling and election sure before we go hence; that so we may be amongst the many who have an entrance ministered unto, into the everlasting kingdom of our Father and Saviour Jesus Christ.—D. Wheeler.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 162.)

"Fifth mo. 1837. I believe our Quarterly Meeting has occurred since I wrote thee. It was, as is often the case at —, without the notice of strangers; yet an interesting meeting notwithstanding. We have, I think, within ourselves, genuine worth, and talents occupied to the Master's honor. It is often to me a pleasant reflection, and I rejoice in believing it a true one, that our best interests are not dependent upon the activity and ministrations of man. Ye need no other teaching save as the holy anointing teacheth you, and whether we be many or few, solitary or in the midst of society, we have still this teacher to instruct, enlighten, and perfect in all true knowledge, if we are only careful to attend faithfully to what it would teach us."

The two following selections are from the journal.

"6th mo. 1837. I have felt this evening gratefully sensible of the abounding of that love which is unspeakable, and both ancient and new. Its hallowed influence has been remembered, which early measurably caused me to renounce the alluring things of this life; which showed me there was something more substantial than earth's best gifts; and as a crowning favor, strengthened me, in a little degree, to conform to its moitions. It has occurred to me that we are too apt to consider, not ourselves the favored by being thus awakened, but that we are conferring obligations on our Heavenly Friend by accepting His merciful invitations. Are we not too apt to consider some merit our due for sacrificing the plausible pleasures of this state of being? forgetting this,—His mercy does all for us, and that the end designed is our everlasting salvation. Oh! that all selfishness might forever be eradicated, and in true humility of heart the aspiration unceasingly ascend for childlike submission to that Divine power which I have to-day felt has done all for me, and to whom I could wish to consecrate every faculty of my heart, mind, and soul. Oh! this love, Divine love! what an element! I can fathom it."

"6th mo. 1837. I would thankfully commemorate the mercy that has dispersed the clouds of difficulty and discouragement, and shown me this day in an especial manner that there are no joys like those the believer participates in; no confidence like that resulting from faith in the Supreme Director of all things; and no hope comparable to the anticipations of the willing, obedient, and instructed participant in the promises of the Father. A degree of love, words cannot convey, has lived in my heart towards the Father of His people; and under its influence I have almost wished to drop these fetters of mortality, and soar to the soul's original element."

The correspondence continues:

"6th mo. 13th, 1837. Thy last letter was very acceptable to me, and touched a chord that very easily vibrates. There is a greater tendency in my disposition to weep with the sorrowful, than to rejoice with the happy and unnumbered; and perhaps because of this bias, I am the more ready to surrender my feelings to the flow of sympathy; but notwithstanding thy assertions were all to the contrary, I could not suppress the mental language, 'There is much life there.' It brought too, feelingly to mind a sentiment of thine in a former letter, that 'many fears with regard to one's self, was an evidence we were pressing onward.' I too at that time was altogether in darkness, and had forgotten, 'that help was laid upon One that is mighty, and able to save.' It seemed to revive a

little hope, and throw a ray of light where only gloom had long rested. Has not experience taught thee, that we learn the deepest and happiest lessons when surrounded by discouragements? I believe it has been so, and as thou endeavors to centre in resignation to the Divine will, and keep thy mind steadily turned to Him, in His own time, I doubt not, He will dispel the darkness, and show thee why He has afflicted thee. Perhaps 'tis a preparation for some sacrifice, that would have been hardly yielded to, had not his perceptible favor been withdrawn. I have often considered it one of the crowning blessings, that Infinite Goodness condescends to prepare the sacrifice, by weaning us from ourselves, and all created objects, that He may attach us more closely to Himself and cause us to feel His favor preferable to all else besides. 'Thy very truth there is nothing in these seasons for flesh to glory in. The mind apparently divested of its anchor, 'tossed and not comforted,' ardently longs for some little spot whereon to rest with some encouraging prospect; but alas! the Comforter seems altogether distant, and we have only to seek for patience to enable us to bear whatever is allotted. I believe there are those now, who like the prophet formerly, know what it is to 'sit alone;' and on account of the same knowledge,—because of 'Thy hand.' They feel, deeply feel, the corruptions of their own hearts, and the purity of that Being who is of purer eyes than to behold iniquity; and the warfare with their own feelings, and the anxiety to secure a resting-place beyond the interruptions of this conflicting scene, tinges every feeling with anxiety and fear, lest they miss the prize at last. And superadded are sometimes difficulties and discouragements from without, that tend to darken the scene, depress the feelings, and add to the load that before seemed heavy enough for the poor creature to bear. But 'tis well to remember, these are but for a moment, and as we seek diligently for best wisdom to direct us, casting our care upon Him who abundantly cares for all who seek unto Him in integrity, a way will undoubtedly be made where there appeared none, and strength proportioned to every conflict. Do not think these are mere words of course, and still consider thyself too much retrograding. 'Tis certainly right to forbear warming ourselves with sparks of our own kindling; and safest to remain poor, and apparently inanimate as to religion when the sensible influence of Light and Life is withdrawn; but we may yet endeavor to keep alive a little faith, and trust when the end allotted is answered, we may again be permitted to rejoice in the God of our salvation. I fully unite with thee in sentiment, that 'if we sincerely desire to experience true resignation to the Divine will in all things, we shall find that our most bitter cups will tend to our refinement, and furtherance in the way of life.' I sometimes gladly remember that 'much toiling' will not be likely to advance us in this only safe path. The work is not ours, and if we can only waive reasoning, and submit like little children, 'He is faithful that has promised.'

"We have had a very pleasant visit from S. Hillman. I felt strongly attracted towards her almost immediately; and can truly say, I love her. The passive obedience with which she seems to yield to her Master's requirements, frail and feeble as she appears to be, is an impressive lesson: but she has her reward. She acknowledges her return is in peace; and that she looks back on the arduous field of labor without one regret. She spoke very encouragingly and beautifully at our meeting, as well as in a more private company afterwards."

(To be continued.)

QUEEN CATHARINE IAGELLON.

To Queen Catharine of Sweden, all earthly senses were fading;
Unquiet were her slumbers, for her mind was ill at ease;
Though in her chamber lying, the service for the dying,
That morning had been chanted, to bring her spirit peace.

Then came the Jesuit father, and with a vain endeavor,
He sought to soothe the mournful queen, but nought could stay her tears;
For should the mass avail not, and the thought would come unbidden,
An awful Purgatory in her inmost soul she fears.

Now came the father nearer, and bending low above her,
Within the hushed and darkened room, he sought to whisper low;
But behind the crimson curtains, a listener stood unheeded,
Who heard the old Confessor's voice, as he spake in accents slow:

"Madam dismiss your terrors! there exists no purgatory!
A fee for the ignorant is all that it may claim;
Invented for a purpose, 'tis a fruitful source of profit
In the service of the Holy Church, and wielded in her name."

"A fable for the ignorant!" exclaimed the dying woman,
"If this be false what then is true?" and never spake again.

Oh! had that rayless darkness been illumined by the knowledge
Of the Blessed Saviour dying to save the souls of men!

Do we to whom the fulness of the Gospel has been given,
Who may count its choicest blessings around us every where,

Do we listen to the teachings of the still small voice within us,
That we may know the fulness of the Gospel power there!

In vain are all our boastings of a purer faith and better,
If our hearts are yet unquiet—with earth-born passions rife,
If we strive for earthly honors—if we live for worldly pleasure,
And leave the straight and narrow way that leadeth unto Life.

The above incident is related on the authority of Puffendorf, Swedish councillor and author of "The Law of Nature and Nations." The hidden listener was the princess Anna, daughter of the Queen, whose protestant predilections were thus confirmed. H.

THE CROSS.

Selected.

"Then said Jesus unto his disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow me." Matt. xvi. 24.

The christian's badge of honor here,
Has ever been the cross;
And when its hidden joys appear,
He counts its gain, not loss.

He bears it meekly, as is best,
While struggling here with sin;
He wears it not upon his breast,
Ah! oo, it is within.

And if it bring him pain or shame,
He takes it joyfully,
For well he knows from whom it came,
And what its end shall be.

Only a little while 'tis borne,
And as a pledge is given,
Of robes of triumph, to be worn
For evermore in heaven.

The Worship of the Heart.—Christ Jesus requireth no rite or ceremonial worship of any, but that they give up their heart to Him. It is there, saith he, I would reign, it is there I would rule, and there I would be worshipped in spirit and in truth.

Franklin and the Mosquitoes.

"Better to bear the present ills of life,
Than fly to others that we know not of."

All human situations have their inconveniences; we feel those that we find in the present, but we neither feel nor see those that exist in another. Hence we make frequent and troublesome changes without amendment, and often for the worse. In my youth I was a passenger in a little sloop descending the river Delaware. There being no wind, we were obliged, when the ebb was spent, to cast anchor and wait for the next. The heat of the sun on the vessel was excessive, the company strangers to me and not very agreeable. Near the river side, I saw what I took to be a pleasant green meadow, in the middle of which was a shady tree, where, it struck my fancy I could sit and read, (having a book in my pocket) and pass the time agreeably till the tide turned; I therefore prevailed on the captain to put me on shore. Being landed, I found the greater part of my meadow was really a marsh, in crossing which to come up to the tree, I was up to my knees in mire; and I had not placed myself under its shade five minutes, before the mosquitoes and ear-wigs in swarms found me out, attacked my legs, hands and face, and made my reading and rest impossible; so that I returned to the beach and called for the boat to come and take me on board again, where I was obliged to bear the heat I had strove to quit, and also the laugh of the company.—Franklin's Letters.

For "The Friend."

There may be some amongst us, who withhold their sentiment, in our meetings for discipline, more from a fear of wanting the right qualification, the true anointing, than from less worthy motives; and while it would be wrong to put forth the hand unbidden, merely because the business of society should be done by somebody; it is important these should be awakened, and look to the Lord with desires that He would give them with strength; and also they be met and encouraged at the proper time, by those who are before them in active service. Individuals who have given evidence, for perhaps years, of a steady, quiet growth in best things; who have manifested firmness in their families, to uphold our precious ancient testimonies without wavering; who have, with a religious zeal, diligently attended all our meetings; can it be said of these, they have taken no part with us. When the name of such an one has been brought forward to fill a service in the church, it were well to be assured the ground on which unity is withheld is safe. They who feel they have not overcome all that is required of them in the struggle for the mark of the prize of their high calling; who fear self is not slain; who know the still small voice, but have desired to watch the Holy Spirit, may tarry too long, and be too slow to acknowledge qualification by acts of their own. These should be objects of tender care to the nursing fathers and mothers. They, no doubt, will be watched over by their Heavenly Father as they give not out by the way; though they may be mercifully favored with proving seasons, so as to come forward with weapons which they have proved. These may withhold more than is meet; but we have abundant evidence that it is not fearless, unasked zeal that is going to steady the tottering ark, but rather those that are walking about Zion, marking well her bulwarks and her towers of defence.

We may remember a servant of the Lord formerly, who, no doubt, had long been under the preparing Hand, for that which he was to be called to—perhaps unconsciously to himself—

who when called answered, "Here am I." B when the commission was given, under a sense its weight, how he pleaded to be excused; it uncircumcised lips, the faltering tongue; ah, little want of faith too; for he feared the people would not know the Lord had sent him. Not the Lord was angry with him and said his brother would meet him with gladness for his help, it was willing. Yet who ever walked with the blinding Israel with more faith, with less earth taint, than this same meek man Moses, whose question was: If Thy presence go not with us, let not go up hence. A. F.

Tall Trees in Australia.

Dr. Ferdinand Müller, Director of the Gardens at Melbourne, in a recent pamphlet up "Australian Vegetation," makes the following statements in regard to the dimensions of some of the vegetable productions of that remarkable continent. From these accounts it appears that the "mammoth trees" of California are no longer to be regarded as unique specimens of gigantic growth; and that they are even surpassed in height by some of the trees peculiar to this country.

Until lately the highest tree known was a *Eucalyptus* (*Eucalyptus* *collesces*) which is nearly 400 feet high, and into the hollow trunk of which three riders, with an additional passenger could enter, and turn, without dismount. Recently, since access has been gained to some of the back gullies of the mountain system, measurements have shown the existence of still larger trees. In the deep recesses of Dandenong a fallen trunk of *Eucalyptus amygdalina* was found 420 feet long, another specimen measured from the base to the first branch 295 feet, with girth at three feet from the ground of 41 feet, the circumference of a third tree of this species was found to be 81 feet at the height of four feet above the surface. In a different location a gigantic *eucalyptus* tree was measured 480 feet high. Dr. Müller states: "It is not at all likely that, in these isolated inquiries, chance has led to the really highest trees, which most secluded and the least accessible spots may still conceal. It seems, however, almost beyond dispute, that the trees of Australia rival in length, though not so densely not in thickness, even the renowned forest giants of California." "The enormous height, attained by not isolated but vast masses of our timber trees, in the rich deluvial deposits of sheltered depressions within Victorian ranges, finds principal explanation, perhaps, in the circumstance, that the richness of the soil is combined with a humid geniality of the climate."

I think it is often the case that such, as he been much made use of, and favored with his early gifts, are deeply plunged at the end of the pilgrimage; but this is a merciful and last blessing to prepare for the realms of bliss, and the girdle of the power of Truth will keep the elements, even the clothing of the Spirit of Jesus close around, that no nakedness may appear, strengthen the limbs to press onward to the good end, that crowns all in peace.—L. A.

By watering, He weareth the thick dole saith Job; so doth the tear of affection, which shed in meekness and submission, softens the heart's keenest anguish, until the dark cloud of grief dissolves into resignation to the Divine will, and is sanctified to the praise and glory of God.—D. Wheeler.

Westtown Boarding School.

(Continued from page 163.)

It is always desirable to feel that we are in proper places—settling and consoling to be—we are occupying just the niche designed for us—and we cannot always ascertain where it is without making trial of what is presented to the mind; which I am inclined to think this to thine with some degree of clearness, so that the present arrangement, my dear friend, will I rest pleasantly with thee. The duties I am are arduous, but I do think it a sphere for which thou art fitted. The moral training as well as religious impressions made upon many of the scholars at Westtown remain with them through and that they care in this respect may indeed be indebted both to thyself and thy youthful charge, the fervent desire of thy sincere friend, who knows how necessary it is to keep near the only source of true help, that we may be enabled, in the first place, to govern ourselves—experience in this, will greatly assist in estimating the laborers who may be using, for this end, who have not needed much—have just commenced their journey with feeble desires after good, and need encouragement. It is a nice matter to be able to stand boldly for the cause of Truth—give no place to the wrong, and at the same time risk not a hurt to the oil or wine.” With every disposition to urge thee in this work I close and remain thy friend.”

Oh how good is christian fellowship and sympathy. It is a pearl of no small value. * * * comforted in believing that I shared a sweet union of it with all the poor dear inmates at town in our recent visit there. I felt it no sacrifice to the flesh to leave a warm fire and turn out to ride more than twenty miles to almost open stage, with the thermometer zero; but have had no cause to regret it—yet got safely back, with taking but little cold and with you the burden of the affliction which was permitted to come upon you, and were by prepared to give a correct statement to many enquirers after the true state of the case.

I hope you are all striving to perform several honorable duties in watching over, instructing the lambs of Christ committed to your care; and that you feel at times the sweet reward of peace for so doing; it is an arduous duty, but a very dignified one if rightly appreciated.

I do not wonder at the burdens you have to bear in such a family. * * * There are different duties for the members to perform in the body, they are assigned to each by the all-wise Head. I cannot say to another, I have no need of you, nor others, I have no need of you, and He let the members every one in the body as it pleased Him, and hath tempered the body that there should be no schism in it, but members should have the same care one for another; that whether one member suffer all the members suffer with it. I believe there are not still preserved who are of this class, and a favor it will be to know the travail of spirit read from one to another, that we may all be strengthened into the oneness, seeing eye to eye, and love one another in the purity and fellowship of the blessed Truth. Faithfulness to our Divine Father, keeping a single eye to him, that we may give the pointing of his fingers, the gentle relations to duty, are essential to our own growth and preservation, and for the help of others.

Many are the means by which Satan is striving to lay us waste, both as individuals and as a church, but the Lord in mercy will defeat them, if we trust in Him alone and keep watchful

hour by hour, breathing to Him not to forsake us, but as he began the work in us, he would perfect it to the end. I believe thou art daily striving for this, and trust that the everlasting arms will be underneath and round about, to defend and strengthen thee to do his will in humility and fear before him, patiently enduring the stripping dispensations so as experimentally to know that without Christ thou canst do nothing. He knows when to return to us with healing in his wings, to put us forth and go before us in the service he appoints for us to perform; and even when we have done what he calls for if emptiness may be ours, it will be without condemnation, and a holy serenity will be at times felt. For the duties of thy station I trust thou wilt be endowed with wisdom from Him, and be a blessing to many dear children, which may be, in some cases, like bread cast upon the waters, that shall return after many days, and which will add to the peaceful reward.”

“I was glad to hear by —, in her recent visit to Westtown, that thou wert cheerful in the midst of thy cares, and that thy dear charge were much attached to thee. The capacity to bear burdens and to wash and anoint, concealing from others the sack-cloth that is often worn underneath, is derived from the invisible arm of the unslumbering Shepherd of his flock. He knows their tribulations, how high to permit the billows to rise, and with what force, to beat against their troublesome habitations, and who does say when he sees it is enough at that time,—peace, be still. Employment is exceedingly useful to the christian, especially in doing good by his daily avocations, both to others and for himself. Yours in that valuable school is peculiarly so, constantly instructing and cheering the sheep and the lambs, by well-regulated spirits tempered with gravity, and a proper share of sprightliness, slow to anger, and exhibiting the circumspect and correct deportment of the christian. The reward of peace and true happiness which you enjoy, is not only an important part of your reward, but it gives you the opportunity of showing to the younger ones, what the religion of the gospel does for its obedient possessors, and how much wiser and better they are for living under its divine influence and control. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. How many souls, devoted religious teachers may be instrumental in turning to their Saviour, so as to be made willing in the day of his power, to give themselves up to love him above every thing else, and to serve him with a whole heart, none of you know now. But should you through unmerited mercy be ranked among the innumerable multitude that surround the glorious throne, and there meet sanctified spirits, who have partaken of the good effects of your labor, and tears, and prayers, we may suppose it will add to your joy and crown of rejoicing—as among the angels there is more joy over one sinner that repenteth, than over ninety and nine just persons who need no repentance.”

“The visit to the school with you was refreshing to me—in whom, and in the objects of that valuable institution, I feel a lively interest; hoping as time goes on there may be a succession of caretakers, and members of the committee who will keep to the original concern, and conduct it under the guidance of heavenly wisdom, in conformity with the humility and simplicity inculcated by our christian testimonies.”

The way of tribulation, is the way of the kingdom; walk thou in it.

The Wonders of Seed.—Is there upon earth a machine, is there a palace, is there even a city, which contains so much that is wonderful as is inclosed in a single seed—one grain of corn, one little brown apple-seed, one small seed of a tree, picked up, perhaps, by a sparrow for her little ones, the smallest of a poppy or blue-bell, or even one of the seeds that are so small that they float about in the air invisible to our eyes? Ah! there is a world of marvel and brilliant beauties hidden in each of these tiny seeds. About an hundred and fifty years ago, the celebrated Linnaeus, who has been called “the father of botany,” reckoned about 8000 different kinds of plants; and he then thought that the whole number existing could not much exceed 10,000. But a hundred years after him, M. de Candolle, of Geneva, described about 40,000 kinds of plants, and he supposed it possible that the number might even amount to 100,000. Well, have these 100,000 kinds of plants ever failed to bear the right kind of seeds? Have they ever decayed? Has a seed of wheat ever yielded barley, or the seed of a poppy grown up into a sun-flower? Has a sycamore tree ever sprung from an acorn, or a beech tree from a chestnut? A little bird may carry away the small seed of the sycamore in its beak to feed its nestlings, and on the way may drop it on the ground. The tiny seed may spring up and grow where it fell unnoticed, and sixty years after it may become a magnificent tree, under which the flocks of the valleys and their shepherds may rest in the shade—*Rural New Yorker.*

For “The Friend.”

From a consideration of the State of the “Society of Friends,” at this time, it appeared to me that the following letter, from the once much esteemed Friend, Mary Peisley, might be conducive to lead some of our younger Friends so to ponder their path, as that they might be induced sedulously to seek the “good old way,” and by Divine help, to walk therein. It must be evident to all such as are serious, honest enquirers after Divine Truth, that the Society, and the principles and testimonies thereof, originated immediately under and from the “Great Spirit,” and that consequently the principles and testimonies must ever remain unchanged and unchangeable, as the Deity himself; and however the enemy, disguised as an angel of light, may prevail with some to introduce new systems, either by teaching or worship, however sincere and zealous, or though human learning may give its aid thereto, that there is no agency can be of any real and effective service, only as it has its rise in and from the Divine Spirit, which is communicated by measure unto any instruments, and has to be waited for in the silence of the mind. For even after the soul has been renewed, its new birth being from above, and not from any material source, (as different sects believe, as from outward water, bread and wine, and ministerial ordination or confirmation,) spiritual aid is absolutely necessary for true spiritual worship, and as it was with the Beaconites in England, when they left waiting in spiritual silence, they went to outward ordinances, so now these outward things follow as a matter of course. I feel also desirous to caution my younger Friends that the fire and heat by which they may warm themselves from the excessive zeal and great apparent sincerity of these devotees, do not and cannot exceed much of the same kind amongst even the Papists and others, who like Saul of old, prefer sacrifices of their own choosing, to the obedience required by God.

I may also add, that there are not any of our

testimonies that can be broken without endangering all, for they are an united whole; it is like a piece of machinery, that will stop if one part is wanting. Not only has it to do with oaths, war and superfluities of dress and address, but our good old Friend Wm. Penn, of excellent memory, durst not take off his hat even to the king, and that at the request of his honored father. May the youth of this generation become as peculiar to the Lord as our early Friends; then, and not until then, may they expect that remarkable and powerful blessing so eminently showered on their devoted predecessors. S. C.

Orleans Co., N. Y., First mo. 5th, 1868.

Letter from Mary Peisley, (afterwards Mary Neale), to her friend in Pennsylvania.

"Without the least design to lessen parental authority, or filial obedience, so far as they are either lawful or expedient, I would remark to thee, that divers parents of this age have bent their thoughts and desires too much to earth, to have a clear, distinct discerning of the times and seasons in a spiritual sense, and the sacred purposes of Him, whose wisdom is unsearchable, and His ways past finding out, by all the penetration of finite understanding, uninfluenced by his own eternal light, and even then we see and know but in part whilst here; but some of us have believed and seen in the visions of light, that the day of gospel light which has dawned will rise higher and higher; notwithstanding that some clouds may at times intercept its beauty and brightness, as hath been sorrowfully the case amongst us as a people, who have been highly favored. And though I have not the least design to derogate from the real worth of those honorable sons of the morning, who are made instrumental in a great degree to break down the partition wall, which carnal, selfish man had erected between the people and the Sun of righteousness, I am not afraid to say, and give it under my hand, that it was and is the design of God that his people in future ages should carry on the reformation even further than they did; and notwithstanding that a night of apostasy has come over us as a people, (as day and night succeed each other in their season and God keeps his covenant with both,) I am of the judgment that that day has begun to dawn, in which the Sun of righteousness will rise higher and with greater lustre than heretofore; and if those who are called of God to be sons of this morning, look back to the night, and to them who have slept and been drunken in the night, by sipping of the golden cup of abomination, as even to the latter day, they will frustrate the designs of Providence respecting themselves, though not respecting his own work, for it is his sacred determination to be glorious in heaven and glorified on earth, though those who would be called his Israel be not gathered. And I am of the faith that when the gospel has been first preached to them, as it is meet it should, that such as neglect to embrace it will be left, and the feet of the messengers turned another way, even to the highways and hedges, with a power of compulsive love which will prevail on the halt, the maimed and the blind, to come to the marriage of the King's son, and by coming they shall be made strong, beautiful, and lively, and not look back to those things that are behind, but press forward toward the mark for the prize of the high calling of God in Christ, following no men's example further than they follow him; and what if I say, in the faith which is given me, that God has designed to carry some of this generation in these parts of the world, higher and further in righteousness than their forefathers

were carried, even such as were honourable in their day; and therefore let them take heed that they limit not the Holy One of Israel, nor circumscribe the leadings of his blessed, unerring Spirit, by looking too much to the example of others; for this has been the means of stopping the gradual progression of many glorious, well begun reformation; instead of going forward, they have looked back, and even sunk below the standard of the first reformers. And such as will be the first reformers in this degenerate age, must differ in their trials from the sons of the former morning, and will find them to be of a more severe and piercing kind; theirs were from the world and such as they might justly expect from them (though not exempt from false brethren); ours will chiefly arise from those under the same profession, clothed with the disguised spirit of the world, and that among some of the foremost rank (so called) in society, and what if I say, (though my natural eyes may not see it,) that God will divide in Jacob and scatter in Israel, before that reformation is brought in his church which he designs. And now in regard to the matter proposed by thee, I shall answer briefly, that I am of the judgment that if thou standest single and upright in thy mind from all the false biases of nature and interest of things, stopping thine ear to fallacious reasonings, thou wilt find it more safe to suffer with the people of God, than to enter on or undertake doubtful things.

(Signed) MARY PEISLEY."

The Oyster Trade of Baltimore.—The Baltimore American says:

"The export oyster trade of this city is one of its largest industrial interests, and by it the city is benefited to a degree that is understood by but few. The business of canning Chesapeake Bay oysters, and sending them to all parts of the West, was inaugurated about ten years since, and soon grew to a maximum that for the past four years it has retained with but a slight variation. The exhibit of this maximum shows that a yearly average of 3,800,000 bushels of oysters is brought to the market. Of this number 2,895,000 bushels are taken in Maryland waters, and 965,000 bushels in Virginia waters.

"Next to Baltimore, the largest number of oysters are taken to New York, that city receiving an annual average of 1,050,000 bushels. Fair Haven, Conn., receives 700,000; Philadelphia, 400,000, and Boston 360,000 bushels. These figures apply only to oysters taken in Maryland and Virginia waters, the yield of the former averaging 4,880,000 bushels per year, and the latter 2,065,000 bushels, the aggregate being 6,945,000. There are about one thousand boats, of an average tonnage of fifty tons each, engaged in dredging for oysters for the Baltimore market, and supplying vessels for other markets. A tax of \$4 per ton on these boats per annum would produce a yearly revenue of \$200,000. The average quantity dredged by each one of these boats during the oyster season of six months is 4,746 bushels, which, at an average price of 45 cents per bushel, shows the average receipts of each one of these boats to be \$2,128.70 for six months, or \$354.67 per month. In addition to these sailing vessels there are over 1,500 canoes engaged in tonging for oysters in the inlets of Chesapeake Bay and its tributaries. From these figures an idea of the vastness of the trade may be obtained."

Our privilege is, to have our conversation in heaven; our heart and treasure fixed on what is eternal! Never let us live below it!

"Faithful in a few things."

The following account, from the Memoirs Daniel Wheeler, represents clearly when and how he began to grow in the Lord and in the knowledge of His will which is life eternal; or through obedience to the teachings of Christ in the heart—the school in which all must be taught, if ever effectually, the things that long unto their present peace, and eternal salvation. The more we co-operate with Christ through His holy power manifested within, we teach as never man taught; and the more faithful we are in what He calls to as "the first work" though it may seem but the humiliation of the cross in little things, the more we shall know of a growing up in Him unto the stature pillars in His house, as dear D. W. bears witness "which shall go no more out."

We particularly press the importance of *faithfulness in the day of small things* at this time because, it is believed, that not a few have been and are making themselves to be stumbling blocks to the weak, as well as dwarfs in religion; not also to causing in a greater or less extent "shipwreck of faith and a good conscience," want of obedience in what are looked upon the insignificantly small things of our burnt offerings;—but equally important, in proving subjection and sincerity of the heart, as the latter. For we, poor, short sighted, case-lori creatures, know not what means Heavenly goodness may choose or use to crucify the flesh with the affections and the lusts; or what to bathe and confound our selfish desires and carnal longings. But it has always perhaps been in me unlooked for by the outward eye, and in manner that tended most directly to the mortification of the natural will, which must be necessary to the cross in the great work of Christian redemption; to the subjugation of that earthly yoke which is foolishness with God; and to the restoration of lost and fallen man from a state nature to a state of grace.

The account alluded to is as follows: "Being made a partaker of the great privilege enjoyed by those who are of the flock of Christ, in being enabled to distinguish between the voice of a good Shepherd and that of the stranger, he earnestly desirous that obedience should be kept with knowledge. He waited *patiently* upon the Lord for instruction in his various steps, and being brought into a state of *deep humility and prostration of spirit*, he was made sensible that the only path in which he could walk in safety was that of self-denial. Much mer conflict was at this season his portion; but *peace* only to be obtained by an entire *submission of the will*; and in conformity with what he believed to be required of him, he adopted plain dress. He once recounted to a friend how different, the trial it was to him to put on different hats to that which he had been accustomed to wear; especially as in going to the meeting at Woodhouse, he generally met a number of his former gay acquaintances, whom he crossed on the way to their place of worship, which had himself previously been in the practice of attending. In this instance, it was hard to appear openly as a fool before men; he thought if natural life might have been accepted as a substitute, he would gladly have laid it down; this was not the thing required. He diligently examined his heart, and believed he clearly his Master's will in the requisition; and that was a discipline designed to bring him into a state of childlike obedience and dependence. In great distress he cried unto the Lord for help."

a passage of scripture was powerfully applied is mind.—“whoever shall confess me before men, him will I confess also before my Father which is in heaven.” His resolution was immediately taken—“he put on his hat, and with mind staid upon the Lord, set out to join his friends at meeting. *His difficulties vanished, peace was his covering,* and he was enabled rationally to know the fulfilment of that declaration,—“greater is he that is in you, than that is in the world.”—*Friends’ Library.*

Finger-Marks.—A few days since, a gentleman residing at Cambridge, employed a mason to do some work for him, and among other things to whitewash the walls of one of his chambers. The whitewashing is almost colorless until the gentleman was much surprised, on morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same marks on the articles in it, also on a pocket-book. An examination revealed the same finger-marks on the contents of his wallet, proving conclusively that the mason, with his wet hands, had opened the drawer, had the wallet, which contained no money, then closed the drawer, without once thinking that any one would ever know it. The thing, which chanced to be on his hand, did not at first, and he probably had no idea that the hours’ drying would reveal his attempt at detection. As the job was concluded on the afternoon the drawer was opened, the man did not come again, and to this day does not know his acts are known to his employer.

Children, beware of evil thoughts and deeds! All have their finger-marks, which will be sealed at some time. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad finger-marks on your conscience. And so it is with any and all sin. It is the character. It betrays those who commit it, by the marks it makes on the soul. Finger-marks may be almost, if not quite, colorless. But even if they should not be seen, or any of your days on earth (which is not likely), yet there is a day coming in which your finger-marks, or sin-stains on the character, will be made manifest.”

Never suppose that you can do what is wrong without having a stain made on your character. It is impossible. If you injure another, you, by the very deed, injure your own self. If you deny a law of God, the injury is sadly yours. Think of it, ever bear it in mind, children, that every sin you commit leaves a sure stain upon yourselves. Even should you be able to see, to your condemnation, at the bar of—*G. W. Lybrand.*

Oldest Wooden House.—The oldest wooden house in the United States is in Dorchester, to be a part of Boston. It was built in 1632, and is called the Minot House, from the name of the first owner. The house was occupied by General Washington and his body-guard for a few days during the revolution. The house is two stories high, and the outside has by no means a showy look. Its frame is of oak, either Irish or American, and the beams are as sound as ever: it is the whole frame, with the exception of the roof, is in a good state of preservation. The beams are oddly shaped and awkwardly arranged. The windows are in sight, and are finished off and painted, and the ceiling is very low. Indeed, it is not worth while to visit this ancient house.

The house is now occupied by a family who pay \$80 annual rent.

Sagacity of a Dog.—A friend of mine, while shooting wild fowl with his brother, was attended by a Newfoundland dog. In getting near some reeds, by the side of a river, they threw down their hats, and crept to the edge of the water where they fired at some birds. They soon afterwards sent the dog to bring their hats, one of which was smaller than the other. After several attempts to bring them both together in his mouth, the dog at last placed the smaller hat in the larger one, pressed it down with his feet, and thus was able to bring them both at the same time.—*Jesse’s Anecdotes of Dogs.*

THE FRIEND.

FIRST MONTH 25, 1868.

Such is the selfishness and arrogant assumption of man, that he easily forgets how small an atom he really is in creation, while he indulges a fond notion of his importance, and looks upon the earth as called out of nothing wholly for his use and benefit.

“Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers ’tis for mine.”

Seas roll to waft me, suns to light me skies,
My footstool earth—my canopy the skies.”

Created a little lower than the angels, man de-throned and debased himself by believing a lie, and refusing to obey his all-wise Creator, on whose bounty he is a constant pensioner. The earth shared in the consequences of his fall, and though made to supply him with food and raiment, yet is he obliged to reciprocate her kind offices by careful culture and diligent service; drawing forth the fruits of her storehouse by the sweat of his brow. She is only one among many planets with their satellites, which revolve around the great orb that sheds light and heat upon them, while the solar system itself is but one of the countless number of systems that make up the sum of the material universe. Rotating on her axis, she pursues her annual journey around the centre of attraction, in obedience to the forces impressed on her by Him who formed and bade her thus roll on, until his purpose shall be fulfilled. Thus though a whole in herself, she is but a member, and a very small member of the thronging host of heavenly bodies which are revealed as the material workmanship of the creative Word. All these, so far as we know, are subject to uniform and calculable laws, establishing an unbroken relationship between them, and holding each one rigidly to the timely performance of the part assigned it; to which laws all submit with unswerving obedience.

Many changes and convulsions may therefore take place in our terraqueous globe, which have no connection with or special reference to it, as the home of man, while he passes through the short scenes of his probation; though He who sees the end from the beginning, and adapts all things to the counsels of his inscrutable wisdom, may make use of the natural working of His laws, to punish his accountable, rebellious creatures, to remind them of their impotence and entire dependence, and to teach them to make Him their friend, who “looketh on the earth and it trembleth, who toucheth the mountains and they smoke,” and by whose decree alone the raging of the waves is stilled, and the waters shut up with doors and bars. Well for us is it, if, when He who “bath his way in the whirlwind and in the

storm, and maketh the clouds the dust of his feet,” lets loose the elements to overturn and destroy, we have accustomed ourselves to recognize his hand, not only in the mighty convulsions of nature, and to look to him for strength and support, cherishing a confiding trust that He will overrule all things, and cause the order of his providence to work for our good.

In our present number will be found an interesting account of the sudden eruption of a new volcano, which occurred in the Eleventh month last, near Leon, the capital of Nicaragua, in Central America, and was witnessed by the United States minister to that Republic. Mexico, and nearly the whole of South America, have at different times experienced remarkable and destructive visitations by earthquakes; the Andes, the great chain of mountains connected with the Cordilleras and the Rocky mountains of N. America, running along the whole western coast of Southern America, and being studded with active volcanoes.

The account now furnished may give us a correct idea of the manner in which volcanic mountains have been formed, they being generally of pretty regular conical shape, and composed of matter thrown up from the interior of the earth, and the summit usually terminating in a vast covecavity.

There has been an unusually large number of extraordinary convulsions, not only in different parts of the earth, but in the atmosphere in different latitudes, within the last four months, and as they were in some instances nearly simultaneous, there is not a little activity among learned and scientific men to ascertain the laws which regulate both, that so the connection which probably exists, may be traced between such diverse effects and a common cause. There is yet much to be learned respecting the laws of meteorology and its kindred sciences, and while our knowledge of the internal constitution of the earth is almost wholly conjectural, there seems to be an insuperable barrier to satisfactory and stable conclusions.

A violent storm of wind accompanied by rain, apparently commencing in the Gulf of Mexico, swept along the southern coast of our country in the Tenth month last, doing the greatest injury a little way north of the Rio Grande. By the time it arrived in the West Indies it had increased to a hurricane, doing great damage on the leeward islands but spending its greatest fury on Tortola and Saint Thomas, where hundreds of lives were lost, and property worth millions destroyed. Local causes doubtless added greatly to its terrific force within the limits of this group, for at the same time a series of earthquakes set in, which probably spent their greatest eruptive power somewhere north-west of the islands, breaking up the crust of the earth under the storm-heaved billows of the Atlantic. The concussion extended to the shores of the United States, the shock being distinctly felt in northern New York and Vermont. Mariners report that the velocity of the Gulf Stream was perceptibly increased, but how far that is a permanent change we do not know. Whether the violence which the whirlwind acquired while in the tropics, propagated the convulsions of the atmosphere so as to extend this same storm into Southern Asia, or whether there was some sudden extreme rarefaction or destruction of large portions of the atmosphere by electricity, connected with the tremendous eruptions of Vesuvius and Hecia, which burst forth but bear the same time, of course man’s limited knowledge cannot determine; but a devastating cyclone visited Calcutta, on the banks of the Hoogly, by which thirty thousand dwellings are said to have been destroyed, and more than a thousand human beings perished.

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Selected for "The Friend."

By-paths, Crooked-ways, Wiles and Snares of the Enemy Discovered.

(Concluded from page 170.)

ter the good work of God has been begun, the arm of his salvation hath been wonderfully revealed, to bring out of Egypt's darkness us, and hath given many signal deliverances from the destroying enemy, and has often fed the heavenly food, and caused the rock to water for the thirsty, and many turnings in the passage through the wilderness have been seen, the backslidings from a sense of the evil power, have been discovered, and that is a coming through the river of judgment, the mighty power of God drives out the enemy hath inhabited, where only Abraham's seed abode, and the war in great measure ceased, part of the good land is possessed and enjoyed, the land that foweth with spiritual milk and honey, and the fruit of the vine drunk of; here all the crooked, subtle enemy were working, did with outward Israel, causing Jeshurun to be fat, and then kick against the power, leading the mind through the enjoyment of that which is good, into ease, and to forget the foe that formed man, and brought him into the world, and lightly to esteem the Rock of salvation. Thus he leads the mind into a state of ease, and from the inward enjoyment of virtue, to set up idols in the heart, and to serve gods of gold and silver, and a profession without life and power. And into this condition the old enemy would lead a people, who in many ages had been the mighty works of the Lord, and his arm stretched out and magnified in the sight of their eyes for them; nevertheless, they departed from the Lord, and from the inward sense of his power. Now the spirit that was cast out and was in dry places, takes to it seven worse spirits, tyrants, tempters, prevails and enters, and the end is worse than the beginning. For in the beginning, although the enemy had his power, yet there was a sense thereof, and the soul was humbled, tender, and brought into true love, and there was a mourning before the enemy wanted the dominion; and this state of submission and brokenness of heart, in which the soul takes delight, in his boundless loving kindness, visited and caused his redeeming salvation to be revealed. But now in the other estate,

the mind is high, the heart fat and full, and at ease, and gone into the love of the world and the things thereof, through which there is an un-mindfulness of the Lord, who in the beginning was every day sought after, and diligently waited for; and the Rock, the Power, is lightly esteemed; for the estimation is of another thing. Here two great evils are committed at once, viz: The fountain of living mercies is forsaken, and broken cisterns hewn out, even a profession, that will hold no water, no durable refreshment, no durable joy, no durable peace nor consolation. The enemy has thus prevailed through many ages, to bring thousands from their enjoyment of God in the pure, tender and upright spirited state, which he effects through his workings and subtilty, and that gradually. His first step hereunto is, to bring out of the constant, daily watchfulness, and causing a little liberty to be taken to the carnal mind, and as it were imperceptibly, a certain enjoyment of sweetness therein, whereby a darkening of the sight comes over the mind, and so they are allured into more liberty. Sometimes his beginnings are to draw out of obedience in those things that were required in the day of small things, sometimes into many words, no more to be as a "doorkeeper in the house of the Lord," and so the enemy works to cause such things to seem small and indifferent, and thereby cause the offence of the cross to cease. Then the mind runs forth to make provision for the flesh to fulfil the lust thereof, either in meats, drinks, apparel, or such like, which the Truth in time past had made manifest, and the power of God, the cross of Christ, had crossed, and in measure led out of, into watchfulness and pure fear, not making provision for the flesh in any respect, to fulfil the lusts thereof, but drawing in practice, as well as in principle, into plainness, and out of all superfluities, admitting the creature to refresh nature, but not to feed the lusts. But yet the enemy works by degrees, subtilty and covertly to lead out of the liberty of the cross of Christ Jesus, the power of God unto salvation, into the liberty of the flesh, and hereby gets a farther entrance; working to draw the mind into many words in dealing, in commerce or converse, and into the love of the world, and though many times the answer of God may be felt in some measure, to draw out of the snare, yet the God of this world having by this time much blinded the eye, and darkened the understanding, there is not a sense of the power of the Lord in its workings, nor of the subtilty of the enemy. For the outward profession and conformity may be in a good measure kept to, under which the enemy may work undiscovered by the unwatchful, and so step by step, lead out of the power of godliness, until he hath slain the birth, which in the first days of tender visitation was begotten. Now there will be a growing high, and such will call the operation of God's power extremes and imaginations, and Jeshurun like, will kick, and turn against the power of God, for such are best contented with a likeness and image. Such love smooth things in the wisdom of the gifted man, that has lost his way, through erring from the power, not waiting upon all occasions to be guided thereby. So here is the itching ear,

and heaping up teachers to please self, and Jeebel is upheld; which error crept into the church of Thyatira; and in all ages they that went from the broken, tender estate, into the conditions before discovered, suffered and nurtured this Jeebel, who must be cast on the bed of torments, and all her children killed with death. All the working of the enemy, under every guise, is to slay that which was quickened, and to bring in a contentedness with an outside profession of the way of the Truth, light and life of Christ Jesus, the power of God unto salvation, whilst the heart has gone from the Lord, and embraced other lovers. Where the enemy thus prevails, in process of time he leads again into the world, from whence the arm of the Lord gathered; and the latter end of such is worse than the beginning. For having made shipwreck of faith and of a good conscience, the second death comes over, and such become twice dead, and as salt which has lost its savour, and are good for nothing, but to be cast forth, and trodden under foot of men. The preservation out of these by-paths, crooked ways, wiles, snares, and temptations of the enemy, is only in the true waiting and sincere abiding in the light, gift and grace of God, in which the daily revelations and manifestations of God's eternal power are known, and preservation in the daily acquaintance and experience thereof, which keep all truly low and tender, wherein ariseth an inward breathing and panting after the daily enjoyment of the life, power, and blessed refreshing virtue, which alone renew and increase the strength of the inward man; in which God Almighty preserve all the travellers Zionward to the end.

CHARLES MARSHALL,

Progress of Locomotion Since 1834.

When, in 1834 (says the *London Examiner*;) the Duke of Wellington despatched—Hudson to Rome to inform Sir Robert Peel that he had been called upon by King William IV. to form a ministry, it was thought a marvel that the messenger was able to complete his journey on the twelfth day after that on which he had left London. Bound on an analogous mission, a Hudson of the present day would give but a poor account of his journey if he said that he was occupied upon it even a fourth of that time. By the old roads the distance was a little under one thousand three hundred miles. By railway, the distance over Mont Cenis passage of the Alps is one thousand three hundred and fifty-five miles. In 1834 the cost of Hudson's journey was about £250. Had he occupied eighteen days instead of twelve, and travelled by the ordinary postal conveyances of the period, he would have paid about £30. The first-class fare between London and Rome now does not exceed £13.

The traveller who leaves London on any morning, let us say on Monday, at half-past seven o'clock, can reach Turin, seven hundred and ninety-nine miles, including a sea passage of twenty-two miles and fifty of ordinary road conveyances, across the Mont Cenis, as the chimneys of the Duomo are striking the quarter-before twelve on Tuesday night. When the Mont Cenis Rail-

way is open, the saving in the passage across the mountain will enable him to push on to Florence the same night, but until then he must repose at Turin until a quarter-before eight the following morning. Resuming his journey, he will be in the capital of Italy, three hundred and twenty-three miles further south, at eight that evening. The distance from Florence to Rome, two hundred and thirty-three miles, can be accomplished in nine hours and twenty minutes, in which are included frontier *visa* both of luggage and of passport. After a break of four hours he may start again for Naples, one hundred and sixty-three miles further than Rome and fifteen hundred and eighteen from London, and here he arrives at 6.30 p. m. on Thursday evening, three days and eleven hours from the time he left home. When the Mont Cenis Railway is completed the time will be shortened by nearly twelve hours.

In 1834 the *Malle Poste* journey from Paris to Marseilles took eighty hours, the roadway being distance five hundred and thirty miles. In 1867 we leave Edinburgh at seven o'clock in the evening, the next evening at six we are in Paris—six hundred and ninety-seven miles—and the following day at noon we are at Marseilles. Yet Edinburgh and Marseilles are one thousand two hundred and thirty-nine miles apart—our pace, including breaks and stops, has been thirty miles an hour while traversing the whole distance; exclusive of the breaks and stops, five-and-thirty.

Roughly estimated, the number of persons who travelled by mail and stage-coaches throughout the United Kingdom in 1837, the year before the partial opening of the railways between London, Birmingham, Liverpool and Manchester, was 2,688,000. If to these be added twenty-five per cent. as representing travellers with post horses, in wagons and canal boats, we have a gross total of land and canal travellers of about 3,360,000; or an eighth of the total population of the kingdom at that time. In 1865, the latest year for which the Board of Trade returns have, as yet, been issued, the number of passengers carried on railways (including an allowance of one hundred journeys for each annual ticket-holder), was 261,577,415, more than eight times the total population of the kingdom. The number of persons travelling on public roads to and from railways is believed to be fully as great as it was by roadway conveyances in 1837. In other words, land travelling in the United Kingdom has *de facto* increased nearly ninety fold in eight and twenty years. Comparing the population at the two periods the increase has been sixty-four fold.

The *N. Y. Evening Post* says, that according to the latest statistics there are about 53,000 miles of railway in Europe. Great Britain and Ireland have 13,382 miles; France, 9,899; Prussia, 5,483; Bavaria, 5,208; Austria, 4,001; Spain, 3,216; Italy, 3,040; Russia, 2,898; Belgium, 1,910; Saxony, 1,587, leaving about 3,300 miles for all the rest of Europe.

At the present time railways are completed for opening all over the world at the rate of about 10,000 miles per annum; or thirty-five miles for each working day throughout the year.

On Finding Fault.—Reprove not for slight matters; for such faults or defects as proceed from natural frailty, from inadvertency, from mistakes in matters of small consequence; for it is hard to be just in such reproof; or so to temper it as not to exceed the measure of blame due to such faults; they occur so often that we should never cease to be carping if we do it upon such occasions; it is not becoming the christian to seem displeased with such little things.

For "The Friend."

Adelphi Schools—Annual Report.

To the Philadelphia Association of Friends for the Instruction of Poor Children:—

In accordance with the usual practice of the Board at the close of each year, the Managers present their Annual Report: the schools under their care have moved on so regularly throughout the year that there appears but little to bring before the notice of the Association.

The Infant Department continues under the care of the same teachers as at the time of our last report, viz., Harriet C. Johnson, Principal, and Elizabeth B. Kennedy, Assistant; they appear to be desirous to keep up the good order and efficiency of the school; and there is manifested on the part of many of the scholars an evident desire after an advancement in learning. The class list is now 95, and the average attendance during the year has been 66; a decrease of three as compared with last year.

In the Girls' School, Martha T. Cox and Annie Pennell continue to fill the positions of Principal and Assistant, acceptably to the Board. It may be remembered that reference was made in the report of last year to the excellent condition of this department of the school; that high standard has been fully maintained, and the number of scholars in attendance increased, so that the usefulness of the school is probably greater than at any former period. The class list now numbers 64, and the average attendance during the year has been 45, an increase of three since last report. The number of scholars on the registers of both schools is 159, and the entire number of colored children who have attended the schools under the care of the association since they were first opened is 4143.

The course of study in both departments has continued unchanged; in the Infant School the simplest branches are taught, commencing with the alphabet, and it is an interesting sight to watch the efforts of the little children to learn their first letters. In the upper school, the studies are those which, it is believed, will be of practical utility to the girls, and consist mainly of reading, writing, spelling and defining, arithmetic, geography and physiology. The schools are opened in the morning by the reading of a portion of the Holy Scriptures, and it is the desire of the managers, that the teachers may, by attention to the gentle intimation of the Holy Spirit in the secret of their hearts, be qualified so to perform all their duties toward their charge, as to encourage in the children a growth in religious experience while aiding their advance in school learning.

Some monthly visits have been made as heretofore, by committees appointed for the purpose, and regular reports have been furnished by these committees to the Board, and read at the stated monthly meetings.

Our little library continues to be much used by the children, the number of volumes is 589—number loaned during the year 1231; it is worthy of note that none of these loaned have been lost while in the custody of the children. The number of books in the library is the same as reported a year ago; it would have been pleasant to the Managers to have purchased an additional supply, but the state of the treasury has not justified an unnecessary expenditure; the subject is commended to the notice of our friends, who may have in their possession books suitable for the purpose, which having once read they may be willing to present to the library. Books of Travel, Natural History, Biography, History, &c., and the large class of books known as "Juvenile," if un-

objectionable in their contents, would all be acceptable.

We believe the present is no time for the Association to abandon, or even relax its efforts for education of colored children; the view has been upheld by some, that there being provision made in the public schools for the education of this class, the continuance of our schools on the present basis is an unnecessary tax upon Friends. We believe this opinion results from a partial view of the case; it is a characteristic of colored race in our northern cities, resulting doubt from the oppression of many generations, shrink from observation, and keep as obscure as possible; we fear their children would not attend the public schools unless carefully looked after and encouraged to come, and such oversight interest could hardly be expected from the public school teachers. The colored people are accustomed to look to our religious Society as their friends and counsellors, and would feel the closure of our schools now as a serious discouragement at a time when they particularly need to be helped and encouraged. We cannot therefore see immediate probability of being able advantageously either to discontinue or reduce the schools, we would ask those who have heretofore so liberally contributed of their funds, to give yet again; leaving that this is a charity, where the contributions are beneficial alike to the recipients and the givers.

Signed by direction, and on behalf of the Board of Managers.

JOHN E. CARTER, Clerk.

Philadelphia, 12th month 27th, 1867.

Officers of the Association for 1868.

Managers.—Israel H. Johnson, Benjamin Pittfield, Caleb Wood, J. Wistar Evans, John Carter, John W. Cadbury, Edward Bettle, Thos. Scattergood, Geo. B. Taylor, Joel C. bury, Jr., Elton B. Gifford, Ephraim Smith.

Clerk.—Mark Balderston.

Treasurer.—John W. Cadbury.

Summary Statement of Treasurer's Account.

RECEIPTS.

Subscriptions for 1867, and for 1868, in advance,	\$677
Donation from committee in charge of Hannah Sanson's Legacy,	98
Income from investments,	1003
Sale of books to pupils,	19
Penna. State 5 per cent. Loan, paid off,	185
Balance on hand 1st mo. 1st, 1867,	58
	2044

EXPENDITURES.

Salaries of Teachers,	\$1300 00
Books and stationery,	91 39
Fuel and incidental expenses,	138 89
Shoes for pupils,	22 25
Investment in City 6 per cent. Loan, at par,	300 00
	1851
Balance on hand 1st mo. 1st, 1868,	192
Philada. 1st mo. 1st, 1868.	

Selected for "The Friend."

"There are some very poor families in our neighborhood,—not enough of victuals, or clothing. We have endeavored to do what we could, but it is insufficient. I am not asking help you, but I do ask nearer home. Some are generous, and some are right hard and close counting the heads of the families of being drunk &c., &c., and so excusing themselves from help."

children. I do not understand that kind of acting; if the best of us had just what *deserved*, it would be very little. We make cases by rating ourselves above our deserts, and it down self-satisfied, by our finely polished, and warm fires, and plentiful tables. I see the cries of the afflicted and poor in our hearts, reached the ears of the Most High, and would really tremble to be found using the part belongs to the poor."

An Extraordinary Case.

It is difficult to conceive a more extraordinary in all its bearings, than that of the late John Carter, a native of the town of Coggeshall, in the county of Essex, England, who, by means of his *brush alone*, executed one or two of the most beautiful drawings in existence. The following is correct, though brief, memoir of his life. He was the son of a common laborer at Coggeshall, in Essex, England, and, when a boy, received the limited education which parish schools, in places such as Coggeshall, usually afford; that is, says Carter acquired, in a very imperfect manner, the rudiments of reading and writing. He then became a silk-weaver by trade, which he followed up to May, 1836, when he reached the age of twenty-one years—the opening time, so to speak, of his most extraordinary career!

It is essential here to remark that, at this time, (May, 1836,) he had, from carelessness and bad habits, all but lost the very small modicum of learning formerly gained at the parish school; he neither read nor wrote, with any thing approaching to correctness; as to the art of *drawing*, signing of any kind, he had not the remotest notion, of either the one or the other.

May, 1836, Carter, in company with one of his dissolute companions, went to Holdfield, in the county of the late *Osgood Hambury, a well-known character of London*, for the purpose of stealing goods from the rookery on that estate, (this is the right time,) when he met with an accident falling from the top of a fir tree, not less than five feet high.

He was carried by his comrades home to him in a state of insensibility. The doctor was sent for, who pronounced that, though not actually dead (as his companions and wife had supposed), that he could not linger beyond an hour or so at most. He partially recovered, however, when he found that he had sustained an injury in his spine, which *entirely deprived him of the use of his limbs*. From that time forward, up to the day of his death, (which took place eighteen years subsequently, in 1853,) he was, physically speaking, never any thing other than a useless, imbecile, trunk, without power, or motion, or feeling of his limbs, or, indeed, in any part of his *save his head and neck*.

The powers of speech, sight, and hearing were fully preserved to him; otherwise he was, in all intents and purposes, as a dead man, utterly dependent for every want on the kind order care of his wife, who, to the day of his death, (which took place four and one-half years after the accident,) soothed and comforted under his trial with the utmost devotion. His friends also came to his aid, amongst whom were named, specially, the late Osgood Hambury and the members of his family, and the late and Meredith White, of Highfields, near Hambury.

About a year after the accident, a lady brought him a book to Carter, containing an account of a woman who, having lost the use of her hands, had amused herself by drawing by the aid of her mouth! This account interested Carter

intensely. From a careless, ignorant young man, he had changed into an earnest, devout, and, all things considered, a very intelligent being. He resolved to try and do the same, in the way of learning to draw with his mouth!

After long and persevering efforts, he managed to copy flowers and butterflies in water colors, but not long afterwards adopted a better style. His method was to sketch the outline very accurately with a pencil, then shade them in the manner of a line engraving, in India ink, with a camel's hair brush.

From the time of the accident till his death, he reclined upon a sort of couch, capable of being drawn hither and thither, and upon which he was moved about. Resting upon this couch, he had his paper fixed to a desk, which was placed almost perpendicularly before, and in close proximity to his face. With his head inclined towards the right side, and with his hair pencil between his teeth, he produced, by means of the motion of his neck, assisted by his lips and tongue, the most beautifully turned strokes, *rivalling, in fact, the greatest proficient in the art of drawing*.

It would, at first sight, appear incredible that the drawing which we have seen, and now more particularly alluded to, (A Rat-catcher with his Dogs) could have been done by any one not in possession of that very essential qualification to the production of such a work—"the use of his hands"—a qualification, however, which Carter did not in the smallest degree possess.

His method was, for his wife or sister—or whoever was in attendance upon him at the time—to fill his brush with India ink, from a palette, and place it between his teeth, when Carter would, by a curious muscular action of his lips and tongue, twirl the brush round with great velocity, until he had thrown off all superfluous ink, and brought the brush to a *very fine point*. He would then execute the finest and most wonderfully delicate strokes by means of the action of his neck, &c., as just stated.

His health prevented a close application to his art, though he learned to love it intensely; yet, of necessity, it was a work of much labor, toil and patience to him, a considerable space of time intervening between each stroke of his brush. All the latent energies of his mind, and faculties of body (crippled and confined though they were) appear, perforce, to have concentrated themselves in the sense of a wonderful sight, and a touch with the tongue so delicate as to be miraculous. From an ignorant worker in a factory, he became a great, self-taught artist, and that, too, under the most difficult and trying circumstances possible to conceive.

During his lifetime John Carter was an object of almost as great interest to the leading members of the medical profession of Great Britain, as he was to her chief artists. To the one branch of science it seemed surprising how a man in such a state of bodily infirmity should exist so long; to the other, a matter of even greater wonder how an ignorant man, totally unlearned in the very rudiments of art, dispossessed of every faculty apparently necessary for his successful prosecution, should yet, in spite of such overwhelming odds, rise, in the brief space of but a few years, to bear favorable comparison with the best living artists of his day! These facts may seem paradoxical—they are no less true.—*Late Paper.*

To applaud the possession of talent is absurd, and, like many other absurd actions, is greatly pernicious. Our approbation should depend on the objects upon which the talent is employed.—*J. Dymond.*

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 177.)

The following selections from the Journal are part of them without full date. They are supposed to belong to this period:

"3d mo. 1837. The unmerited favors conferred by an all-wise and all-merciful Protector and Preserver, can scarcely fail awakening in the heart of the recipient the humble acknowledgment, 'What shall I render unto thee for all thy benefits?' unceasingly dispensed. Truly His judgments are unsearchable, and His ways past finding out. In his inscrutable wisdom I believe He is often pleased to lend the partially awakened mind into unutterable depths of humiliation and abasement, to stain in their view every selfish attraction; and to create a thirst the polluted fountains of this world never can allay. And as we are made willing to submit to the refining process, to know the spirit of judgment and burning livingly to operate, a gradual insight is given us into the mysteries of the kingdom. We come to see and to feel that the bitter cups, the agonizing conflicts, the doubts, fears, and discouragements, have had an end assigned them, and that an Almighty hand has wrought for us, to make that end a result most happy, carrying out effects that will prove themselves of momentous import. It is only as we submit to the humiliating process unavoidably our portion, that we can attain a state of childlike submissiveness, wherein we become willing to do or to suffer as our lot may be. In a little strength imparted to-day, I would thankfully commemorate the mercy that is unfailing, and gratefully ascribe to the Author of every blessing, thanksgiving and praise. I have been brought patiently and calmly to acquiesce in a case wherein my nature has shrunk from submission, and with regard to my feelings, I can scarcely refrain acknowledging 'It is the Lord's doings.' I would earnestly petition for strength and ability to move in His wisdom; and at all times and in all seasons show forth the charity, forbearance, and propriety of converse and conduct that evidence a mind imbued with christian principles, and acting under their sway."

"3d mo. 10th. It is certainly a favor for which we should feel grateful, when ability to suffer the deprivations of inward tranquility is granted us; when out of the very depths of poverty, we can acknowledge 'tis well for us to suffer. I have felt this morning as if in possession of nothing to support and sustain the mental fabric, and yet satisfied these things must needs be."

"5th mo. 1st. I can scarcely forbear expressing the feelings of increased confidence and hope that have arisen, after a long period of mental gloom and spiritual poverty. I have enjoyed the privilege of attending our annual assembly, and the satisfaction and favor of feeling throughout a degree of that life, whose abounding must continue the crown and diadem of our religious assemblies. But intermingled has been the conviction, how little ability I felt to estimate the opportunity. The knowledge that little advancement in best things throughout the course of a whole year had been realized, was cause of mortification and sorrow, and heightened the fear that unfaithfulness and spiritual apathy were the cause. But however undeserving, I cannot suppress the attendant belief, that at this period I realize a strength, no human effort could give me, and that an Almighty hand is still underneath for my support; and with feelings softened, tendered, and full of gratitude, I have ventured to petition for strength to walk more and more conformably to

the will of Him, whose favor I sometimes feel dearer to me than my natural life."

"20th. It is cause of deep regret that the indulgence of a vain imagination still embitters many a thoughtful moment. Yet constant thankfulness possesses me, in that I feel mercy, unwearied, and unappreciated mercy still at hand, as a sower and comforter. I often lament my inability to estimate it as I ought, and the knowledge of my deficiency in this respect, teaches me many lessons of humility."

"5th mo. 25th, 1837. I have enjoyed an interval of almost total exemption from anxiety and care, and feeling this morning as if the cloud was again gathering around me, I have desired that the Arm of everlasting strength might endow me with the requisite portion, or at least a little portion of patience and resignation, not as a meed of merit, but of His abundant mercy."

The correspondence resumed :

"5th mo. 1837. — I expect has told thee more about Yearly Meeting than I could; and to enter again upon a detail, would only be as a twice told tale. I account it a high privilege to be permitted yearly to mingle with such a body, and to listen to the lively flow of exercises which prevail for the well-being of our Society, and its more permanent establishment on that basis which the storms and tempests and besetting cares, and beguiling pleasures of this life, can neither subvert nor destroy. I thought that throughout the several sittings, Best Help was evidently manifested, and the consoling assurance given, that notwithstanding our many short-comings and deficiencies, we are still a highly favored people, and owned by Him who has declared His gracious intention of continuing with His faithful followers 'even unto the end of the world.' This is a consoling assurance which I sometimes recur to with much pleasure, and with feelings of gratitude to that great Being whose promises are unfailing."

"W. K., and his companion J. E., and C. W. have just left us. The latter to return home; the others in the prosecution of their religious visit. W.'s communication to us was short, but embraced the duties we owe each to the other, and to our Supreme Head: suggested the healthful exercise of love, and the offerings most acceptable from man to his Creator. Offered us the encouragement that results from faithful, united exercise; and the promise given the two or three who were met together in His name. He had two meetings yesterday at —, as is usual there: purposes I believe reaching your neighborhood by the last of this week. He is not perhaps what would be termed an eloquent preacher; but those who are careful to occupy with the gift received, I think are equally acceptable, and perform their Master's work with an eye as single to His honor. S. Hillman has a minute to visit our Quarterly Meeting, the meetings composing it, and the families composing — Monthly Meeting. Thus after a long season of drought, it appears as if the heritage might be again watered; but whether or not any degree of fruit is the result of this gracious care of the great Husbandman from time to time extended, I am unable to answer. It is only reasonable to expect, that if such condescending care is slighted, our condemnation must be in proportion; and if we are finally lost, the blame must rest with ourselves."

"We were glad to hear that thou wast better. The dispensations of Providence are past the reach of our limited vision; and when under the pressure of affliction, it becomes us best to seek after the spirit of patient resignation, believing that if our own misconduct does not cause the multiplication of privations, they will tend to our ultimate good."

There are many inquiries after thee from thy friends here. Sympathy is a cordial drop in the cup of life; and the fellow-feeling of a friend a choice treasure."

(To be continued.)

CHANGE.

Change! restless change with nature's pulse is beating—
Her great, soaring, and eternal law—
A vast creation is this truth repeating,
And from its action life and being draw!

The calm, clear brightness of the noontide glowing,
Succeeds the beauty of the morning hour;
The softer light of evening's faint bestowing,
Fades in the shadow of night's darkd power.

The airs that fan the ethereal bow of summer,
Soon die in autumn's frost-bespangled hair—
The grand old woods through every sylvan murmur,
Whisper the changes Time has made them bear.

The clouds that form the embattlements of heaven,
Around the arch their varying course range—
To the bright army far beyond is given,
The power of constant, never-ending change.

Fair hills of earth have risen and descended—
Cities have sunk beneath the restless wave—
Man's mighty passions with all nature blended,
Through varying phases drift him to the grave.

The heart bath changes, from its hour of waking
To all the mystery of being, here,
To that still time when kindred hearts seem breaking,
In grieving sorrow round a burdened bier.

Though ceaseless dropping wears the rocks hard features,
We scarce can mark it as we pass along—
And day by day the impress on our natures,
We note but little in life's 'wandering throng.

But why should joys that strongly once allured us,
Have lost the glamour that of old they were?
And wherefore, now, we through the realms of Fancy,
Chase the same phantoms of the brain no more?

Though brightly round, the bluelets of existence
Have tossed the sparkling foam of pleasure high,
From deeper waters, and the wave of distance,
We smile to see them slowly melt and die.

A wall of sorrow breathed upon the dying,
A thought from lives inwoven with our own,
May rouse the spirit in dull bondage lying,
And waken inward a more thrilling tone.

Can we not all in glancing back discover
Some spot unfaded, some remembered day,
That stands a milestone by the road passed over,
From whence we bore an older heart away?

Ah! we are changing, surely changing ever;
We cannot linger, nor be still the same—
While thought and reason, weakness and endeavor,
Show forth by action in our mortal frame.

Farther or nearer, still our course is wending,
The change of heart in God's almighty plan—
The new creation, where His Light is sending
A ray of knowledge to the soul of man.

When far across the shadowy vale is streaming
The glimmering radiance of day's dawn decline,
Oh! may that change so glorious and redeeming
Sisters and brothers, be both yours and mine!

ON PRAYER.

Through the skies when the thunder is hurled,
The child to its parent will flee;
Thus amidst the rebukes of the world,
I turn, O my Father, to thee.

In vain would they bid me retire;
In vain would they silence my prayer;
'Tis eye-sight, 'tis life, I require;
I seek to be snatched from despair.

In this valley of sorrow and strife,
Prayer shall rise with my earliest breath;
It shall mix in the business of life,
And soften the struggles of death.

Original.

I was often sorrowfully concerned to observe the nomination of Friends to Quarterly or Yearly meetings, a disposition to make excuse. Believing those meetings were established upon the influence and power of Divine Wisdom, thought if there was a proper attention to the guidance of the same, Friends, would be directed in their nomination; that the great Lord of harvest would choose whom He pleased to employ in any particular service; and I thought there might be danger, in lightly and hastily making excuses, lest it should be disobeying the call of the Most High. It appeared to me, that worldly concerns had too much influence; that was considered whether it would be convenient or not. Now I know from my own experience that if an ear was open to listen to excuse enough would be presented against many services or duties, as attending week day meetings, or others, in times of business. But I saw or felt it was safest and best to have a single eye, have only one object in view, what the Lord required of me, than to look on temporal concerns whether it was convenient or not, but simply give up and leave the consequence; and I with humble thankfulness and gratitude acknowledge, the inconveniences or losses I might have apprehended would be the consequence, were considered into a comfortable sense of Divine approbation and an abundant reward of peace.—John Spiering.

Errors Excepted.—According to M. Buck statistics it would seem that the proportion of persons who misdirect letters does not greatly vary. In this country it is certainly considerable. I find the year covered by the report of the Postmaster General, the dead-letter office has had deal with the enormous number of 4,306,000 letters, of which, however, 1,500,000 were circulars and gift and lottery advertisements, directed more or less at random.

But not less than a million letters were misdirected during the year, without signatures, and misreferred, or so badly directed that the address totally unintelligible. These were destroyed more than a million and a half others—1,611,000—were restored to their writers by the care of dead-letter office. Thus it seems that at least, and a half millions of mistakes were made, in operation which one would think likely to entail the sufficient care of the writer, the addressing a letter.

Twenty-one thousand three hundred and fifty of these misdirected letters contained more to the amount of \$138,865; 13,770 others contained small sums of less than a dollar each, 21,262 contained bills of exchange, checks, &c., to the value of over five millions of dollars, and over 49,000 contained photographs, jewelry, &c. 5,469 persons made written application for lost letters, and 1,110 letters so applied for were found and returned.

It appears from the returns that in the year covered by the report, 278 letters reached dead-letter office for every 33,000 letters mailed one letter misdirected or illegibly directed every 119 mailed. In 1859 the proportion much greater, 381 dead-letters in every 33,000, and the proportion of errors has decreased every year since.

It is surely a curious proof of our liability to error, that in an operation conducted with great care, and always thought of considerable importance at the moment, so prodigious number of errors should be committed that amount to millions every year. If a man

Selected.

pose himself to have done with exactness any thing, it would be the right directing of a r. Yet one letter in one hundred and nine-mailed last year was so faultily sent that it left up only in the dead-letter office.—E.

Selected.

at Sheffield, on the 11th of 3d month; John berton makes the following remarks: Friends were exhorted to seek and know the for themselves, and to depend and wait on; which, it is to be lamented, is much wanting many places, both among preachers and members; an itching ear being in the r to hear something to divert and please, and the former a desire to speak, that the people not be not scattered; which is for want of self thoroughly mortified and slain, and from being a foolish play. Oh, may I, if it should be the Lord to qualify me to preach the gospel of peace and glad tidings, be preserved from forth without the true motion, and speak from former experience, without a renewed fiction, and witnessing Him who is the guide, to put forth; that God may be glorified, his people edified, and he that ministers be shed and have the answer of peace.—*And's Library.*

From "The Naturalist in British Columbia."

The Dentalium, or Money-shell.

may not be generally known that the Dentalium, or Money-shell, is used as an article of currency by the native tribes of North-west Amer-

genus of univalve shells, principally worthy mark for brilliancy of colouring, and susceptibility of taking a high polish, and usually desired covetries, has long been used as a medium currency. The animal living in the shell is a ropodous mollusc, and the money-shell belongs to a species well known in commerce as the sea monet, or money cowrie. This shell is money, the current coin in use by the natives of Siam, and various parts of Africa. The grand supply comes from the African coast, and the shells are collected by the negroes exported to various parts of the world. Just as a cowrie is used in other parts of the world, so the dentalium, in North-west America, is applied to a similar purpose.

The form of the shell, as its name at once suggests, is tooth-shaped; but the tooth, the resemblance to which has given rise to the name, is the holding-fang of a carnivorous animal; the holding-fang of the dog may be cited as a familiar illustration. The tenant of the shell belongs to the family Dentalidae.

The shell has an orifice at both ends, and the animal inhabiting it is attached to its calcareous base near the smaller opening. Eyes it has, but no any long tentacles or fishing-organs.

The food of these molluscs appears to be strictly animal character. Living, as I shall further explain, in the sand, they wage war on and usually devour small bivalves, foraminifera or small marine zoophyte that an unlucky despatch may chance to wash within reach of these voracious cannibals.

The habit of the animal is to burrow in the sand, the small end of the shell being invariably directed upwards, to live in water from four to eight inches in depth, and always to choose a sheltered spot near or arm of the sea as its haunt. The end of the shell placed close to the surface of the sand, allows the animal free scope to seize any unsuspecting wanderer that prowls near

The intrinsic value of the shell, as an article of barter, entirely depends upon its length; and the question as to whether the shell when procured shall figuratively speaking, represent a sovereign or a shilling, is calculated by the Indians in this way:—If twenty-five shells placed end to end measure a fathom or six feet in length, these twenty-five shells, when strung together side by side, are called a *hi-qua*. The squaws string them very neatly. A small bit of dried sinew, taken from the suspensory ligament of the reindeer (here called the caribou), is passed through the shell, there being, as I have already said, a hole at each end. These transverse pieces of ligament are made securely fast to two lateral or side-cords, which side-cords are fastened together at each end; so that the string of shells, when complete, is like a ribbon made of holding-teeth. The string is generally ornamented most elaborately with fragments of nautilus from the haliothis shell, and tufts of dry wool taken from the mountain-goat (*Capra americana*).

The short, broken, and inferior shells are strung together in the same manner, but in various lengths, and represent shillings or pence, as the string is either long or short, or the shells defective. All inferior strings, irrespective of either length or quality, are called kop-kops. The *hi-qua* represents the sovereign, the highest standard of currency, and, as a rule, would purchase one male or two female slaves. The value of the slave, estimating it by the sum paid in blankets for a slave at the present day, would be about 50*l*. sterling. Forty kop-kops equal a *hi-qua* in value, but various small bargains are made, and small debts paid, with kop-kops only, just as we pay away shillings, or lesser coin.

Since the Hudson's Bay Company have established trading stations along the coast, at the north end of Vancouver Island, and on the main rivers inland, both east and west of the Rocky Mountains, blankets and beaver skins have become money, so to speak, and the medium of exchange. If you bargain with an Indian in the interior to do any service, you agree to give him so many skins, either per diem, or as a fixed price for the work that is to be done; but in making this agreement, it is not understood that the employer must really pay so many heavier skins. What is meant is this—that the Indian gets an order from you on the trading-post of the Hudson's Bay Company, for goods equal to the value of the beaver-skins you contract to pay him.

But in early days, ere the red and white men knew each other, the dentalium was the only currency in use. It is quite clear, and also a very curious fact, that the *hi-qua* and kop-kop were known and used by the Indians of the interior at some distant period, although no trace of their use, or knowledge of the shell, exists among them at present; for in digging out some flint implements, stone beads, and other things I need not here enumerate, from the drift, I found numbers of dentaliums and round buttons made of the *haliothis* nautilus. The distance from the nearest seaboard was about a thousand miles, and the language spoken by these inland Indians quite incomprehensible to the Indians on the coast. But as I have more to say about the various tribes occupying North-west America, I shall here only explain the system adopted by the Indians to capture the money shells.

An Indian when shell-fishing arms himself with a long spear, the haft of which is light lead; to the end of it is fastened a strip of wood placed transversely, but driven full of teeth made of bone; the whole affair resembles a long comb affixed to the end of a stick with the teeth very

wide apart. A squaw sits in the stern of the canoe, and paddles it slowly along, whilst the Indian with the spear stands in the bow. He stabs this comblike affair into the sand at the bottom of the water, and after giving two or three prods draws it up to look at it: if he has been successful, perhaps four or five money-shells have been impaled on the teeth of the spear. It is a very ingenious mode of procuring them, for it would be quite impracticable either to dredge or net them out; and they are never, as far as I know, found between tide-marks.

For "The Friend."

"Without Holiness no Man shall See the Lord."

According to the Holy Scriptures, disobedience to the Divine command, brought sin into the world, and death by sin; for death was "the wages of sin" in the first place, and ever will be. And this death has passed upon all, "for all have sinned." Sin and death caused the separation between man and God, the fountain of life and purity. And man was shut out from the tree of life, and from the sacred enclosure and paradise of God. A flaming sword was then placed to keep the way of the tree of life, so that man in his sinful condition, which he had now inherited, could not partake of it and live. But life and immortality are brought to light by the Gospel. And "Blessed are they that do his commandments,* that they may have right to the tree of life, and may enter in through the gates into the city." And the promise is, "to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Here, then, is a way in mercy provided for our escape from the present wrath, and from the wrath to come. And it is by *doing His* commandments, (not our own, nor the commandments of men; neither is it by hearing only, but by doing his commandments,) until a complete victory is obtained, and an overcoming is experienced, over all the evil propensities which pertain to the fallen nature, or to the first Adam, which is of the earth, and is "earthly."

We are by nature the children of wrath, and shall so remain, until that wrathful nature is overcome.

The mystery of iniquity doth abundantly work, and that which "now letteth, will let, until it be taken out of the way." That which caused the separation between man and his Maker, must be removed, before we can ever regain that blissful state from which we have fallen, and enter again in full communion with our heavenly Lord.

In order for this, we must pass (spiritually) under the cleansing and separating operation of that flaming sword, which turns *every* way upon the transgressing nature within, and destroys it all. For nothing impure or unholily can ever enter the heavenly enclosure. "But to him that overcometh," &c. Those have a right to the tree of life—to Christ, the bread of life. And he that eateth of this spiritual and heavenly bread, we are told, shall live forever.

In overcoming, we have need to "take unto us the whole armor of God." And "above all, the shield of *faith*, whereby we shall be able to quench all the fiery darts of the wicked." The weapons of our warfare will then be far from carnal; they will be spiritual; and hence "mighty, through God, to the pulling down of strongholds" of sin and Satan; first in ourselves, and then in those around us whereunto we are called. Until this overcoming is experienced, we should not only

* Not the outward Jewish commandments, but the inward and spiritual commandments to Christians.

fight the enemy of our souls, but we should learn to wrestle and fight in a way that we can overcome. For if we fight him in our own strength, he still overcomes us. While self remains alive in us, Satan still has ground to work upon.

We may fight and war, yet have not, because we ask not; and we may ask and receive not, because we ask amiss. (James iv. 2, 3.) So while we are striving "to enter in at the strait gate," we must strive under the influence of the right spirit. For it is said that "many will seek to enter in and shall not be able." And Christ says, in another place, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. vii. 22, 23.) Here appears to have been *workers*; and even those who thought they had done *many wonderful works*; casting out devils in his name, &c., but in it all, they were not known by Him whom they professed to serve.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." (Gal. vi. 7, 8.) The living God, dwells in living temples only. And it is the living only, who lovingly proclaim his goodness. The dead cannot praise him. They may speak of him from the letter, but the letter cannot give life. "The world," by wisdom knows not God."

The intellectual wit and smartness which seem increasingly to abound in the present day, is a very different thing from that spiritual intelligence which at times is eminently granted to the humble, prayerful christian believer. The one is from the earth, and is earthly; the other is from heaven, and is heavenly. And as a stream cannot rise higher than its fountain, so this intellectual acuteness, with all its boasted eloquence, can never raise the soul to God.

God is light and life, and unchangeable. And we must be changed from darkness and death, into his likeness again, before we can be fully reconciled to him. And nothing can produce this change, but the Spirit and power of Christ, or the grace of God operating on the willing and obedient heart. D. H.

Lotus, Ind., First month, 1868.

Cost of Armed Peace.

Europe is now one vast camp, and swarms with an expensive soldiery from the Ural mountains to the capes of the Atlantic, and the inlets of the Mediterranean. Not one nation has full confidence in the friendship of any other. If there is a State in Europe which, from its position, the character of its military geography, the strength of its natural and artificial obstacles, ought to feel the intense satisfaction of complete security, it is France. Combined Europe would find it almost hopeless to assail her; yet she thirsts for more soldiers, more armaments, more fortresses, and her action abroad stirs up doubt, apprehension, and, of course, counter armaments. If France would sit still, and mind her own affairs, her present host of soldiers would more than suffice her needs. At this moment she can put in the field five armies, each a hundred thousand strong; but a defensive attitude does not please her, and so her government demands the means of putting seven hundred thousand men in the field. Prussia, struggling to maintain her new gains, and found a real German Empire, is actu-

ally laying hands upon every effective male within her reach, moved thereto, partly by the influence of custom, but chiefly by dread of a coalition. Russia is fanning the fires of insurrection all through the East, and swelling to their full limit the enormous armies she has on foot. Eren Italy, all but bankrupt, chin-deep in deficits, maintains a public force; and Belgium, although styled neutral, in the language of diplomacy, feels bound to array scores of thousands more than she would need were it certain her neutrality would be respected. Austria trembles at every breath, runs forth to seek strange alliances, and spends on soldiering sums disproportioned to her means. When the cost of an armed peace is draining every exchequer, it is not surprising that capital should shrink back at the mere mention of loans.

In the middle of the nineteenth century, the military peace establishment of Europe consists of 2,800,000 men, while the war establishment rises to the awful total of 5,000,000. The cost of the peace array of the European States does not fall far short of £80,000,000 annually. Austria keeps on foot permanently 278,137 men, at a charge of £8,876,300; Spain expends £4,200,000 upon 234,420 men; France maintains 404,000 men under arms, and pays £14,000,000 for the luxury (?) Italy, out of her well-drained treasury, devotes £6,603,444 to an army 222,321 strong; the peace establishment of North Germany cannot now fall short of 300,000 men, the cost full much below £3,000,000. The huge Russian levy of 800,000 men extracts from the national chest £15,250,000; while our own regulars, militia, and volunteers, are maintained for the trifling sum of £14,569,279. These are the principal items in the dread account, and the smaller States complete the full tale. Eight nations spend on their soldiers and establishments £72,000,000. These sums represent the annual rate at which we insure an uncertain peace—a peace interrupted by three great wars in fifteen years, and now in extreme peril of a wholesale breaking up. But all this does not represent the total cost of the warlike machinery. Five States—Austria, Spain, France, England, and Italy—employ, in addition, 213,887 men for sea service, and spend upwards of seventeen millions on their navies. Including Russia and the smaller States, the total expenditure for military and naval purposes in Europe is not less than £100,000,000 per annum. The worst of it is, that when this vast outlay has been made, Europe is not one whit more certain of tranquillity, nor is any one of the several States assured that it will not have to fight for its life. That constitutes the "irony of the situation."

But when we have summed up the actual cost of this array by sea and land, the total still falls short of the enormous penalty levied upon the nations. Who can truly estimate the additional loss arising from the forced abstinence of two millions and a half of men in the prime and vigor of life from reproductive labor. Suppose we estimate their probable earnings, if employed, at only one shilling per diem, the total loss per week of six days is no less than £750,000, or £39,000,000 per annum. To this we should add the difference between their wages and the value of their productions, and, if we only double it, the total exceeds the whole revenue of France. If we were to set down £200,000,000 a-year, as the total loss to Europe in hard cash, and as a consequence of compulsory abstinence from labor, we should not be far wrong, especially if we include the evil effect of insecurity upon enterprise.

No wonder that governments require loans, that nations should vegetate for want of railways,

that capital should be withheld even where abundant. Here is the French Emperor proposing an elaborate plan for the spending of £8,000,000 upon parish roads, to be spent in ten years, to be repaid in ever so many more; yet, the other day, he did not hesitate to spend, it was £6,000,000, in less than ten weeks, upon war preparations, having for their object the evict of Prussia from Luxemburg. Russia stands much in need of roads and railways as Spain behold her expenditure on warlike agents; Prussia wishes to consolidate her power; and Prussia and Austria desire to conciliate their people, and seem to think huge levies of men money the best mode of accomplishing the in view.

The French Revolution bequeathed to governments the fatal legacy of the conscription. I readily method of raising large armies was speedily adopted, and one great obstacle of carrying war was removed—the difficulty of seizing men. Except in moments of national passion government could raise and pay for huge armies by voluntary enlistment. But now France has shown that a strong executive need only consider the effective male population the limit military enrolments. While the system of conscription exists, all proposals for dismissing absurd delusions, since a State, under that system may keep comparatively few men under arms and yet be able to lay its hands on triple number. No doubt a great deal may be said conscription; but it is not the least effective agent in augmenting the vast charges of an armed peace.—*Economist*.

True Repentance.—I recollect hearing or reading of a zealous, pious parish minister, who, during a twenty years' residence in his parish, had a regular account of the number of sick persons he visited during this period. The parish was thickly populated, and of course, during his residence many of his parishioners were carried to their graves. A considerable number, however recovered, and amongst these, two thousand were in immediate prospect of death, gave testimonies of a change of heart which in the judgment of charity would connect with everlasting salvation, supposing them to have died under circumstances referred to. As, however, the fact is best known by its fruits, the sincerity of the sick-bed repentances was yet to be tried and the promises and vows thus made to be fulfilled. Now out of these two thousand persons, only two—allow me to repeat it, "and only two"—by their future lives proved their repentance was sincere, and their conversion genuine. Nineteen hundred and ninety-eight returned to their former carelessness, indifference and sinfulness, and thus showed how little repentance is to be depended upon which is merely extorted by the rack of nature, or by the fear of future punishment.—*Late Pap*

A Visit to the Great Glacier of New Zealand.—An English paper has an account of a visit recently by the chief officers of the Geological Department to the great glacier on the west side of Mount Cook. The foot of the glacier which is but thirteen miles from the sea, is 1,100 feet wide. Neither the glacier nor the immense field of snow which feeds it is visible from the river until within a quarter of a mile of it, where the stupendous mass of snow and ice at once breaks upon the view. Below the glacier a cent moraine extends for several hundred yards consisting of debris of the rock, twenty feet underlain by ice and snow, through which it

able streams of water run, which are rent visible in round holes, caused by the givay of the ice and by cracks in the surface. The southern side has recently been a fracture of the ice and breach of the rock, had fallen in immense masses. The party led on the northern side, where the snow formed rounded hills, undisturbed by any s or fissures. The glacial matter is porous, presents tolerable footing; it is of a gray full of small dirt, with occasional stones, had evidently fallen from the surrounding

great peculiarity of this glacier is not only immense size, but the consequent fact of its tending to so low a level—640 feet above the level—instead of ending, as is usually the case at an altitude of some 3,000 or 4,000 feet, to the limit of perpetual snow, among Al vegetation. Here the green bush extends thousands of feet above the glacier, on the sides of the range in which the glacier has the deep narrow gorge. Not a single Alpine rewarded the research of the party, and the erature on the glacier was scarcely below on the flat below. With some ceremony party named it the Victoria Glacier. The ut of the peak of Mount Cook is found to be 32 feet.—*Late Paper.*

Animal Life.—One of the striking facts pering to animal life, and one which every tiller of soil has noticed, whether as a gardener, an artist, or more general farmer, is the great plicity of animal life seen in one season, an almost extinction the next year. The 1866 was remarkable for the great numbers of squirrels in Maine and other New England.

They abounded every where. Every had its squirrels, and every fence had their cupants. Last year we did not see one. 1866 the caterpillars covered the apple trees their nests. Last year we saw but a single

Thus, by a wise provision of an all ruling dence, these pests, which, if allowed to in from year to year unchecked, would prove destruction of every plant, like the waves of a are hidden "Thus far shalt thou go, and ther."—*Maine Farmer.*

There is no christianity without humility.

THE FRIEND.

SECOND MONTH 1, 1868.

There need be no stronger evidence how comy man's appetites may obtain the mastery his reason and his intellectual morality, while all thinks himself free to act, and capable to ain his good character and social standing, the habit indulged by a very large portion of the plighted community, of using some kind of alcoholic drink. Notwithstanding the al acknowledgment of the evil consequences temperance, and their continual exhibition to view, the rapid demoralization it produces, we certainty with which it undermines the al of those who are betrayed into it; although complaint is never stilled against the enormous hich it imposes on all classes of the commu. Directly or indirectly, yet dram drinking es to be practised by millions, secretly or openly, and is tolerated by all as an evil for the wit of man has not yet discovered a y that the public will allow to be long ap-

Man's appetites and evil propensities are born and bred with him, and flesh and blood have a stronger affinity for them than for any other relations whatever. Reason may essay to lay down rules for their government, but however admirably deduced from admitted truths, and nicely adapted to guide the judgment, while self retains its power, they are more likely to become subservient to the feelings they ought to restrain, than to urge the self-denying course of virtue. The history of the many attempts made to eradicate the sin and evils of dramdrinking, strikingly illustrate the impossibility of securing any great moral reform, by other means than the influence of vital religion on the hearts of the people, enlightening them to see the evil to which they are prone, bringing them to feel the duty to restrain their natural propensities, and by a superhuman agency, enabling them to perform that duty.

For many years the press has been largely employed in carrying information relative to the wickedness and wretchedness of intemperance into the homes of the poor, and in urging on the rich and the intelligent the obligation to give the powerful aid of their example in rooting out the vile custom of taking strong drink. Books have been written in various styles and widely diffused, the newspapers have teemed with cogent facts and reasoning, exhibiting to the view of all, the virulent power of this monster vice to destroy domestic peace, to substitute haggard want for plentiful industry, to corrupt the morals, to undermine all that is lovely and amiable, to drag its victims down to the lowest depths of depravity and crime, and finally to consign them to premature graves. Lecturers have traversed the country striving by fluent discourses and graphic descriptions, to act on the feelings of their hearers, so as to induce them to give a pledge of abstinence, and repeatedly a "temperance reformation" has been inaugurated and stimulated, until it has appeared to run through whole sections of the community almost like an epidemic, rejoicing many good men with the hope that the people had really become convinced of their folly, and were resolved to escape from its ignominious punishment. Legislative interference has been invoked, and in a few instances State governments have attempted to exterminate the denounced mischief by the strong arm of the law.

Much good has doubtless resulted from all these efforts, and the christian philanthropist can rejoice in their continuance and their extension. It must, however, be confessed with sorrow, that although they may have been blessed in individual instances, they have failed to reach the root of the evil. Some noxious weeds have been plucked up, but good seed has not taken their place. The means used have failed to bring the hearts of the people under the power of religion, by which alone a true sense of the vileness and wickedness of the habit of using spirituous liquors as a drink can be called forth, and a conscientious scruple against indulging in it be produced and kept alive in the heart. "Who can understand his errors? Cleanse Thou me from secret faults: keep back thy servant from presumptuous sins." Hence when the artificial excitement has cooled, and the natural reaction takes place, the people, having been acted on more by sympathy with a popular agitation than by conviction and repentance of wrong, have swung back almost to the other extreme, and drunkenness and debauchery have appeared to abound more than before the pledges to abstain were asked or given.

The late war was a powerful agency in promoting temperance, and we are now witnessing among its deleterious effects, a grievous deteriora-

tion in the moral character of the people. The developments made at Washington within the last two months by the Congressional Committee appointed to examine into the frauds committed on the revenue, in the tax to be collected on whiskey, as well as the statements made by the Commissioners and others, make a deplorable exhibit of the power exercised by the dealers in that article; showing how greatly they influence legislation; direct and profit by official patronage, and how almost impossible it is to find persons willing to hold the offices of inspector or collectors of this tax, who are proof against the bribery and corruption resorted to by distillers, liquor dealers and dram-sellers. It seems as though the whiskey interest aims at, and often succeeds in governing the whole country. It holds the powerful lever of enormous wealth in its hands, which it is ever on the alert to use for securing license to carry on unhampered, and extend unlimitedly its direful trade, involving the destruction of the bodies—and may we not say—the souls of men.

It is said that vices, like wild beasts, grow fond of those who feed them. Hence—confident of the support of the thousands who resort to them for the stimulus of alcohol, and of most of the politicians of all parties, who pander to their wishes in order to enlist their services in the frequently recurring electioneering campaigns—these vendors of liquid poison in Massachusetts, New York and Pennsylvania, where laws were passed a year ago which they consider inimical to their business, have not hesitated to declare publicly that all such laws shall be wiped from the statute books, and that they will not permit any interference that is likely to curtail their sales. As the class of men which is most helplessly under the influence of the keepers of taverns and grogshops, often hold the balance of power between the two great political parties, politicians, as has been observed, are ready to purchase their support and votes, by complying with their demands, though thereby they betray the moral and material interests of their other constituents.

Thus it may be said that in many parts of our country distillers, whiskey-dealers and dram-drinkers hold the reins of the government, and shape all laws that are deemed necessary to promote their own interest and purposes. While slavery was cherished cotton was king, but cotton has been dethroned and whiskey bids fair to mount the throne, and unless there shall be a more vigorous resistance to its encroachments, subject the people to its behests. In the three States named, the initiatory steps have been taken in the legislatures; bills for repealing the laws restricting the sale of intoxicating liquors have been brought forward, and from the tone of sentiment promulgated through the daily press, we infer such repeal will take place.

Although the whole nation is oppressed by taxation, and manufacturers of all kinds complain that they are unable to keep up under the burden thus imposed on them, yet it is publicly acknowledged that the tax on whiskey cannot be collected; the revenue from it is but one-fourth of what it would be if all distillers paid the tax assessed, and sales are daily made of it at prices far below the tax required by the law. This phase of the subject presents an interesting problem for our political financiers to solve, and could a statesman be found with intellect and christian courage sufficient to throw open to the light the intricate mazes of the dark and crafty combination, that now defies the ingenuity and power of the co-ordinate branches of our government, and devise a system by which this source of woe should at least be made to pay

the price charged on those who keep it flowing, he would make himself renowned and bestow a great boon on the country.

SUMMARY OF EVENTS.

FOREIGN.—The report which has been extensively circulated that Russia was sending troops to the southern frontier is untrue. The French government, in an official note, denies the rumor.

The French Emperor has forbidden the publication of Prince Napoleon's pamphlet on the subject of the foreign and domestic affairs of France. There is much popular disappointment at this unexpected decision of the emperor. The United States cabinet, under the command of Admiral Farragut, will remain at Toulon during the rest of the winter. The tone of the French press, as well as that of Prussia, is entirely peaceful. Ten of the Paris newspapers have been fined 1000 francs each, for printing illegal reports of the proceedings of the Corps Legislatif.

The French government has issued an official note, announcing the new army law, and arguing that, instead of being a war measure, it is a pledge of continued peace. It is said that a new French loan, to the amount of 750,000,000 francs, will soon be put in the market. A republican paper was soon to circulate in Paris on the 24th, but the copies were immediately seized by the police.

The Italian Minister Membrea, has addressed a sharp note to the Spanish government, called forth by the speech of Queen Isabella, at the opening of the Cortes, in which it was announced that Spain was ready to interfere for the defence of the Republic of Italy. Membrea informs the Spanish cabinet that Italy will not admit the intervention of any foreign Power, save France, in whose case such intervention is allowed only by special treaty. A bill, imposing a tax on incomes, has been adopted by the Italian Parliament.

The lower house of the Danish Legislature has approved the treaty for the transfer of the Danish West India Islands to the United States.

The Paris *Mondeur* publishes a letter from South America, which says that the communications of President Lopez at Humata are secure, and the attempt of the Allies to take that fortification by siege is hopeless. The cholera has broken out in Buenos Ayres, and specie payments have been suspended in Montevideo. The Fenian difficulties continue. Lord Stanley made a speech at Bristol on the 23d, in which he asserted that Ireland was never before in a more prosperous condition, nor had she ever been more disaffected. He thought the proposed church reforms ought to go over to the next Parliament, and that reforms in Ireland were more out of the question. George Francis Traun, who was arrested at Queenstown, was liberated after a short detention. Thomas Simon, sheriff of the island of Alderney, has been arrested and put in prison on the charge of being connected with the Fenian organization. The latest dispatches received from Abyssinia show that the British forces had yet made no advance beyond Senar. Intelligence of the condition of the British captives had been received in camp at Senafe. They were at Magdala, alive and well, but were carefully guarded to prevent their escape. It was feared they would be put to death when the king of Abyssinia should be informed of their capture. It is reported that the proach of the British king is confronted by rebels in his own dominions, and near his own palace.

The Spanish Minister of War has ordered 50,000 American rifles.

A late dispatch from the City of Mexico says, that President Juarez has ordered to Romero, late Minister of Finance. It was probable Romero would return to Washington for a short time, before entering upon his new duties. A Mexican fleet arrived before Campeche on the 19th of First month, and disembarked 2000 men, who would immediately march upon Mexico to suppress the revolution. The government of Mexico is about forming an alliance with the republics of Peru, Chili, and Bolivia.

Letters from Paris say the reports of the Prefects of the Departments in regard to the state of French feeling on the army bill, are quite unfavorable. They generally concur in the statement that the measure is decidedly unpopular.

A very heavy gale passed over the northern counties of Scotland on the 26th, blowing down houses, &c., and causing some loss of life. It was feared that the shipping on the coast must have suffered great damage. On the 27th convulsions were quiet at 9 1/2. U. S. 5-20's, 72. Middling uplands cotton, 7 1/4. Breadstuffs unchanged.

UNITED STATES.—Congress.—The supplementary act for the government of the rebel States, which passed the House of Representatives, is under debate in the Senate. The Senate Committee on Naval Affairs has reported in favor of selling the iron-clad ships of war. The resolution for the admission of Philip P. Thomas to a seat as Senator from Maryland, has met with strong opposition on account of his supposed sympathy with the rebels during the late war. The House bill to arrest the further contraction of the currency has also passed the Senate. Bills authorizing the Commissioners of the Freedmen's Bureau to distribute among the destitute poor of the South dedicated meats and vegetables not used during the war; and the Controller of the Currency to replace national bank notes which have been mutilated and destroyed—likewise passed the Senate. The House of Representatives has passed a bill for the sale of the arsenal grounds at St. Louis and Liberty, Missouri, and of part of the Fort Leavenworth reservation. Bills and resolutions on a great variety of subjects have been brought before the House.

Immigration.—The following gives the yearly arrivals of immigrants at New York for the last twenty years:

1849,	189,176	1858,	78,589
1848,	220,791	1859,	79,322
1847,	212,603	1860,	105,162
1851,	289,601	1861,	65,529
1852,	300,993	1862,	76,306
1853,	284,945	1863,	156,844
1854,	319,223	1864,	225,216
1855,	316,823	1865,	196,347
1856,	142,342	1866,	233,398
1857,	183,773	1867,	242,371

Total, 3,739,353
Of the immigration of last year 117,591 persons came from Germany, and 105,161 from Great Britain and Ireland.

Philadelphia.—Mortality last week, 252. Of consumption, 48; inflammation of the lungs, 25; old age, 10.

The present population of this city is estimated to be 220,000. During the past year about 7000 buildings of all kinds were erected, at a cost of \$5,000,000. The assessment of real and personal property amounts to \$192,249,644.

The Union Pacific Railroad.—The government commissioners report the completion of another section of the constructed road. The road is now ready for service to the five hundred and fortieth mile post west from Omaha, Nebraska.

Kansas.—The Kansas Legislature has memorialized Congress to prohibit by law the sale of large tracts of land to one person, and asking that the railroad companies owning lands reserved to Congress shall be forced to put them into the market.

The Indians.—The Indian chiefs in the vicinity of Fort Phil Kearney have pledged themselves to keep the peace and prevent all war parties until after the meeting of the Peace Commission.

The States.—The trustees of the Peabody fund for promoting education in the Southern States, have agreed to expend a part of the principal, as well as the accrued interest, during the current year, in promoting the object of the trust.

Conventions for reorganizing the States continue in session. The Arkansas Convention has passed a resolution asking Congress to continue the Freedmen's Bureau until reconstruction is completed. Also, resolutions asking for the improvement of the navigation of several rivers in the State.

The Georgia Convention asks Congress to authorize it to remove the Governor and supply the vacancy, and to send an official to remove all officers who are obstructing reconstruction.

Colonel Willard, in charge of the Bureau of Civil Affairs at Charleston, S. C., says in a recent letter, that crime is no greater in North and South Carolina than the courts are able to attend to, and that life and property are as secure as in the northern States. There are no indications of the war of races which it is sometimes said is approaching.

General Howard, in response to a resolution of the United States Senate respecting the reduction of officers and agents of the Freedmen's Bureau, and placing the duties in the hands of officers regular army, says that a large portion of the Congressmen from Tennessee and delegations from Kentucky and Maryland, have personally and in writing depicted the proposed changes, which they say will work injuriously against the education as well as other interests of the freedmen.

The Markets.—The following were the quotations on the 28th ult.: New York, American gold 141 1/2. U. S. 5's, 1881, 111; 104. 5-20's, new 107 1/2; ditto, 10-40, 5 per cents, 104. Superfine State flour, \$7.75

a \$9.25; California flour, \$12.25 a \$13.60; St. Louis \$12.85 a \$16. No. 1 Chicago spring wheat, \$2.50; 2, \$2.40 a \$2.43; No. 3, \$2.36; California wheat, \$3. Western corn, \$1.25 a \$1.30. Middling uplands cotton, 18 1/2 cts.; Orleans 19d. Philadelphia.—Superfine flour, \$7.25 a \$8. finer brands, extra, family and fancy, \$8.75 to \$9. Red wheat, \$2.45 a \$2.60. Rye, \$1.60 a \$1.65. N. yellow corn, \$1.12 a \$1.16. Oats, 76 a 77 cts. Clover seed, \$8 a \$8.75. Western mixed corn, \$1.25 a \$1.30. 29.0 a \$3. The arrivals and sales of beef cattle at Avenue Drove-yard, reached about 1500 head. Market was dull. Extra cattle sold at 9 1/4 a 10 1/4 lb. gross; fair to good, 8 a 9 1/2 cts., and common cts. per lb. About 8000 sheep sold at 5 a 6 1/2 cts. per gross. Hogs, \$10 a \$10.50 per 100 lbs. net. Cattle—No. 2 spring wheat, \$3.08. Corn, 81 a 82 cts. 55 a 56 cts. Rye, \$1.52 a \$1.53. Cincinnati—Winter red wheat, \$2.58; spring, \$2.25. Corn, 80 cts. Oats, 69 a 70 cts. Rye, \$1.58. St. Louis.—Crush choice wheat, \$2.55 a \$2.70. Corn, 88 cts. Oats, 67 to cts.

RECEIPTS.

Received from A. J. Hopkins, Pa., \$6, to No. 32, 41; from Mary M. Applegate, N. J., \$2, to No. 52, 41.

Received from Friends of Everesham Mont, Philadelphia, N. J., per Ezra Evans, \$65; from Friend, Flushing, O., per Isaac Mitchell, \$71; and from Friends of Pensylvania monthly meeting, O., per Aaron P. Dew, \$42.50, for the Freedmen.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, to be held at No. 109 North Tenth street, on Second evening, 10th inst., at 8 o'clock. The Women's Executive Committee is invited to attend. Philadelphia, 2d mo. 1st, 1868.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER for the Second Department of Girls' School—one qualified to teach Arithmetic, Grammar, Natural Philosophy, &c. It is desirable to obtain one who can enter on her duties at once. Apply to either of the undersigned.

Benjamin M. Hacker, No. 316 S. Fourth St., Philadelphia. B. M. Allen, No. 528 Pine St., Phila. Susan E. Lippincott, Haddonfield, N. J.

GRISCOM STREET SOUP HOUSE.

(Between 4th and 5th and Spruce and Pine streets) is now open daily, except First-day, for the distribution of soup, bread, meat, &c., to the necessitous poor. Contributions in aid of its funds are respectfully solicited. Vegetables, flour, and other articles necessary for making the soup and bread, will be gratefully received at the house, No. 338 Griscom street; and donations by money.

WILLIAM EVANS, TREASURER, No. 613 Market St. THOMAS EVANS, No. 817 Arch St. First month 8th, 1868.

NOTICE.

A suitable Friend and his wife are wanted to assist and manage the farm and family under the management of the Trustees for the improvement of the Indian natives at Tusnessa, C. Angus Co., New York. Friends who may feel inclined to mind to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Philadelphia. John M. Kaighn, Camden, N. J. Aaron Sharpless, Philadelphia. John C. Glaser, Pa. Robert S. Bailey, Marshalltown, Chester Co. John Scattergood, 413 Spruce Street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH H. WORTHINGTON, M. D.

Application for the Admission of Patients to the Asylum, to be made to the Superintendent, to CHARLES ELIAS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, in this city, on the 8th ult., MARY D. W. Ambrose Smith, in the 40th year of her age.

WILLIAM H. PILE, PRINTER, No. 422 Walnut street.

THE FRIEND.

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For "The Friend"

Practical Hints for the School Room.

When I was a lad I remember seeing two men in a wood,—one an expert, the other a novice. The expert had felled a tree, the first making a clean stump, sufficiently cup-shaped to insure its decay by retaining rain water; the other, by a rough, unsightly, jagged and splintered stump, the result of his own incompetency. And now we need the operation of lopping off the decayed branches from the trunk, leaving a smooth surface,—indeed he seemed only to cut the branch, and it would fly dismembered to the place where it grew, and quickly and easily was the whole job done. Not so with the novice, though more powerful and equally his companion: he backed and labored at his task; stroke after stroke was dealt to estimate bugbe, which seemed to spring from the axe, without being much affected by repeated blows, and the result was a rough, ugly, half-performed job. And why this difference? Simply because one knew just *when*, and *how* to apply his strength, and the other was unskilled, and the other was unlabored. This same difference we may see everywhere around us. But nowhere are we so much more to be regretted than in the school-room. The expert, skilful and conscientious teacher is almost invaluable in a community, and parents cannot measure his worth, though they are made the gauge of it. How should he be "trained up in the way he should go," and under the influence of an incapable, and perhaps indifferent instructor? And how many children become under such instructors, and how many are made the gauge of it. How should he be "trained up in the way he should go," and under the influence of an incapable, and perhaps indifferent instructor? And how many children become under such instructors, and how many are made the gauge of it. How should he be "trained up in the way he should go," and under the influence of an incapable, and perhaps indifferent instructor? And how many children become under such instructors, and how many are made the gauge of it.

I believe much improvement may be made in the school, and by parents also, who are not quite up to the work that is required of them. The man who wields an axe with a skilful arm may, if he sets about it with a generally become an expert. But if a teacher cannot, let him try something else, for he has mistaken his calling, and the results in

this case are so momentous that he should not hesitate to quit that field of labor. I believe there are many teachers who are fully equal to their duties and competent in every other respect, yet who fail to come up to the required standard for want of proper system in the school room. They may maintain excellent order, be thoroughly qualified as to knowledge, and able to impart their knowledge, and withal hard workers, yet for want of thorough system and a well devised plan of operations, they are unable to do half of what they might, did they possess these latter requisites. They should know *when*, *where* and *how* to apply their talents to the best advantage. A teacher with this knowledge, can do his *whole* duty with a school of fifty scholars, with more ease to himself and them, than another who lacks it can with half the number. In other words, proper system and a good plan of operations, will do more than half the work.

It would be difficult, perhaps impossible, to lay down any definite plan that would work well in every case; there are so many things to be taken into the calculation; as the number and age of the pupils, the studies designed to be pursued, &c. These will all, more or less, modify any plan; but still a general outline can be given somewhat as follows, always bearing in mind that certain parts of the day are best adapted to certain studies and recitations; also to avoid crowding many or difficult studies upon the same pupil, to be followed perhaps by a long period of rest or even idleness. The morning exercises should commence with something that requires but little immediate preparation, perhaps with reading; and while the teacher and one class are thus engaged, the other classes should prepare those lessons which require but little aid from the teacher, as etymology or plain spelling, (which latter should never be entirely omitted by any class in any school.) By the time these latter were recited, a short recess would come in to great advantage. From this the pupils would re-enter the school room fresh and ready for mathematical exercises on the blackboard, which should be given at least every alternate day, and to this end the school might be divided into two parts, which would alternate with each other, allowing half the school to recite each day. Mental arithmetic should also claim a large share of attention; this might follow the blackboard exercises, and alternate with them in such a way that every pupil might have some exercise either in it or at the blackboard every day. Then another recess or "noon" should be given, to be followed by some light recitation and a "study." This "study" should immediately precede (with a short recess intervening) the most difficult recitations of the day; for instance grammar, alternating with either philosophy, chemistry, or physiology, &c., according to the advancement of the pupil. These, as also mathematics and the languages, absolutely require the assistance of the teacher, and to these should the "study" mainly be devoted. Lastly, penmanship might close the day's work. If the number of pupils does not exceed twenty-five to each teacher, several short intervals will often occur between the recitations,

and these may profitably be devoted to the preparation of mathematics, which can be taken up at any time for a few minutes only, to better advantage than most other studies. In all cases where it is practicable the teacher should assist a class at once, and not each individual separately, thereby avoiding repetition, and saving time.

In most Friends' schools one day near the middle of the week is very properly broken in upon by the mid-week meeting; and there are certain studies which should come up about once a week, that day, therefore, should be devoted to these studies; for example, dictation, composition, lectures, map drawing, mechanical drawing and scripture recitations. A short lecture once a week, even without apparatus, will be found to interest and instruct quite young children much more than most are aware of, and will produce lasting impressions upon their minds. It is a defect in many schools of even the higher grades, that this mode of instruction is not more generally adopted, say once a week, all the year through. It would soon become an interesting, easy and profitable task even to the teacher, if set about in a regular manner, and made an indispensable part of the school duties.

The plan here laid down is intended merely as an outline or nucleus around which the ingenious teacher may weave a system that will aid him greatly in the arduous duties which devolve upon him. Many branches, not here mentioned, can easily be woven into it. It is entirely practical, and by means of something like it large schools have been conducted with comparative ease by one teacher. I would therefore recommend its careful consideration to all those interested in the important duty of educating our youth. A.

For "The Friend."

An Epistle to Friends: by Thomas Ellwood.

It is truly painful to witness, that lukewarmness and indifference are increasingly prevailing amongst a people—some of them in the foremost rank—that have been favored like this to people. Oh! that the Lord, in His tender mercy, would turn again the captivity of these by bringing into the littleness, the lowliness, the fear and trembling state, even of continual watchfulness and dependence, which characterized earlier times. This would preserve no less from going before Him, without whom we can do nothing, than from loitering behind when the cloud does lift from the tabernacle, instructing to go forward. The remembrance of two correlative and very important truths become our fallen and fallible state: one the humiliating sense of our own unworthiness and nothingness: the other our Savior's infinite condescension and long-suffering mercy—being mighty to save and to deliver. His sacrifices are no less now than ever, "a broken and a contrite spirit;" while His Spirit of Truth alone leadeth into all truth. Wait ye therefore on the Lord, and watch unto prayer.

These remarks are designed but to introduce the subjoined epistle of Thomas Ellwood, which is thus alluded to in vol. 13 Friends' Library: "In 1686, Thomas Ellwood published a general

Epistle to Friends, in which he endeavored, with affectionate earnestness, to check the tendency to division and declension which had then manifested itself in the Society; exhorting his fellow members to maintain a *true consistency of conduct*, and to guard against the *injurious effects of a worldly spirit*, as follows, viz:

"Dear Friends, unto whom the gathering arm of the Lord hath reached, and who have known, in your several measures, a being gathered thereby into the heavenly life, and are witnesses of the preserving power, by which you have been kept faithful to the Lord, and regardless of his honor; unto you, in an especial manner, is the salutation of my true and tender love in the Lord; and for you, as for myself, are the breathings and fervent desires of my soul offered up, in the one Spirit, unto him who is your God and mine, that both you and I may be for ever kept in the fresh sense of his tender mercies and great loving kindness unto us, that therein our souls may cleave firmly unto him, and never depart from him. For, friends it is a trying day, a day of great difficulty and danger, wherein the enemy is at work, and very busy, setting his snares on *every side*, and spreading his temptations on *every hand*; and some, alas! have entered therein, and are caught and held therein, for whom my soul in secret mourns.

"And truly, friends, a great weight hath been upon my spirit for many days, and my mind hath been deeply exercised, in the sense I have of the enemy's prevailing by one bait or other, to unsettle the minds of some, unto whom the arm of the Lord had reached, and in some measure gathered to a resting place; but not *abiding* in that pure light, by which they were at first visited, and to which they were at first turned, the understanding hath been veiled again; the eye, which was once in some measure opened, hath the God of this world insensibly blinded again, and darkness is come over them, to that degree, that they can now contentedly take up again, what in the day of their conviction, and in the *time of their true tenderness*, they cast off as a burden too heavy to be borne. O my friends! this hath been the enemy's work; therefore it greatly behoves all to watch against him; for it hath been for want of watchfulness, that he hath got entrance into any. For, when the mind hath been from off the true watch, in a secure and careless state, then hath he secretly wrought, and presented his fair baits, his allurements or enticements by pleasure or profit, to catch the unwary mind. And hence it hath come to pass, that some, who have come out fairly, and begun well, and have seemed in good earnest to set their hands to God's plough, have looked back, and been weary of the yoke of Christ, and have either lusted after the flesh pots of Egypt again, or turned aside into some by-path or crooked way in the wilderness, and thereby fallen short of the promised good land.

"But you, my dear friends, in whom the word of life abides, and who abide in the virtue and savor thereof, ye know the wiles of the enemy, and the power which subdues him, and the Rock in which the preservation and safety is. So that I write not these things unto you, because ye know them not; but the end of my thus writing is, to stir up the pure mind in all *upon whom the name of the Lord is called*, that we all may be provoked to watchfulness against the workings of the wicked one. Therefore, dear friends, hear, I beseech you, the word of exhortation, though from one that is little and low, and through mercy sensible of it, and who hath not been accustomed to appear after this manner; but the wind, ye know, bloweth where it listeth.

"Friends, call to mind the former times, and remember the days that are past and gone, when the day of the Lord first dawned unto you, and his power seized upon you. Ye know how weighty and retired the spirits of Friends then were; how grave and solid their deportment and carriage; how few and savory their words, tending to edify the hearers; how great a fear and backwardness was in them, to enter into familiarity with the world's people. O friends! that was a good day, and that was a safe state; for fear begets watchfulness, and watchfulness is a means to prevent danger. Therefore, all Friends, keep in the holy fear, and therein watch against the enemy, that he entangle you not, nor hurt your spirits by a too near familiarity, and intimate conversing with the people of the world; for therein, I assure you, lies a snare.

"For though it be both lawful and necessary, and in some cases also useful and serviceable to the Truth, to converse with them that are without; yet if any Friend should adventure in a frank and free mind, beyond the limits of the pure fear, to entertain familiarity with the world's people, the spirit of the world in them will seek an entrance; and, if not diligently watched against, will also get an entrance, and bring a hurt and a loss upon him or them into whom it so gets. For being once entered, it will insensibly work, and dispose the mind to a condescension to and compliance with the people of the world it converses with, first in one thing, then in another; in words, in behaviour, &c., *little things in appearance*, but great in consequence, till at length an indifference gets up in the mind, and the testimony of Truth by degrees is let fall. But while the pure fear, is kept to and dwelt in, the watch is always set, the spirit is retired and weighty, and an holy awfulness rests upon the mind, which renders such converse both safe to the Friends, and more serviceable to them they converse withal.

"And, Friends, not only in your conversing with the world's people, but in all your conversation and course of life, watch against the spirit of the world; for it lies near to tempt, and to draw out the mind, and to lead back into the world again. You know, Friends, that at the first, when the visiting arm of the Lord reached to us, he led us out of the world's ways, manners, customs, and fashions; and a close testimony, both in word and practice, was borne against them. But how hath this testimony been kept up, and kept to, by all who have since made profession of the Truth! Ah! how hath the enemy, for want of watchfulness, stolen in upon too many, and led out their minds from that which did at first convince them, into a liberty beyond the cross of Christ Jesus! and in that liberty they have run into the world's fashions, which the worldly spirit continually invents to feed the vain and airy minds withal, that they may not come to gravity and solidity.

"Thence it hath come to pass, that there is scarcely a new fashion come up, or a fantastic cut invented, but some one or other, that professes Truth, is ready with the foremost to run into it. Ah, friends! the world sees this, and smiles, and points the finger at it. And this is both a hurt to the particular, and a reproach to the general. Therefore, Oh! let the lot be cast; let search be made by every one, and let every one examine himself, that this Achan, with his Babylonish garment, may be found and cast out; for indeed he is a troubler of Israel."

(To be continued.)

We ought no more to let the world take possession of our mind during life, than at the hour of death.

The Valley of the Jordan.

The *Saturday Review*, in an article on "The Natural History of the Bible," makes following interesting observations:

"What may be called the key to the scheme of life which is peculiarly characteristic of Palestine is the 'Ghor' or Jordan Valley. See here a deep chink or ravine ploughed down into the bowels of the land, which separates Western Palestine from the country east of Jordan and collects into itself the rainfall from the lands and hills on either side:—

"From the rise of that mysterious river, rocks of the Anti-Lebanon, the valley steeply deepens. It pauses awhile in the high Lal Merom, the modern Huleh, just south of Her and below the city of Laish or Dan, not far from the later Casarea Philippi, where it collects wide basin the contributions of many affluents. Thence it descends rapidly to the second hal place in its career, the Sea of Galilee, linked ever with our holiest memories. Deepening as it proceeds, the river breaks from the south end of the lake to enter on the third stage of existence, plunging in a strangely tortuous course with windings so infinitely multiplied that it creases a distance of 60 miles to 200, while fixed within the narrow trench of its lower tier rarely more than two miles wide, which form edge of the Ghor, or 'Plain of Jordan' of Jews. The upper terraces reach back for some miles to the enclosing hills. At length, as the valley deepens, the Jordan becomes, in the Sea, a long pool, forty-two miles long, and twelve to sixteen wide, 1,292 feet below the level of the sea, the deepest depression on the surface. It is this deep furrow which has of the marvellous variety of climate, products scenery which are the characteristics of the land and has for many centuries separated the hills and fortunes of the country on this side, as that on the other side Jordan. The Jordan, unique among rivers in its origin, its lonely course and its gloomy termination.

"What the Nile is to Egypt this singular is to the land of Judaea—a 'sparkling sea' writhing in a barren desert, with only here there an oasis of deepest green.' Unlike the Nile, however, it draws its tribute from countless sources during its course, and yet never yields up its den to the sea. There is no more curious phenomenon in physical geography than that of balance between the acquisitions of the Jordan and the evaporation from its surface which the Dead Sea at so unvarying a level. Variations as are traceable belong at least to the prehistoric times. It is, however, the singularity which exists in the superficial character of the narrow region of Palestine that the country as unique in the whole compass of geography, and tends to explain the hold it has succeeded in maintaining over the mind and feelings of the most widely contrasted races. As Dean Stanley has effectively pointed out, it presents on its very face a kind of epitome of the natural features of well-nigh every continent. It seems made to furnish the 'natural history' of a history and a literature which were destined to spread among nations familiar to the varied climates and imagery. Within a space smaller than Wales, nature has here presented aspects of a tropical, an Eastern, and desert Northern climate—of waving corn and date and rock, of pasture and forest; the life of an Arab Bedouin tribe contrasted with that of an English people and of seafaring cities. On this coast we find maritime plains of surpassing beauty, where frost is unknown, and where

ant drainage from the hills, with the copious dews from heaven, precludes all risk of drought. In the hill country, instead of the corn of the plain, the terraced slopes had, in their place, their staple growth in the vine, the fig, and the olive. Here it was that the great of the population gradually formed their settlements.

In the earliest historical period, the days of the patriarchs, as Tristram reminds us, these settlements were not yet formed, but the primeval forest still covered the hills, affording covert to wild beasts, and modifying the temperature of the land. During the Israelitish period these forests decay by degrees to the artificial culture of the olive. The olive formed the chief delight and pride of these teeming gardens, but it has since disappeared under the desolating breath of anarchy that has swept the land since the days of the man of sin. Under the pressure of maintaining a dense population, the country has also become a bare of wood. Where now are the forest of the north and the wood of Ziph? the lair of the lion and the covert of the bear, even on the naked hills of Benjamin? Where is Kirjath-Jearim, the city of forests? As late as the Crusades we find a pine wood on the hills between Jerusalem and Bethlehem. 'Now it would be no difficult count the trees in Western Palestine.' On the few patriarchal cedars that survive, doomed to fall speedily under the axe of the moderns.

Even the ancient glories of Lebanon are swept up by scanty groups. In the Lebanon the mulberry and the silkworm have in times replaced the ancient culture of the olive. Israel. On the higher grounds, as upon the hills, the fruits, flowers, and plants, are of an arid character; and the bear still lingers among the rocks. In the plain of Gennesaret, and in the marshes of the Huleh (Merom), in the course of the Jordan, we find acres of rice, which is now wholly extinct in Egypt. Palm still waves richly along the river's banks as in the days of Josephus, and the thorny or jujube (*Zizyphus spina-christi*), a tropic plant, the oleander, and the tamarisk, fringe the river banks. As we reach the plain basin of the Dead Sea, these products are gathered into five separate oases—the oasis of Shittim and of Jericho, the little bay of the Wady-Zuweirah and the Ghor-es-Salt, the ancient waters of Nimrim. Here in winter the temperature ranges from 60° to 80° in the day, and in March, melons ripen in the open air, and indigo is largely cultivated. The Tristram remarks, in these favored regions, the climate is tropical, being Indian or Equatorial in type. The Indian collared turtle (*Testudo scripta*) mixes with the common turtle (*Testudo graeca*) elsewhere also haunts the Dead Sea; there a night-jar, a peculiar sparrow, and a cat, while a beautiful little sun-bird, or *Nectarinia*, often mistaken for a humming-bird, flits about the shrubs. The butterflies, too, resemble those of Nubia and Abyssinia rather than those of the upper country. Such are the vast differences brought in this narrow strip of country by various causes. There is the ever-encroaching desert on the one side, and on the other the freshness of the sea; the hot winds of the south, the east wind of scripture, and the cold from the summits where the Highest gave like wool, and 'scattered the hoar frost as dandelion seed,' and 'casteth forth his ice like morsels.' All is the enormous difference in level of the land, from the Jordan Valley (sunk 1,300 feet below the sea line) to the maritime plain, and to the highland centre 1,500 feet above

the sea, up to the northern peaks 12,000 feet high, covered with perpetual snow.'

For "The Friend."

Bearing Testimony.

As two individuals, whose appearance was that of consistent members of the Society of Friends, were waiting at a passenger depot in one of our large cities, for the time of departure of the train, they were accosted by a stranger, who informed them that he was a minister among the Methodists, though there did not seem anything about him, to indicate to a casual observer that such was his position. He spoke approvingly of the care of Friends in maintaining a christian simplicity in dress, and lamented the change which had taken place among his own people in that respect. In former times, a professor of religion among the Methodists might be distinguished from a mere man of the world by his plain and simple appearance, but he thought they had become ashamed to bear this mark of distinction, which had been an open testimony of their allegiance to the cause of religion. Now there was little difference to be seen between those who were members of a religious society and those who were not.

Do not these remarks contain a useful hint to some of our own members—and in connection with them, may we not profitably remember the caution given by our Saviour to those who are ashamed of Him before men? J.

How "Learned Birds" are Trained.

Those who have seen exhibitions of trained canaries and other kinds of birds have no doubt often wondered how the little creatures were taught to perform their amusing and frequently difficult or complicated tricks and manoeuvres. A correspondent of a Hartford paper, who is evidently well acquainted with the process, writes a pleasant account of the modes of training these birds.

There is as much variety in disposition and power of adaptation among birds, says this writer, as among human persons. One bird, for instance, may show a natural aptitude and fitness for ladder performances, another for drawing a wagon, still another for firing a cannon, and a fourth for rope walking. These little idiosyncrasies of the bird have to be consulted, and the training governed by them.

Careful and constant experiment and great patience are the chief requisites in the trainer. A canary that new goes gravely up and down a ladder at the word of command, in one of these exhibitions, was tried for more than a year before it showed an aptitude for learning anything. On the other hand, an Australian parakeet which draws the little carriage containing two other birds, and harnesses and unharnesses himself at the word of command, has only been in training a few weeks.

The means adopted by the trainer to make this bird put his head through the collar, and draw, are ingenious. Parakeets have a natural inclination to bite anything that is held out to them. The trainer takes advantage of this propensity, and having placed him between the shafts of the miniature barouche, presents his finger just outside the collar. Instantly the bird runs his head through and seizes the finger. The trainer disengages it, and the little bird starts on a home run for its cage, drawing the wagon. A little experience teaches him to disengage his head before reaching the cage, in time to prevent bumping, and he hops through the door in triumph. The

lesson is repeated till the bird learns what is expected of him, and performs his duty unaided by the finger.

A similar system is pursued in teaching the canary or sparrow to fire off the cannon. He is first taught to hop upon the little bar which drops the match on the touch-hole. The next step is to accustom him to the smoke. The last and most difficult is to give the little winged artilleryman the needed steadiness under fire. This requires the greatest patience and innumerable repetitions, but is learned at last.

The tricks of rope-walking, feigning death, drilling and other feats are taught in a similar way. The great and only considerations being unwearied patience and uniform kind treatment. The birds are well fed; there is no appeal to hunger, nor are they, nor indeed can they be, punished in any way.

White mice are also trained in this manner to perform several amusing feats. They are induced to climb poles or ropes by placing them at the foot, with their heads in the right direction, and then gently pinching their tails. They are led to carry a flag in their mouths by presenting the staff before their mouths repeatedly, till finally the mouse expects to find a little staff ready for him at the top of the pole, and so takes the one he finds lightly inserted there and brings it down.

Any bird or mouse may be trained to some one feat perfectly, but it is seldom or never possible to teach the same one two or more tricks, its small brain being unable to remember one without forgetting the other.—*Late Paper*

Selected for "The Friend."

Diversions.

Among the striking characteristics of the present day, are the instability and love of excitement which pervade the minds of the people. Many even among the professors of religion, seem to be "lovers of pleasure, more than lovers of God," looking abroad for sources of gratification, and eagerly pursuing anticipated pleasures, instead of endeavoring to secure from the present hour as it passes, those tranquil enjoyments which are the fruit of well doing, and to cultivate that retirement and mental introversion, in which we may profitably commune with our own heart and be still. One of the effects of this state of unsettlement is the great increase of public amusements and pastimes, which has latterly become so obvious; for, as "the eye is never satisfied with seeing, nor the ear with hearing," so when the mind is let out to seek gratification in these vanities, the desire for them increases with the indulgence; and it is constantly requiring new objects to please the senses, and to fill the aching void which they leave behind them. Often, after having run the giddy round in the vain pursuit of pleasure, there is a secret sense of bitter disappointment, and a consciousness that these empty trifles cannot satisfy the longings of an immortal mind, designed for nobler and purer enjoyments.

We apprehend that many of the lectures and readings, with other kindred exhibitions, are of latter time so mixed up with improper associations, that parents and others have need to be on their guard, lest in going themselves, or allowing their children to attend, they should be promoting a dissipation of mind, and an exposure to harmful influences, the consequence of which may be lasting and injuriously felt.—*Philadelphia Yearly Meeting Advice.*

Seek after christian holiness, as a miser hunts after gold; nothing is so small on which he does not gain some profit.

COMFORT.

Selected.

"We know that all things work together for good to them that love God, to them who are the called according to His purpose."

O how many hours of heaviness
Has the Master dealt around!
And how many broken spirits
Has He tenderly upbraid!

O how often to refresh us,
Warmly beams the sun of life,
Chasing from our brows the frowns
Gathered in its gloom and strife.

Thus it will go on forever,
Till the end of all things here;
Till our Lord to glory call us,
In His presence to appear.

Should not this spirit strengthen
To rejoice, be calm and still?
And to follow where He leadeth,
Let Him lead thee where He will?

All things work for thy salvation;
If indeed thou art His friend:
Tarry but a little season,
Only wait until the end.

So the bitterest, as the sweetest,
Serve alike to lead to heaven;
Nor thy voice alone shall praise Him
For the cross that once was given.

Doubtless rugged heights arising,
Fill thy heart with deep alarms,
But when thou canst not surmount them,
Christ will bear thee in His arms.

Only journey ever onward,
Farther on the homeward way,
Ever with an eye uplifted
To the clearer realms of day.

Fearless thou mayest tread the valley,
All in shadow though it be,
When the open blue of heaven
Shines beyond the gloom for thee.

Hymns from the Land of Luther.

WAITING AT THE GATE.

Selected.

"I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door,
Waiting till the Master shall bid me rise and come,
To the glory of His presence, to the gladness of his home.

A weary path I've travelled, mid darkness, storm and strife,

Bearing many a burden, struggling for my life,
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door!

methinks I hear the voices of the blessed as they stand,
Singing in the sunshine, in the far off sinless land,
Oh would that I were with them, amid their shining throng,

Mingling in their worship, joining in their song!

The friends that started with me, have entered long ago,
One by one they left me struggling with the foe,
Their pilgrimage was shorter, their triumph sooner won,
How lovingly they'll hail me, when all my toil is done.

With them the blessed angels that know no grief or sin,
I see them by the portals, prepared to let me in,
Oh Lord, I wait Thy pleasure, Thy time and way are best;

But I'm wasted, worn and weary, Oh Father bid me rest!"

A Watchword.—May the friends of Christ and his holy cause stand firm in a patient, persevering testimony against every innovation, whether in doctrine or discipline; and by the steadfastness of their faith, the purity of their lives, and the meekness and humility of their spirits, evince that while they dare not strive to carry party views and schemes, they feel themselves constrained by a sense of religious duty, earnestly to contend for the faith once delivered to the saints.—*Journal of Richard Jordan.*

Selected for "The Friend."

In speaking of his companion's service in one of the meetings for worship, John Pemberton says:

He was led to expose the ignorance of those who concluded there was no worship performed, or profit experienced in meeting together, *unless some minister preached*, and who were ready to admire at, and censure us for sitting in silence. This was not confined, he said, to those of other societies, but included some that profess with us, who never were baptized by the one eternal Spirit, which creates anew and translates from darkness to light; but are contented to remain in the outward court.—*Friends' Library.*

For "The Friend."

The following account of a wolf-chase is taken from John S. Springer's "Forest Life and Forest Trees:"—

"During the winter of 1844, being engaged in the northern part of Maine, I had much leisure to devote to the wild sports of a new country. To none of these was I more passionately addicted than that of skating. The deep and sequestered lakes of this northern State, frozen by intense cold, present a wide field to the lovers of this pastime. Often would I bind on my trusty skates, and glide away up the glittering river, and wind each many streamlet that flowed on towards the parent ocean, and feel my very pulse bound with joyous exercise. It was during one of these excursions that I met with an adventure, which, even at this period of my life, I remember with wonder and astonishment.

I had left my friend's house one evening, just before dark, with the intention of skating a short distance up the noble Kennebec, which glided directly before the door. The evening was fine and clear. The new moon peered from her lofty seat, and cast her rays on the frosty pines that skirted the shore, until they seemed the realization of a fairy scene. All nature lay in a quiet which she sometimes chooses to assume, while water, earth, and air seemed to have sunken into repose.

I had gone up the river nearly two miles, when, coming to a little stream which emptied into a larger, I turned in to explore its course. A firud hemlock of a century's growth met overhead, and formed an evergreen archway, radiant with frost-work. All was dark within; but I was young and fearless, and as I peered into the unbroken forest that reared itself to the borders of the stream, I laughed in very joyousness. My wild hurra rang through the woods, and I stood listening to the echo that reverberated again and again, until all was hushed. Occasionally a night-bird would flap its wings from some tall oak.

The mighty logs of the forest stood as if nought but time could bow them. I thought how oft the Indian hunter concealed himself behind these very trees—how oft the arrow had pierced the deer by this very stream; and how often his wild halloo had rung for victory. I watched the owls as they fluttered by, and held my breath to listen to their distant hooting.

All of a sudden a sound arose; it seemed from the very ice beneath my feet. It was loud and tremendous at first, until it ended in one long yell. I was appalled. Never before had such a noise met my ears—so fierce, and amid such unbroken solitude. Presently I heard the twigs on the shore snap as if from the tread of some animal, and looking around I discovered myself to be the object of pursuit. My energies returned. The moon shone through the opening by which I had entered the forest, and considering this the best

means of escape, I darted toward it like an arrow. I was hardly a hundred yards distant, and swallow could scarcely excel my desperate flight as I turned my eyes to the shore, I could two dark objects dashing through the undergrowth at a pace nearly double that of my own. By a great speed, and the short yells which they occasionally gave, I knew at once that they were much-dreaded gray wolf.

I had never met with these animals, but, from the description given of them, I had but pleasure in making their acquaintance. Unfathomable fierceness, and the untiring strain which seems to be a part of their nature, render them objects of dread to every benighted traveler.

'With their long gallop, which can tire
The hound's deep bawl, the hunter's fire,'

they-pursue their prey, and nought but death separate them. The bushes that skirted the stream past me, as I dashed on in my flight. The outlet was nearly gained; one second more, I would be comparatively safe, when my pursuer appeared on the bank directly above me, and rose to the height of some ten feet. There was no time for thought; I bent my head and dashed wildly forward. The wolves sprang, but miscalculating my speed, sprang behind, while the intended prey glided out into the river.

Nature turned me toward home. The flakes of snow spun from the iron of my skates and I was now some distance from my pursuer when their fierce howl told me that I was the fugitive. I did not look back; I did not sorry or glad; one thought of home, of the embraces awaiting my return, of their tears if I should never again see me, and then every atom of mind and body was exerted for my escape. I was perfectly at home on the ice. Many were the days I spent on my skates, never thinking that one time they would be my only means of escape. Every half minute an alternate yelp from my pursuers made me but too certain they were close by my heels. Nearer and nearer they came; I heard their feet pattering on the ice nearer still, I fancied I could hear their deep breathing. Every nerve and muscle in my frame was stretched to the utmost tension.

The trees along the shore seemed to dance in the uncertain light, and my brain turned with its own breathless speed; yet still they seemed his forth with a sound truly horrible, when involuntary motion on my part turned me of my course. The wolves close behind, unable to turn, slipped, fell, and went on far ahead, their tongues lolling out, their white tusks gleaming from their bloody mouths, their dark shaggy breasts flecked with foam, as they passed me their eyes glared, and they howled with rage and fury. The thought flashed on my mind that by this means I could escape them, viz., by turning aside whenever they were too near, for they, by the formation of their feet, are unable to run on ice except on a right line.

I immediately acted on this plan. The wolves having regained their feet, sprang directly toward me. The race was renewed for twenty yards; the stream; they were already close on my heels when I glided round and dashed past my pursuers. A fierce growl greeted my evolution, the wolves slipped upon their haunches, and went onward, presenting a perfect picture of helplessness and baffled rage. Thus I gained nearly a hundred yards each turning. This was repeated two or three times, every moment the wolves becoming more excited and baffled; until, coming opposite the house, a couple of stag-hounds, alarmed by the noise, bayed furiously from their kennels.

volves, taking the hint, stopped in their mad-
er, and after a moment's consideration, turned
back. I watched them 'till their dusky forms
appeared over a neighboring hill; then, taking
my skates, I wended my way to the house,
feeling better to be imagined than de-
ed."

For "The Friend."

Notions from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 186.)

Sixth mo. 14th, 1837. Reading, the most
valent in itself, does not always incite in us
things most desirable. And I always feel it best
at times to retire patiently inward and wait
the immediate dispensation of the balm I seek.
Books were our constant companions and sought
always in intervals of mental poverty, we
d feel like to forget the prime Source of
comfort. There are times when they may cer-
tainly please pleasantly and profitably; and there
are seasons too, I think, when every consolation
such sources is withheld; and the mind
n to seek within for its requisite support.
Law written in the heart, is a lesson often to
undied; and the self-denial involved in the
order of our wills to accept the food best for
a part of the christian discipline, profitable
always pleasant to the natural will. The
ures present us with food adapted to various
ions of the mind. David knew the fluctua-
of feeling that belong in common to the
ened soul. His hopes sometimes were of the
est cast; he had only to rejoice and sing;
but there were intervals when he too,
what it was to suffer the absence of faith-
ful: 'Will the Lord cast off forever? Will
favorable no more? Are his mercies cold
forever?' Such are the mournful interroga-
of one who is significantly termed the
nd of God; and he too seemed aware of their
; but this, he says, 'is my infirmity'; and
interbalance it, he wisely determines to 're-
over the years of the right hand of the Most
' And I feel an ardent hope while writing,
by abiding steadily faithful to the promptings
ty, and suffering thy heart to be thoroughly
ed by the operations of the Spirit of Truth,
mayest find that help is indeed laid upon
that is mighty and able to save. It is worth
at deal of suffering to be able to realize the
the true christian lives in. Love, and
real charity are its foundations; and nothing
is allowed an inmate that would hurt or de-

th mo. 25th, * * * We have very many
spread before us of the uncertainty of time;
we could learn from them properly to ap-
te the passing moments, it might stand to
and when all the exciting circumstances of
life will appear in their true colors. How do
I wish that chastened seriousness might
he place of levity; and that we might evince
by our conduct and conversation, that the
was staid upon an anchor, which outward
ordly variations can neither reach nor dis-

I remember thy dear children while I am
g, with affectionate earnestness; not that I
anything now to lay to their charge, but that
very wish for them is, to become useful and
tent members of a Society that needs, deeply
such acquisitions, and that thereby they
remote and shed a healthful influence among
youthful associates, and gladden the hearts
r parents and friends, by a decided settle-
ment on the right side; the side of truth and of
ousness."

"9th mo. 15th, 1837. Autumn has again re-
turned; and it might in its recurring periods bring
to mind that our summer is passing, and that ere
long the winter of age will be upon us: a winter
as it respects the mortal part, that knows no spring.
But our concern ought to be with the immortal
and spiritual; and if we duly regard the lessons
that are sufficiently given us; properly estimate
the importance of working while our day lasts;
we may observe and realize the approach of the
closing season, with a calm, undisturbed trust.
The frosts of age, of care, or of sorrow, may blight,
and cause to fall from us the green leaves of
earthly hope and confidence; and as they deaden
and rustle in our path, so far from causing us to
sigh over their faded beauty, we may regard them
only as the harbingers of a better hope.

"S. G. with his companion J. B., accompanied
by —, came here very unexpectedly Second-
day morn. He had an appointed meeting yester-
day, and went to — to attend their meeting
to-day. S.'s minute, I believe, embraced only the
meetings composing our Quarter. He appears
fresh and lively in his Master's cause—green in
old age. It is pleasant and encouraging to meet
with those who uphold Quakerism on its primitive
basis; those who are not turned aside by the bias
of fleshly reasoning, and who are content to min-
ister of the ability immediately given."

"9th mo. 17th, 1837. I feel no capacity for
rejoicing with the unburdened, and those who
draw their short-lived pleasures from the polluted
fountains of this world: my spirit often turns from
such, heavy and sorrowful. But to the heart,
mourning over its own sins, and bowed under a
sense of its infirmities, and almost wearied with
the conflicts, and difficulties, and fears, that assail
it at times almost to despair—with these I desire
to be united in the closest fellowship; and some-
times venture to rejoice in the feeling, as at least
one little evidence of remaining life.

"I discover the scroll written 'within and with-
out with mourning,' is still spread before thee,
and that thou art almost ready to sink under the
weight of discouragements that surround. But
thou wilt not forget it has been the christian's
portion in all ages of the world. David says, 'I
was brought low, and he helped me. He brought
me up out of an horrible pit, out of the miry clay;
and set my feet upon a rock, and established my
goings, and has put a new song in my mouth,
even glory to our God.' Doubtless this highly
favored servant often knew what it was to be
brought to sit in dark and desolate places; and
with human weakness he at such times deeply
deplored his state, lest the gracious ear was closed
against him, and regarded not his groanings; but
we find he soon had to acknowledge to better
hopes: he always came to see the Lord was his
rock and refuge, and to rejoice in Him as ever
worthy to be praised for his mercy and his truth.
When reduced to the very depths of wretchedness,
and our faith ready to fail, I know such assur-
ances sometimes fall coldly and heavily on the ear.
Unless applied by the Physician of value we feel
no union in them, comparable to the weakness
and desolation that reigns within; and 'tis doubt-
less best we should be thus taught in the school
of Christ. We must be drawn from a dependence
on ourselves, or on visible objects, if the 'life of
Jesus' prevail in us to its full extent. We can
only thus become as weaned children, and attain
that state so desirable, that resolves everything
into the pleasure of Him whose counsels are in-
scrutable. 'I, even I, am He that comforteth
you.' 'Who art thou that thou shouldst be afraid
of a man that shall die, and of the son of man
that shall be made as grass?' We see much in

scripture, corresponding with the intimations im-
mediately received, tending to draw our depend-
ence from all but the availing teacher, and show-
ing us the folly of being turned aside from our duty
by the fear or the favor of man. Indeed I some-
times almost conclude, that if we were concerned
to keep inward, and to fix our trust on the Spirit
of Truth which is indeed near all of us, sacrifices
would be prepared with a readiness we scarcely
dare anticipate, and our love to our Lord and
Master entirely prevail over the fear of man.
'Love,' the wise king tells us, 'is strong as death';
and under its influence, when we feel that our
peace with Him lies in our obedience, the chas-
tened and measurably corrected spirit almost bows
in submission, and wishes at least to adopt the
language 'Not as I will, but as thou wilt.'

"Thy fears respecting thyself seem urgent: but
thou knowest, my dear —, 'when the weeds
seem wrapped about our heads,' and every consola-
tion hidden or withdrawn, that even then we can
do nothing for ourselves; *patient submission, void
of all activity, only becomes us*; and as we thus
submit ourselves with childlike simplicity, learn-
ing obedience by the things which we suffer,
doubtless in the right time, light will rise out of
obscurity, and beauty be given thee for ashes, the
oil of joy for mourning, and the garment of praise
for the spirit of heaviness. If, in the unfoldings
of Infinite Wisdom, thou discoverest the prepara-
tion for a still stronger test of thy obedience and
love, yield, I entreat thee. Show thyself strongly
on the Lord's side, and forever discard 'shrinking
from duty's' call, or throwing in thy own reason-
ings in opposition to the clear manifestations of
the Spirit that cannot err. I do not for a moment
doubt a strong Arm is underneath for thy sup-
port, and that He who graciously awakened thee
to see the beauty of holiness, is still very near
thee to uphold, and succor, and sustain. Silence
then all creaturely reasonings, and throw thy care
upon Him, who through the mouth of his prophet
has queried, 'Who is he that feareth the Lord,
that obeyeth the voice of His servant; that walketh
in darkness and hath no light? let him trust in
the name of the Lord, and stay upon His God.'"

(To be continued.)

**Coal Mining and Mining Accidents in Eng-
land.**—An English Blue Book reports that 320,
663 men and boys are employed in 3,192 coal
mines in England and Wales. The coal brought
to the surface in 1866 was slightly in excess of
100,000,000 tons. One serious accident takes
place for every 117,537 tons, and one life is lost
for every 67,877 tons so raised throughout the
kingdom; but this average is the mean between
widely divergent extremes. The East Scotland
collieries give 190,625, and those of South Dur-
ham 129,826 tons of coal for every life they take.
West Scotland and the midland counties of Eng-
land stand pretty nearly on a par at 131,000
tons per life.

In Northumberland and North Durham, where
the seams are more fiery than any others, the rate
is one life lost for every 108,725 tons. In North
Lancashire it is one to 98,173, and in South
Staffordshire one to 94,495. In Monmouth and
South Wales the proportion is between 74,000
and 75,000, while the rest of the districts show
a diminishing yield per life, till we get to North
Staffordshire, where it is 30,387, and winds up
with Yorkshire, where it is only 22,235.

Our Lord declares he will come as a thief in
the night, in a day and hour when he is not ex-
pected. How awful will the summons be, "Stew-
ard, give an account of thy stewardship."

For "The Friend."

Beavers in Maine.

Although this animal has long since disappeared from the thickly settled portion of the United States, east of the Mississippi, yet they are still occasionally found in sequestered regions, even in the older States; a few years ago it was reported that beavers were yet to be met with in the comparatively little known mountainous portion of northern New Jersey, and the following account of their existence among the numerous lakes and wild mountain country of central Maine, has recently appeared in the *American Naturalist*. The statements are made by Henry Clapp, an experienced hunter and guide of Brownsville, Piscataquis County, of that State.

"I have caught seventy beavers. Have killed seven from one house, and left one or more. I killed five from another house, and opened the house, which was about four feet across on the inside, and two feet high. It was oven-shaped. There was but one room in it, and I never saw a house with more. The houses are sometimes round, sometimes oblong. The house is made of brush thrown into a pile, and covered with mud and sticks. The room is eaten out of the brush; that is, the brush is in a pile, and the room is made by gnawing out a part of it. The passage way is a ditch passing downward and forward into the water, and is covered with brush and mud. Right on the top of the house is a part of the roof where there is no mud on the sticks, thus leaving the wall open enough there for ventilation.

"The beaver makes his pond to enable him to bring and store his food, which is the bark of white birch, yellow birch, mountain ash, swamp maple, poplar, and willow, and perhaps some others. They throw their brush over their passage way, so that the top of it is in the water; that is, the butt of the bush is over the passage way, and the twigs of the top in the water. They cut down the trees, which are for food, and stick the butts under the brush, leaving the tops to float. If the tree is larger than one and a half inches, or two inches at farthest, the beaver cuts off the top, and drags it and the stems to his house separately. I have seen the wood as large as five inches, and three or four feet long. Have seen a white birch felled by them four inches in diameter. In the winter they come up under the ice and gnaw their bark there. Gradually in such places air collects under the ice, which is, I think, what they breathe out when they are there. I have seen one stay under water seven and one-half minutes by the watch, and have heard from a reliable man of their staying twelve to fourteen minutes. The otter will kill young beavers. I don't know of anything else that destroys them except man. Their meat is excellent, and the meat from their tail is a delicacy.

"The Dam.—I will describe one dam. It was lately built. It was six rods long; not straight across the stream, but the middle was further down stream than each end. The groundwork was of small alders, cherry trees, and bushes. Nearer the top, trees from one to one and a half inches in diameter were placed on, the butt being hauled over so as to rest on the bottom of the stream below, and the top worn into the dam. On the upstream side it was covered with moss, mud, gravel, and rocks, and some of the rocks I judge would weigh fifteen to twenty pounds. The water dripped over the dam evenly the whole length. The dam flowed the pond above, which was a mile long. It was not at a narrow place in the brook. It had been built the summer before, and in the fall while I was there, I caught six beavers there, and think I caught them all.

There were seven houses in the neighborhood, but only one of them was new. I drove them from this to one of the old ones, and then to another. This last was a mile from their dam. They began to haul wood to it. I caught none at the new house, but two at the first old house they fled to, and four at the second. I frightened them from the new house by paddling around it in my canoe. It was on an island. They work on their house, putting mud and sticks on it, till freezing weather.

"I will describe another dam and settlement of beavers, on the Restigouche River, in the northern part of New Brunswick. The pond flowed was a mile long. At the foot of the pond was a dam five feet high. Four rods below was a dam three feet high which flowed back to the first dam, raising the water against it one and one-half feet. Three rods farther down the brook was a third dam, not more than two feet high, also flowing back to the dam next above. A rod or two below was a fourth dam, not more than one and a half feet high, which flowed the water back to the third dam. There were two beaver-houses on the pond. The new one, which was the one inhabited, was one-quarter of a mile above the dam. The old one was fifty to sixty rods farther up. I killed seven beavers here that winter (1852 or 1853). I cut the second and third dams down a little at the middle so as to have a running, open stream, and caught four others there during the winter.

"I never saw more than one passage way to a beaver-house, but it was said that there were several to this house. It was, by outside measurement, twenty-one feet across at the base; and we judged it to be ten feet high, but it had the appearance of being two houses joined together. The men who opened it said it had but one room, and nine beavers were in it. I don't think the beaver uses the tail much in swimming, but it makes much use of it in diving. In trapping, we take care not to drive the beavers away from the pond before it freezes; after it freezes they leave very reluctantly. We bait with swamp maple or mountain ash. We tie the trap to a dry spruce stake, which they will not gnaw.

"The beaver weighs from twenty-five to sixty pounds; the latter weight is very large. A good beaver-skin weighs from one to three pounds; price now \$2.50 a pound."

For "The Friend."

In Friends' Library, vol. 5th, page 334, the following interesting and instructive account is recorded in the life of John Griffith, which I concluded to transcribe for insertion in "The Friend."

"About this time I had a distant view of being called into the work of the ministry; my mind being at times wonderfully overshadowed with the universal love of God to mankind, in the glorious gospel of his Son, to such a degree, that I thought I could, in the strength thereof, give up to spend and to be spent, for the gathering of souls to Him, the great Shepherd of Israel; and that I could lift up my voice like a trumpet, to awaken the inhabitants of the earth. But I found all this was only by way of preparation for this important work, and that I had not yet received a commission to engage therein. A fear and care were upon my mind, lest I should presume to enter upon this solemn undertaking without a right call; it appearing to me exceedingly dangerous to speak in the name of the Lord without a clear evidence in the mind that he required it of me; which I then fully believed he would do in his own time, which was to be waited for. From this time until I was really called into the work, I frequently had, but especially in religious meet-

ings, openings of Scripture passages, with live operations of the Divine power in my mind; a sometimes with so much energy, that I have been almost ready to offer what I had upon my mind, others. But as, through an holy awe which dwelt upon my heart, I endeavored to try my offering the unerring balance of the sanctuary, I found was too light to be offered, and was thankful the Lord for his merciful preservation, in that had been enabled to avoid offering the sacrifice fools. But when the time really came that it was divinely required of me, the evidence was so indisputably clear, that there was not the least room to doubt; yet, through fear and human frailty put it off, and did not give way thereto. But how was I condemned in myself! The divinity sweetness which had covered my mind in meeting was withdrawn, and I was left in a very poor disconsolate state, wherein I was ready to forgive, and to covenant with the Lord, that if he would be pleased to favor me again in like manner, I would give up to his requiring.

"The next First-day meeting, the heavenly power overshadowed me in a wonderful manner, in which it was required of me to kneel down in supplication to the Lord in a few words. I gave way thereto, in the dread of his power, with fear and trembling. After which, my soul was filled with peace and joy in the Holy Ghost, and I was singing and making sweet melody in my heart to the Lord. As near as I remember, I was twenty-one years of age the very day I first entered into the great and awful work of the ministry; which was the 21st of the Fifth month, old style, 1734.

"I have found my mind engaged to be so much particular concerning the manner of my entering into the work of the ministry, to stand in way of caution and proper encouragement others, who may pursue the same; having in course of my observation, had cause to fear that some have taken the work of preparation, before hinted, for the thing itself; and to have proceeded very far, to their own great wrong, and the hurt of others, in bringing forth untimely fruit, which is exceedingly dangerous, and carefully to be avoided. Nothing is a sufficient guard to preserve therefrom but keeping a single eye, through the divine blessing, a fully considering what a great thing it is for us, and ashes to speak as the Apostle Peter directs: viz. 'as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth.' The author to the Hebrews said: 'that no man taketh this honor to himself, but he that is called of God, as was Aaron.' So if whatever some may pretend to, and intrude the selves into, unless they are really called of God, they have no share in that honor that comes from God only.

"The church of Christ hath not been without its trouble from false ministers, neither in the primitive times, nor in ours. That excellent inspired liberty in which all who feel themselves grieved thereunto, whether male or female, speak or prophesy, one by one, hath been a still is, abused by false pretenders to divination; yet the liberty ought to be preserved inviolable, and other means found out to remedy this great inconvenience; which would not be difficult, were the members in a general way spiritually minded, rightly savouring the thing that be of God. Forward and unsolicited perances by way of ministry would then be exposed and suppressed, so as not to disturb the peace of the church."

A Steam Man.

The old adage which proclaims that "there's being new under the sun," has been daringly yet successfully refuted. Zadock Deddrick, Newark machinist, has invented a man; one moved by steam, will perform some of the important functions of humanity; that will, in direction, and at almost any rate of speed, wing after him a load, whose weight would be the strength of three stout draught horses. History of this curious invention is as follows: six years ago Deddrick, the inventor, who is now at twenty-two years of age, conceived novel idea of constructing a man that should give it vitality from a perpetual motion machine. The idea was based on the well-known mechanical principle, that if a heavy weight be placed at the top of an upright, slightly inclined vertical, gravitation will tend to produce horizontal as well as a vertical motion.

The project was not successful. However, by giving carefully the cause of the failure, preparing and perfecting the man-form, and by substituting steam in place of the perpetual motion machine, the present success was attained. The man stands seven feet nine inches high, the dimensions of the body being correctly proportioned, making him a second Daniel Lambert, by which name he is facetiously spoken of by the workmen. He weighs five hundred pounds. Steam is generated in the body or trunk; it is nothing but a three-horse power engine, those used in our steam fire-engines. The which support it, are complicated and wonderful. The steps are taken very naturally, and easily. As the body is thrown forward, the advanced foot, the other is lifted from the ground by a spring, and thrown forward by team. Each step, or pace, advances the two feet, and every revolution of the engine costs four paces. As the engine is capable of making more than a thousand revolutions a minute, it would get over the ground, on this calculation, at the rate of a little more than a mile a minute. As this would be working the legs, than would be safe on uneven ground, or road strewn with cobble stones, it is proposed to use the engine at the rate of five hundred revolutions per minute, which would walk the man at modest speed of half a mile a minute.

The fellow is attached to a common Rockaway gear, the shafts of which serve to support him in a vertical position. These shafts are two of iron, which are made fast, in the usual manner, to the front axle of the carriage, and are carried, so as to be joined to a circular support bar, which passes around the waist, like a belt, and in which the man moves, so as to go in any direction. Besides these motions, the man is arranged by which the figure can be thrown backward or forward from a very nearly forty-five degrees. This is done in order to enable it to ascend or descend all grades. The soles of the feet spikes or corks are fixed, so as to effectively prevent slipping. The whole is so firmly sustained by the shafts, and has so excellent a foothold, that two men are unable to move it over, or in any way throw it down. In order to enable it to stop quickly, it is provided with two appliances, one of which will, as stated, throw it backward from the vertebrae; the other bends the knees in a direct opposite to the natural position.

In upright post, which is arranged in front of the body, and within easy reach of the hands, sustains two miniature pilot wheels, turning of which these various motions and

evolutions are directed. It is expected that a sufficiently large amount of coal can be stowed away under the back seat of the carriage, to work the engine for a day, and enough water in a tank under the front seat, to last half a day.

In order to prevent "the giant" from frightening horses by his wonderful appearance, Deddrick intends to clothe it, and give it, as nearly as possible, a likeness to the rest of humanity. The boiler, and such parts as are necessarily heated, will be encased in felt or woollen under garments. Pants, coat, and vest, of the latest styles, are provided. Whenever the fires need coaling, which is every two or three hours, the driver stops the machine, descends from his seat, unbuttons "Daniel's" vest, opens a door, shovels in the fuel, buttons up the vest, and drives on. On the back, between the shoulders, the steam cocks and gauges are placed. As these would cause the coat to sit awkwardly, a knapsack has been provided, that completely covers them. A blanket, neatly rolled up and placed on top of the knapsack, perfects the delusion. The face is moulded into a cheerful countenance of white enamel, which contrasts well with the dark hair and moustache. A sheet-iron hat, with a gauge top, acts as a smoke-stack.

The cost of this "first man" is \$2000, though the makers, Messrs. Deddrick & Grass, expect to manufacture succeeding ones, warranted to run a year without repairs, for \$300. The same parties expect to construct, on the same principle, horses, which will do the duty of ten or twelve ordinary animals of the same species. These, it is confidently believed, can be used alike before carriages, street cars, and ploughs. The man now constructed, can make his way, without difficulty, over any irregular surface, whose ruts and stones are not more than nine inches below or above the level of the road.—*Late Paper.*

The "Walled Lakes" of Iowa.

The unusual situation and appearance of these curious bodies of water have led to no little discussion and speculation. The mystery appears to be satisfactorily disposed of by White, State geologist of Iowa, in a late communication to the *Dubuque Herald*. He says:

"From time to time, during the last ten or fifteen years, the public have been treated to accounts of the so-called walled lakes of northern Iowa, one of them being situated in Wright and the other in Sac county, and almost every writer seems to have entertained the belief that the 'walls' were the work of human hands, and those were the hands of a departed race of men who, ages ago, inhabited that region. While making examinations of the peat marshes of that part of the State during the past season, I had excellent opportunities to examine both of the lakes just named, as well as others of the same character, fourteen in number, of which the following is the list:

1. Clear Lake, Cerro Gordo county.
2. Rice Lake, Worth county.
3. Silver Lake, Worth county.
4. Bright's Lake, Worth county.
5. Crystal Lake, Hancock county.
6. Eagle Lake, Hancock county.
7. Lake Edward, Hancock county.
8. Lake Mary, Hancock county.
9. Lake Flora, Hancock county.
10. Owl Lake, Humboldt county.
11. Lake Gertrude, Wright county.
12. Lake Cornelia, Wright county.
13. Elm Lake, Wright county.
14. 'Wall Lake,' Wright county.
15. Twin Lakes, Calhoun county.
16. 'Wall Lake,' Sac county.

Almost every one of these lakes presents the same phenomena, and is just as worthy the name of 'walled lake,' as those are concerning which

so much has been said. They vary from half a mile to five miles in length, some of which are beautiful little sheets of water, but others are so grown up with wild rice and rushes that they are quite uninteresting in appearance, and all of them are shallow. The region where most of them exist has a gentle, undulating surface, and the depressions between the numerous rounded elevations not communicating so freely with each other as the depressions in well drained regions do, many of them have become occupied by peat marshes and small lakes, which drain into the upper branches of the rivers that rise in or flow through that region.

The 'walls,' or, more properly, embankments, are really very interesting natural objects, and it is not surprising that they have attracted some attention. They vary much in height and width, as well as in the materials which compose them; sometimes they are principally of boulders, but more often of sand, gravel and earthy material thrown out of the bed of the lake. In many instances where a peat marsh extends out like an arm of the lake, it is entirely separated from it by an embankment of turf thrown up by the same agency, but of turf, because that, and no other material, was within reach of the ice. These turf embankments sometimes have a growth of willows upon them, and have been called beaver dams; but beavers never attempt to dam still waters. They dam running streams to obtain ponds of still water. These turf embankments very much resemble the material thrown out of a ditch in draining a marsh, but their origin is unmistakable. When the embankments are composed principally of boulders, they are usually thrown up from two to four feet high, and from five to fifteen feet wide, and imbedded in sand, gravel and earth, the outside of the embankment being usually as steep as the inner or lake side; and the latter often faintly resembles an artificial levee. Although they sometimes have a degree of regularity, the boulders which compose them are never arranged in any order, nor is there an appearance of any work of art upon them.

The water in these lakes is almost always low in the latter part of the year, and the frosts of winter still further reduce the actual depth, so that very little unfrozen water remains in some of them. This is often known to be the case, and only a few winters ago nearly all the fish of Wall Lake, in Wright county, were killed by that means.

It is evident that wherever the ice became frozen to the bottom of the lake, it would freeze fast to, and in many instances inclose the boulders and gravel which were strewn upon the bottom. Now when spring returned, the ice being raised by the rains and melting snows, would be carried with its burdens to the high water shore by the prevailing wind. Let this process be repeated year after year, from age to age, and it is evident that all the boulders within reach of the ice would be taken up and carried to the shore, and left exactly where the force of the ice ceased to act. Added to this, the almost constant dashing of the waves against the beach during the warmer parts of the year would have the effect of carrying out large quantities of gravel and sand, which would completely imbed the boulders. There is also another cause which doubtless assisted more than any other in giving the embankments their definite form.

The whole surface of these lakes freezes up almost simultaneously, and to a considerable depth. Now the natural expansion of a solid cake of ice, from half a mile to five in diameter, has, as every one knows, enormous power, quite equal to any amount required to throw up any and all the

boulders we find in the embankments, or crowd them quickly against the steeper shores. No natural force would bring them back again, and the annual repetition of the forces above referred to affords sufficient explanation of the phenomena.

It may be thought by some that the processes described would be too slow to produce the results which we see, but slowness is quite in keeping with the mightiest operations of nature. 'The mills grind slowly, but they grind exceedingly fine.'

The shores of Crystal Lake show two sets of embankments, showing that at a remote period the lake occupied a higher level, and that its surface was lowered by the deepening of its outlet, when the second embankment was formed.

Seeing, then, that the origin of these embankments can be accounted for by the action of natural forces alone, it is difficult to understand how any one could suppose the human hand had anything to do with their construction.

Excellence is never granted to man, but as the reward of labor. It argues no small strength of mind to persevere in the habits of industry, without the pleasure of perceiving those advantages, which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.

THE FRIEND.

SECOND MONTH 8, 1868.

SUMMARY OF EVENTS.

FOREIGN.—Dispatches from Senegal announce that the British expedition for the invasion of Abyssinia was on its way to Ontalo the capital of the Tigre District. The Egyptian troops had been recalled at the request of the English government. Ferret's marines on the 3d inst. Consols 93½. U. S. 5-20's, 72½. Middling upland cotton, 11½. Breadstuffs firm and unchanged.

The bill regulating the press is opposed in the French Legislature. The Paris journals express the fear that the final result will be the extinction of whatever liberty the press of the country still possesses. Thiers, in a speech of great power, in opposition to the new law, urged the importance of allowing entire freedom to the press. One division of the French troops is about returning from Rome to France, the remainder of the forces will remain in Rome under the command of General Dumout.

Internal condition of Italy is becoming critical, and it is believed in Paris that the relations between the French and Italian governments are not so cordial as they have been. The policy recently adopted by Prussia on the Roman question has caused surprise, but an explanation of this course is found in the fact that in sustaining the temporal power of the Pope the Prussian government finds powerful means of conciliating its Catholic subjects, and of strengthening its influence over the Catholic States of South Germany. It is now considered certain that the General Council of the Roman Catholic Church will assemble at Rome in the latter part of this year. It is stated that the Italian government is about to send out a naval expedition to the Rio de la Platte, South America. Nothing is known as to the object of this movement. Meanwhile, when interrogated, declined to give any explanation.

Dispatches from Athens give accounts of another battle between the Turks and Cretans, in which the latter were successful.

In accordance with the expressed determination of the Spanish government to uphold the temporal power of the Pope, steps have been taken in Madrid for the formation of a corps to be known as the "Papal Legion."

A Copenhagen dispatch of the 2d inst. says: King Christian has signed the treaty with the United States

for the sale of the Danish West India Islands, and a special courier has left this city for Washington with the document.

A Berlin dispatch of the 2d says: A bill has been introduced by the government to grant large indemnities to the King of Hanover and the Duke of Nassau, and has passed the Diet. Much opposition was shown to granting the appropriations, but toward the close of the debate on the subject, Bismarck declared that if they were not adopted he would be compelled to dissolve the Prussian Diet, and threaten to effect.

The cholera, which has made sad ravages in Buenos Ayres, has subsided to a great degree, and its entire eradication is confidently anticipated at an early day. The disease, however, still prevails to an alarming extent in the allied army, on the Paraguay.

There has been no fighting since the departure of the last French troops from the city of Rome, remained at Humaita, and his forces are well supplied with provisions and munitions of war.

A severe famine prevails at Tangier and Tetuan, in Morocco, and a similar condition of things exists in Tunis. No adequate measures of relief are provided, and it is said that hundreds of persons die daily from absolute starvation.

UNITED STATES.—Congress.—The supplemental reconstruction act is still under discussion in the Senate. The House bill for the taxation of shares of national banks in the places where the banks are located, has passed the Senate. The resolution of the Legislature of Colorado, asking admission to the State, has been presented. The bill for the sale of the iron-clads was passed, with an amendment providing for the retention of a portion of them. The Judiciary Committee of the House of Representatives has been instructed to investigate a statement which has been publicly made that one of the Judges of the Supreme Court had stated in conversation that the reconstruction laws of Congress are unconstitutional, and that the court will pronounce them so. The bill concerning the rights of American citizens in foreign countries has been debated in the House. A joint resolution of the General Assembly of Ohio withdrawing the ratification by that State of the proposed fourteenth constitutional amendment, and requesting the return of all papers giving assent to said proposition, was received and referred to the Judiciary Committee. Among the bills offered is one to continue the Freedmen's Bureau for one year after 7th mo. 10th, 1868.

Philadelphia.—Fidelity last night, 235. Of consumption, 3½; consumption of the lungs, 20; palsy, 81; old age, 9. The mean temperature of the first month, according to the record kept at the Penna. Hospital, was 30.12, which is about 4½ deg. higher than that of the first month, 1867. The highest temperature of the month was 45°, and the lowest 11°. The amount of rain 3.52 in. The average of the mean temperature of the first month for the past seventy-nine years, is stated to be 31.15 deg. The highest mean during that entire period occurred in 1790, and was 44°, the lowest in 1857, when it was only 22.37 deg.

The South.—The several State Conventions continue in session, engaged upon the important business for which they were assembled.

General Carlin, Assistant Commissioner of the Freedmen's Bureau of Tennessee, has made a tour of inspection to Memphis and Chattanooga, and reports complaints of hard times among all classes and complexions. General Scott, of the Freedmen's Bureau in South Carolina, reports that not fewer than one hundred have made more than their provision for this year, and many are in debt to the planters, and therefore will be unable to support themselves.

In the cotton-growing districts the colored people will suffer to some extent, but General Carlin says it will prove to be a blessing, and that actual starvation will appear so forcibly to their reason, and impress on their minds the necessity of economy and prudent living. He will not take steps to provide for the wants of these people until it becomes absolutely necessary, except at Memphis, where many sick and destitute arrive from all quarters. He thinks there is more suffering and suffering the clamor about destitution in the South. There is lawlessness, lawlessness and dishonesty in abundance, and he hopes the government will disregard all attempts to induce it to lend money to planters, taking liens, &c.

General Carlin says a great national work could be undertaken by the government to aid the immediate and distant South, by giving employment to the white and black, and the advantage of the whole country, by rebuilding and repairing the levees along the Mississippi, and all the idle men in the South who are willing to work could find profitable employment, and the most fertile portion of the cotton and sugar lands could be reserved to cultivation.

It appears from the report of the Washington Prudent Aid Society, that six or seven thousand persons, mostly colored, in that city receive their daily food from that association.

Miscellaneous.—The Secretary of the Interior has made a contract with James F. Joy, of Detroit, for the sale of all the unoccupied Cherokee neutral lands in Kansas, at a uniform rate of \$1 per acre.

On the 30th ult., while some two or three hundred people, men, women and children, passengers by Ohio and Mississippi Rivers, and that were crossing the Mississippi river on foot to St. Louis, the ice suddenly broke loose from the shore and floated down the river. Happily the great field of ice did not break, and floating some distance down the river it pressed a steamer on the Missouri shore, from which plank pushed out and the terrified people were rescued. The people on this point, however, are now in progress for the construction of a dam.

On the night of the 29th ult., a most destructive occurred in Chicago, destroying many buildings and much merchandise. The total loss is computed at \$2,500,000, in which there was insurance to the amount of \$1,700,000.

The Markets, &c.—The following were the quotations on the 3d inst. New York.—American gold U. S. sixes, 1881, 111½; ditto, 5-20's, new, 107½; 10-40, 5 per cents, 104½. Superfine State flour, \$4.50; shipping do., \$10.10 to \$10.75; St. L. extra, \$12.65 to \$14; California flour, \$12.50 to \$14. No. 1 spring wheat, \$2.50. Western oats, 84 cts. western mixed corn, \$1.26 to \$1.30. Middling upland cotton, 19 cts.; Orleans, 20 cts. Philadelphia.—Superfine flour, \$7.25 to \$8.25; extra, \$8.50 to \$9.25; fine and fancy brands, \$10 to \$14. Southern and Pen. red wheat, \$2.50 to \$2.60. New yellow, \$1.12 to \$1.15. Oats, 73 to 78 cts. The arrivals sales of beef cattle at the Avenue Drove-yard, number about 1200 head. Extra sold at 10 to 10½ cts. per gross; fat to good, 8 to 9 cts., and common 5 to 7 cts. Off sheep about 1000 were sold at 5 to 7 cts. per lb. Hogs were in demand; about 3500 sold at \$18.11 to \$18.50. Corn, 83 cts. Oats, 58 cts. Cattle.—Corn in ears, 83 to 84 cts. Oats, 67 to 70 cts. \$1.60 to \$1.70. Barley, \$2.30 to \$2.35. Baltimore.—Wheat, \$2.55 to \$2.85, the latter for choice. U. S. flour, \$1.20 to \$1.22; yellow, \$1.15 to \$1.17. Oats, 75 cts. Louisville.—Wheat, \$1.10 to \$1.11. Oats, \$2.40. Corn, 75 to 80 cts. Oats, 66 to 67 cts.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting will be held at No. 109 North Tenth street, on Second evening, 10th inst., at 8 o'clock. The Women's Bible Committee is invited to attend. Philada. 2d mo. 1st, 1868.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER for the Second Department Girls' School—one qualified to teach Arithmetic, Natural Philosophy, &c. It is desirable to one who can enter on her duties at once.

Apply to either of the undersigned: J. M. Harrison, B. Cope, Germantown, Pa. Beulah M. Hacker, No. 316 S. Fourth St., Martha D. Allen, No. 528 Pine St., Phila. Susan E. Lippincott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to attend and manage the farm and family under the direction of the Committee for the gradual Civilization and improvement of the Indian natives at Tusnessess, raugus Co., New York. Friends who may feel means drawn to the service, will please apply to Joseph Elihuken, No. 789 So. Second St., John M. Knight, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Baily, Marshalltown, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE, NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSHUA H. WATSON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELKH of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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ge, when paid quarterly in advance, five cents.

For "The Friend."

Epistle to Friends: by Thomas Ellwood.

(Continued from page 156.)

And all Friends, who upon true search shall yourselves concerned in this particular, I and exhort you all, return to that which at convinced you; to that keep close, in that abide, therein ye may know, as at the first, not only dle to the tongue, but a curb to the roving a, a restraint to the wandering desire. For edly, friends, if Truth be kept to, none will to learn of the world what to wear, what to on, or how to shape and fashion their gar-; but Truth will teach all how best to an- the end of clothing, both for useful service modest decency. And the cross of Christ will yoke to the unruly will, and a restraint upon vanton mind; and will crucify that nature delights in finery and in bravery of apparel, which the true adorning doth not stand, but in idden man of the heart, in that which is not pible, even a meek and quiet spirit.

And the grace of God, which hath appeared, and which hath brought salvation to many, not only teach to deny all ungodliness and ly lusts, and to live soberly, righteously, and in this present world, but will also lead those beyit, out of all excess, and out of all super- and worldly vanities, and will teach them er their conversation aright. Therefore to eavenly grace let every mind be turned, and n stayed; that thereby all who profess the ay be kept in the holy limits of it; that ir whole conversation and course of life—in g, in drinking, in putting on apparel, and in over else we do or take in hand, all may be to the glory of God, that our moderation ings may appear unto all men.

nd let not any deceive and hurt themselves a false plea, saying, 'I will be left to my ; I have freedom to do, go, or wear so and religion stands not in clothes,' &c., for berty which the worldly spirit leads into, is eed the true liberty, but is a false and d liberty, which leads into true and real e. And though religion stands not simply hes; yet true religion stands in that which bound and limit to the mind with respect hes, as well as to other things. So that there is a running out into excess and in apparel, that is a certain indication and

token that the mind is got loose, and hath cast off the yoke, and is broken away from its due subjection to that divine power, in which the true religion stands.

"Great hath been the hurt which the enemy hath done in this day, by leading into a false freedom, and crying up a wrong liberty; for under this pretence have crept in great disorders, some running out one way, and some another; some mixing in marriages with the world's people, and some going to the priest to be married. And many loose and unclean spirits have shrouded themselves under this plausible pretence of being left to their liberty, unto whom Truth's order is irksome and uneasy; and they kick against it, and call it imposition, because it checks their licentious liberty.

"Therefore all, who join with their plea, examine and try what liberty it is ye claim and stand for; for the true liberty is not inconsistent with the cross of Christ, nor repugnant to his yoke, but agrees with it, and is obtained through it, and maintained by it. And none whom the Son hath made free indeed, will or can plead, or make use of that liberty, in opposition to any means which the God of order hath appointed, or set up in his church for keeping out confusion, disorder, and looseness. And hereby all may take a right measure, and may certainly know what kind of liberty that is, which some have so hotly contended for, in opposition to that necessary and commendable order which God hath led his people into, and which the enemy, in his agents, labors so hard to lead them out of. For the enemy well knows, that the tendency and service thereof, is to detect and discover his secret workings, and to bring his deeds to light and judgment; and therefore he strives with might and main to overturn it, crying out through his instruments: 'Away with your order; let every one be left to his liberty.' By which seemingly fair and specious plea, not only the loose, disorderly, factious spirits have been let up, and encouraged to greater boldness and licentiousness; but some simple and well-meaning Friends also, not seeing the design of Satan therein, have been misled thereby, and made use of by the enemy, and the more subtle of his instruments, to oppose the good order of Truth.

"Thus hath the enemy wrought, and sought to lay waste the work of the Lord. But the Lord, magnified be his holy name, hath not been wanting to his people, who in sincerity of heart have diligently waited on Him, and trusted in him; for he hath all along raised up some, whose eyes he hath opened, to see the design and working of the evil one, and whose spirits he hath engaged to stand up in a faithful testimony against him, contending for the way of Truth. Which when they, in whom the enemy wrought, perceived, and found they could not run over the heads of Friends, and carry things on as themselves pleased, they set themselves in a heady, wilful spirit, to raise disturbances in meetings for business, by encouraging and abetting such heady, loose, contentious, and disorderly persons as would join with them; thus hardening themselves, and provoking the

Lord to give them up to blindness and hardness of heart, till at length the enemy prevailed so far upon them, as to work them, by degrees, from discontent to prejudice, then to enmity, and so at length, in divers places, to an open defection, apostasy, and separation.

"Now, although I know, my dear friends, that ye who have kept your habitation in the light of the Lord, and whose eye is single therein, have a clear sight and understanding, that the spirit which hath thus wrought and fought against the Truth, is not, nor can be of God, but is of the wicked one; and although the fruits it hath brought forth, through the agents and instruments in and by which it hath wrought, in making disturbances in meetings, to the breaking the church's peace; causing divisions among Friends; publishing to the world most wicked, malicious, railing, and scandalous books against Friends; (an effect of the greatest enmity;) shutting and keeping Friends out of their common meeting-houses, in which they have a just right and property, and not suffering them to meet therein, which is a part of the persecution inflicted on Friends by the world, and at length also setting up separate meetings, in opposition to the meetings of God's people; although, I say, these fruits are sufficient of themselves to discover and manifest, to an unclouded mind, what spirit that is and must needs be, which hath brought them forth; yet inasmuch as some, partly through weakness of judgment, and partly through personal affection to some of those leadings separatists, are yet in danger to be betrayed by their fair words and feigned speeches, wherewith they lie in wait to deceive; I feel a concern remain upon my spirit, in the love of God, to warn all such, that they join not with, nor give countenance unto that spirit, that hath thus wrought against the Lord, and against his people.

"For, friends, in the holy fear of the living God and in the openings of the spring of his pure life in my soul at this time, and from the certain knowledge and clear demonstration which I have received from him therein, I testify and declare unto you, that this spirit, which in this day hath run out, and hath drawn out some into opposition against the way and work of the Lord, into division and separation from the people of the Lord, and from the holy assemblies which the Lord hath gathered, and by his powerful presence hath owned, and daily doth own; this spirit, I say, is the same with that which formerly wrought, in other appearances, against the Truth in our time; and is the same with that spirit, which wrought against the work of the Lord in the days of the holy apostles. This mystery of iniquity then wrought, and caused many to turn aside, and to leave the right way of the Lord, and to forsake the assemblies of God's people; yea, and to run into separation too; upon whom the Holy Ghost hath set his brand, that they were sensual, having not the spirit. And many close and sharp testimonies did the Lord give forth through his servants in that day against this spirit, and against those that were joined to it, and acted by it, as may be seen in the Holy Scriptures."

(To be continued.)

Brainard's Niagara.

It is a chill November night, about seven o'clock of a Friday evening. The Mirror—Brainard's paper—is to appear on the morning of the morrow, it being a weekly sheet, and Saturday its day of publication. The week has thus far passed, and he has not written for it a line. How the days have gone he can hardly tell—at all events he had got rid of the time. He has not felt competent to bend down to his work, and has put it off till the last moment. No further delay is possible. He is now not well: he has a cold, and this has taken the shape of a swelling of the tonsils, almost amounting to quinsy, as was usual with him in such attacks.

The door is shortly opened, and a boy with a touselled head and inky countenance, enters, saying curtly, "copy, Mr. Brainard!"

"Come in fifteen minutes!" says the editor, with a droll mixture of fun and despair.

Brainard makes a few observations, and sits down at his little narrow pine table. * * Some time passed in similar talk, when at last he turned suddenly, took up his pen and began to write. I sat apart, and left him to his work. Some twenty minutes passed, when, with a radiant smile on his face, he got up, approached the fire, and taking the candle to light his paper, read as follows:

THE FALL OF NIAGARA.

"The thoughts are strange that crowd into my brain,
While I look upward to thee. It would seem
As if God pour'd thee from his 'hollow haud',
And hung his bow upon thy awful front;
And spoke in that loud voice that seemed to him
Who dwelt in Patmos for his Saviour's sake,
'The sound of many waters'; and had bade
The flood to chronicle the ages back,
And notch his centuries in the eternal rocks."

He had hardly done reading when the boy came. Brainard handed him the lines—on a small scrap of rather coarse paper—and told him to come in half an hour. Before this time had elapsed, he had finished, and read me the following stanza:

"Deep saileth unto deep. And what are we,
That bear the question of thy voice sublime?
Oh! what are all the notes that ever rung
From war's vain trumpet by thy thundering side?
Yes, what is all the riot man can make,
In his short life, to thy unceasing roar?
And yet, bold babbler, what art thou to Him
Who drowns a world, and beaped the waters far
Above its loftiest mountains?—A light wave,
That breathes and whispers of its Maker's might."

These lines having been furnished, Brainard left his office, and we returned to the parlor. He seemed utterly unconscious of what he had done. I praised the verses, but he thought I only spoke warmly from friendly interest. The lines went forth, and produced a sensation of delight over the whole country.

Almost every exchange paper that came to the office had extracted them: even then he would scarce believe that he had done anything very clever. And thus, under these precise circumstances, were composed the most suggestive and sublime stanzas upon Niagara that were ever penned.

Brainard had never, as he told me, been within less than five hundred miles of the cataract, nor do I believe, that when he went to the office, he had meditated upon the subject. It was one of those inspirations which come to the poet—and often come like the lightning—in the very midst of clouds and darkness.—*Recollections of a Lifetime.*

How great is the power and protection of the Saviour's grace, to them who look to Him only.

Perversion of Science to War-purposes.

From the Universal Exhibition at London in 1851 to that at Paris in 1867, science made great progress; but in what direction have its triumphs been the most signal, and its results the most complete? We have not yet found a cheaper and more manageable agent than steam, nor invented a safer and steadier illuminating power than gas. We cannot steer a balloon; the Board of Trade has given up predicting the weather; fire and shipwreck and pestilence still claim their heavy toll of our population notwithstanding chemistry, life-boats and medical congresses. We seem on the very verge of great discoveries; yet by our nature elude our grasp, and leaves us still hovering on the threshold of truth.

In one class of subjects, however, our labors have been unremitting, our progress continuous, our success uninterrupted: In the arts which embellish, cheer, comfort, and lengthen human life, our success has been moderate; while in the art of maiming, wounding, and destroying our fellow-creatures, it has been all, and more than all that could be desired. During the period we have mentioned, the English and French navies have, with vast labor, expense, and ingenuity, been completely transformed, once from sails to screws and again from wood to iron. Turrets and broadsides have raised a sort of mechanical war of their own; and the human mind has been tasked to the utmost in the attempt to estimate and compare the solidity of different targets. In ordnance a boundless field has been open to the ingenuity of our Whitworths and Armstrongs, Pallisers and Frazers. Bolts, bullets, and cones have striven for the mastery. Powder and gun-cotton have their fanatical supporters. The very names of the different kinds of rifles that have been invented would fill a dictionary; and the last agreeable novelty is a cannon framed on the principle of the old Balaclava sling, which did such good service in the hands of Hannibal's soldiers. These have been the philanthropic studies in which the mind of Europe has been immersed for the last ten years; and these are the results to which she may with the most justice point as the triumphs of her industry and the landmarks of her civilization! If man was sent into the world to plot the destruction of the human race, nobody can doubt that we are on the right track at last. Even the Emperor of the French, who has seen war on a large scale, stands aghast at the potency of the machinery which mankind seem never tired of constructing for their mutual annihilation.

But, after all, the insensible and inanimate instruments of destruction are not the worst of it. They may rust in vaults and arsenals, hurting nobody and costing nothing. It is the living arm that is to wield them that we complain of and pity. In every country in Europe, and with gradually increasing stringency, as small States are absorbed into larger ones, the flower and strength of the population are kept continually under arms. The youth of the nation wastes its golden hours in garrison towns and dreary barracks far away from all civilizing and humanizing influences, and while away its dreary existence in a round of monotonous exercises and stale and wearisome dissipation; while women perform the labor that nature designed for men, and the fields are left half cultivated because the hands that should till them are perpetually grasping the rifle or the sabre. In these vast armies grow up a race of officers who know no home but the camp, no trade but war, and who have little connection with the remainder of the human race, except an odious skill in their destruction. In a vast transmarine empire like our own the soldier is brought in con-

tact with different nations, climates, and productions. He sees and subdues new races of men and is often a sort of auxiliary to the extension of civilization and the foundation of States. At a rate, he escapes the dreary ennui that spreads wings over Lyons or Mayence, where the sold vegetables for years in listless inactivity and uselessness, in order at last to be led out to shed blood in some of the well-known battle-fields of Europe, which seem to have been selected theatres for the misery and destruction of the human race from the first dawning of modern history to the present time. The evil is not stationary is rapidly increasing. The increase of population and the centralization of government have given to the conscription a terrible efficiency, so that seems as if the insatiable maw of modern war would be contented with nothing less than the whole manhood of a nation. Compared with armies that contended in Bohemia last year, mighty hosts of Napoleon's earlier campaigns were mere divisions; and compared with the carnage of Solferino or Sadova, Lutetia was a petty affair, and Waterloo itself an affair of outpost.

London Times.

For "The Friend"
Selections from the Unpublished Letters of
Journal of a Deceased Minister.

(Continued from page 189.)

"Eleventh mo. 12th, 1837. * * * 'Lilies,' they tell us, 'are comforts'; and there no doubt but every passing moment fully occupies its way much more rapidly than when have but little or nothing to do. Business hides from us that scourge of the idle world: it makes us feel we are something of then drones in existence, however limited sphere of our usefulness may seem to us to be; and if we can carry along with us the assurance and belief, that our allotments are wisely ordered it may be a stimulus to urge us to unweary efforts, towards carrying on the work assigned. If we can rely in humble faith upon Him 'fixeth the bounds of our habitation,' and as for the least of His family, we have a firm strength, and encouragement, and happiness draw upon, that the circumstances of life need control. However outward occurrences may depress our spirits, and give us a discouraging view of the page of life, this shelter still remains unimpaired to flee to, a resting place of quiet and peace. It is very true we are seldom permitted to rejoice in the unclouded presence of Comforter of His people without interrupting the frailties of our nature would scarcely allow long continuation of such a favor. We shall forget the tribulations that belong to the probation, and settle down, it is to be feared, unmindful of the warfare the Christian must ever maintain. We have a strong tendency towards wrong; and 'tis certainly of unnumbered that any are ever borne along so to the prize at last. We need to be very often reminded that the fashion of this world pass away; and that our inheritance here is transient comparatively as the passing meteor: that it should be our care to sustain, is fed in, and calls not for the applause, affection nor of men. All have the work to do; and all sufficient done for them, if the delay is in their part. We have not a partial High Priest intercede for us, but one who was tempted to be; who knows our frailties; and has compassion on the beggar and the occupant of a tent. With these promises, hopes, and sometimes, before us, can we count life a burden? We estimate the most lengthened period of

a weariness, when the end designed is our everlasting happiness, without change or alloy? let us rather seek to improve the period of life allotted us, as a gift of rare value, and care in what degree self is reduced, so that we may abound walking, humble disciples of one gracious, suffering, ever-to-be-magnified Lord."

The two following memorandums, while depicting some strippedness and poverty of spirit, at the same time sweetly represent a childlike, confident trust and reliance on the alone sustaining and of unfailling help and mercy.

12th mo. 25d, 1837. The old year is rapidly rising its exit; and as regards my own case a faithful register would portray a large portion of it clouded by secret exercises and conflict, known to one but the All-Penetrating Eye: of latter is particularly, I have trodden a path that has reminded me of one described in Holy Writ—a wilderness, a land of deserts and pits; a drought, and of the shadow of death; and that no man passed through, and where no dwelt. No light has shone upon my feeble steps, and I have almost concluded the period of advancement in the way of redemption had ended from me. I feel so dull, cold, dispirited, arid. Society has no charms for me. It does administer a balm that reaches a heart prosed like mine; and what does such a dilemma for? Faith might whisper: perfect trust in a who hath begotten in their desires after purity holiness, and whose promise is, to be with His living and dependent followers unto the end of time. But how can I know that I am owned as king and dependent? That light that formerly guided my path is gone, or too much clouded my feeble vision to penetrate, causing me day by day to labor or rather suffer the oppressions a most overburdened heart. But oh! Thou makest darkness thy pavilion, and rideth on wings of the wind, permit me here alone to betake, to petition that Thy aid may still be needed. Strengthen me, if it pleaseth Thee, to on, doubtfully and tremblingly though it may be that I miss not the end promised to all who Thy name. I have none but Thee to look if it has pleased Thee in thy unceasing Wisdom to darken every inferior source of gratification and consolation, Oh! cause that my heart may towards Thee, with the confidence and simple of a little child, trusting that all power is in Thee, and Thou and Thou alone canst loosen prisoner, and let the oppressed go free. I am le and sore-broken; yet my heart often dares prefer the aspiration, Thou knowest me.

25th. Yesterday was a day of deep trial and afflict, wherein every avenue of hope seemed dead, and the poor mind led to range at will over past and future scenes of hopeless despondency: this morning the language of the Most High through His prophet, "I will rejoice in Jerusalem, joy in my people; and the voice of weeping no more be heard in her, nor the voice of sighing," has comfortably impressed me, with a degree of faith to look towards a period when my hopes may be realized. Truly the mercies of the Lord are new every morning: great is His faithfulness; else what would be the fate of some of our creatures who have no resource but Him; their refuge to fly to when strong tempests blow, and the tried, weather-beaten bark seems foundering, and becoming a wreck amidst desolation that surrounds. Let the assurance lead us to renewed watchfulness; faithfully to this tried anchor, and submit all to Him. Heart is full, but many words do not always to sketch its feelings."

The correspondence again resumed.

No date. "I perceive thou hast again been made sensible there is a source of enjoyment independent of all outward comforts, and perhaps we can receive it more free from mixture when thus solitary. This weaning from outward props is a difficult and humbling lesson, but one we must learn before the christian character is fully established. The natural feelings do not prompt us to 'sit alone': to 'hunger and thirst' patiently; but a power above these induces the willingness, and at times shows us that it is not in vain we suffer. I cannot suppose a desire to be seen and admired by the world can prevail in a heart cleansed from its own corruptions: a sense of wickedness and diffidence, fear, and dependence, must draw from a selfish or even inclination to be seen and admired; weakness for a time may prompt it; but as the journey heavenward is persisted in, all these lusts of the old nature, I believe, are worn out and destroyed. May obedience keep pace with knowledge, and may we in all things humbly endeavor to submit our wills to Him, who only knows what is best for us."

(To be continued.)

The Exact Truth.—Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other.

His companion advised him to throw it out.

"It will make your wall untrue, Ben, said he.

"Pooh!" answered Ben, "what difference will such a trifle as that make? You're too particular."

"My mother," replied his companion, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"O," said Ben, "that's all very well; but I am not lying, and have no intention of doing so."

"Very true; but you make your wall tell a lie; and I have somewhere read that a lie in one's work, like a lie in his character, will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it, in this case," answered Ben; and he worked away, laying more bricks, and carrying the wall up higher, till the close of the day, when they quit work and went home.

The next morning they went to resume their work, when behold, the lie had wrought out the result of all lies! The wall getting a little slant from the untrue brick, had become more and more untrue as it got higher, and at last, in the night, had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character—it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin.

Tell, act, and live the exact truth always.

Negro Newspapers.—It is a significant fact, that our colored people already publish at least eight newspapers, and some of them have a very respectable circulation. The New Orleans Tribune circulates 10,000 copies daily. Twenty years hence the negroes may furnish at the South more readers of newspapers than the whites do now, or may then.

The Wicked v. The Righteous.—The wicked carry their prison about with them wherever they go; because their own heart is a dark dungeon, their passions adamantine chains, and scourges to the soul; whilst on the contrary, those whom Jesus Christ has delivered, and who have renounced the world, experience the liberty of the children of God, even in the midst of bonds.

Selected for "The Friend."

I was young, and now I am old, at least well stricken in years. My dear and blessed Lord was mercifully pleased to reach unto, and visit my soul in my young days, and it was the day of my first love and espousals to him, which I shall never forget while I continue in his love. Oh the brokenness and tenderness of spirit that was upon my soul in that day! How I loved the Lord, his truth, and faithful people! Oh the zeal that was in my soul for him! The tender concern that was upon my spirit, that I might not grieve or offend him in any thing, and that I might not do any thing against the Truth, but all the little I could for it. My soul remembers these things at this instant, the sense thereof being renewed upon my spirit, in great humility, and thankfulness to the Lord. Then was I fearful and careful how I did eat, how I did drink, how I was clothed in plainness of apparel, what I spoke, how I spoke, and that my words might be few and savory; what company I kept, and what fear was in me lest I might be hurt with the company and conversation of the world; for I found by keeping their company unnecessarily, and with delight, it was like pitch that defileth. The blessed light of my dear Lord did in that day let me see these things, with many more needless to enumerate, that would be hurtful to me if I delighted in, or used them to please or gratify a carnal mind out of the cross of Christ.

But if I should be asked in old age, how is it with thee? hast thou not since found, *there is more liberty in the Truth* than in that day, which by thy own account was a time of childhood or youth? Dost thou not now find thou was then over nice or tender, and more fearful and careful than Truth did really require, as not having had time and experience, nor yet judgment to discern between things? I say if I should thus be asked, I would answer in much sincerity thus: Since my childhood I have no doubt witnessed various states and conditions, and in humility, and with great thankfulness can say, my time has afforded me larger experience, and a greater growth in the Lord's holy Truth, than in that day. But yet this I testify for the Lord, which I have found by my own experience, that what the holy Truth led me into in that day, and let me see when I was young, it leads me into the same now in my old age.

Truth is the same it was in the beginning; it changeth not; neither does it wax old; and if any find a decay, or in other words, think it gives more liberty than in the beginning, I can testify from my own experience, that liberty is not of, or from the Lord, but is of and from man, who is departed in measure, more or less, from the Lord. Truth I say again, waxes not old, though the body may grow weaker and weaker, and may outwardly decay, yet those who keep to the Truth in old age, grow stronger and stronger in the Lord, and in the power of his might; *their zeal waxes not old nor cold.* They find that though the Truth gives the liberty to eat and drink in moderation, and with a due regard to that Hand from whence it comes, yet it gives no more liberty than in the beginning, to eat and drink to please and gratify a voluptuous mind. Their tongues are no more their own, than in the beginning; Truth then required our words to be few and savory, and it doth the very same now. Truth gives no more liberty in wearing fine or gay apparel to please a vain or curious mind; it led into plainness then, and it does the very same now; it then led out of company-keeping with the world, and frequenting ale-houses and taverns unnecessarily; it doth the very same now, and many more things I could enumerate. These things have been my experience both in youth and old age; and if any shall

plead or argue for other things, and that Truth doth now give a greater latitude and liberty than in the beginning, I can declare and testify for the Lord, and from my own experience, that I have never found any such liberty in the Truth.—*Joseph Pike, 1717.*

HEAVENWARD.

Original.

"I will come again, and receive you unto myself: that where I am, there ye may be also." John xiv. 3.

Unseen, unheard, Thine angels come,
To bear Thy waiting children home,
Soon shall we wing our heavenward flight,
Soon will the way be opened from sight;
But if in Thee alone we trust
We soar to mansions of the just;
O blessed thought, from earth we flee
To dwell forever Lord with thee!
For there our joys shall never end,
With Thee our Father and our Friend.

What holy thoughts within us burn,
As we with heavenward glances turn,
To worlds that far above us shiue,
To flowers that dot our pathway twine,
To that great orb which shines by day
As if to bid us speed away!
Yet all these pleasures sink from view
When we our holier life renew,
We haste to join the immortal band,
The dwellers of the spirit land!

How weak the thread that binds us here,
To all the hour of death is near;
Nor do we often stop to think
How soon we reach that awful brink,
The verge of that great awful tide,
Down whose cold waters all must glide,
Unknown to us, 'tis known to Thee!
When Thou shalt set our spirits free,
We ask to reach the better land,
And on the shores of glory stand.

So when the sands of life have run
Eternity has just begun;
Eternity! thou awful thought,
To poor lost man with terror fraught;
To those who serve their risen Lord,
A precious, holy joyous word;
To those who love Thee here, is given
A foretaste of the joys of heaven:
That "where I am" ye too may come
And share with me a heavenly home.

J. B.

Richmond, Indiana, 1868.

Selected.

REMEMBER THE POOR.

Remember the poor, for bleak winds are blowing,
And brightly the frost-pierces are glistening around;
The cream-frosts have ceased all their musical frowning,
And snow-drifts lie scattered all over the ground.
Remember the poor in their comfortless dwellings,
Ill-clad and ill-fed, o'er burdened with care,
Oh, turn not away with a look so repelling,
Thy kindness may save them, perhaps, from despair.

Remember the poor when the hearth-stone is cheerful,
And happy hearts gather around its bright blaze;
There are hearts that are sad and eyes that are tearful,
As bright as thine own in their sunnier days.
Misfortune may scatter thy peace and possessions,
And plenty to poverty leave thee a prey;
How bitterly then wilt thou think of the blessings
That charity asks from thy riches to-day.

Remember the poor as ye thankfully gather
Each round his rich table with luxury spread;
Thou, too, art a pensioner on a rich Father,
For health and for friendship, for raiment and bread;
If He hath been bountiful, with a like spirit
Dispense of that bounty what Charity claims;
Far greater the treasure thy soul shall inherit
When thy bread on the waters returneth again.

Remember the poor—this thou art commanded—
The Saviour thou shalt remember the poor;
"The destitute thou shalt not send empty-handed,
Unclothed and unanointed and unaided from thy door."
Thy peace in this life shall be like the dewy rain,
And dying, thy welcome to heaven shall be—
"Ye faithful and blessed of my Father—come hither;
Ye did it to others—ye did it to me."

Belgian Dogs.—The dogs of Belgium perform so important a part in the every-day traffic of the city, being, in fact, the "beasts of burden" of the common people, that we cannot omit a brief notice of them. All the milk used in Antwerp is brought hither in dog carts, filled with rows of shining brass cans, which are conveyed from house to house until their contents are exhausted; then the milk woman supplies the absence of the weight of the lactical fluid with her own substantial person, and the little team goes jogging homeward to the country. These carts are sometimes of a very considerable size, and may be seen, filled with barrels, or bundles of wood, under which circumstances the motive power is increased to six or seven dogs, three and four abreast, tugging and pulling at their great burden, their little bodies swaying to and fro in their efforts, and their general appearance and expression—for dogs have expressive faces—exciting the sympathies of every humane person. When overcome by fatigue, hunger and thirst, they lie down in harness, and resolutely refuse to move until they are fed; an instance of which we had an opportunity for witnessing one evening as we were riding on the Longchamps. A laden team was coming in from the country to attend next day's market, when just as we were passing, a most piteous howl broke from one of the dogs, which was echoed by the others, and all stood still in the middle of the road, some crouching on their haunches and some prostrating themselves on the ground, with their tongues lolling from their heated mouths. The man who had them in his charge cracked his whip in vain, and then, finding all efforts useless, unharnessed them, when, in an instant, the whole line bounded down the grassy bank of the rampart, and plunged into the cool water of the moat. Here they stood for some moments refreshing their heated bodies, catching at the water with their mouths, and endeavoring to toss it above their heads, when a shrill, prolonged whistle from their master, caused them to rush suddenly up the bank, and ere long the team appeared again in sight, trotting merrily onward toward the bridge. Their owner, on the occasion of their hungry demands, supplies them with pieces of coarse brown bread, which he carries on the cart, and it is a common sight to see him standing in front of his team, dealing to one and then another the mouthful which they eagerly devour.—*Late Paper.*

Love not the World.—Jesus Christ is come a light into the world; and these unhappy persons who love the world, and prefer darkness to light, have their eyes so blinded by earthly mists, that they cannot see the gulf which yawns beneath their feet; their heads are so intoxicated with worldly pursuits, that they are insensible of the dizzy height to which they stand, till their feet slide, and they are dashed from precipice to precipice, till the abyss finally closes over them.

European and American Locomotives.—A writer in the *London Herald*, comparing different kinds of railway apparatus, gives the following interesting account of some of the peculiarities of European and American locomotives:

"In England we see the locomotive engineers, as a general rule, aiming at high speed, as little complication as possible in the parts of the engine, utmost simplicity in all things, perfection of adjustment and workmanship and high boiler pressure. Upon this last point we may note that a few years since fifty pounds to the inch was considered high, now one hundred and twenty pounds and one hundred and thirty pounds are

ordinary pressures, and on the North London line engines are being run at one hundred and eight pounds.

"French has slow speed and very heavy train; their engineers aim at large tractive force, do a spare complication, use large quantities of material, and couple numbers of driving wheels together, making, for example, twelve-wheeled compounds, things utterly unknown in England, but at the same time they put light weight on the wheels, not more in fact than ten or eleven tons on an axle. The French deserve credit for having developed their engines into a form suitable for their shareholders' ideas of traffic, that is heavy engine at slow speed pulling a long load. Our expensive necessity has already been evolved in our own country by the quick running of our trains, namely, the necessity for laying down third and fourth lines of rails to accommodate the traffic, at an enormous expense to the proprietor, and which could have been avoided if the train had been worked as on the Great Northern of France. The fuel for a heavy train is much the same as for a light one, or very little increase, but in running double sets of trains over double lines of rails the wages are doubled, the first cost—that is, line accommodation—is doubled, the number of engines is doubled, whilst the wear and tear of engines and road is quadrupled.

"The American idea is cheap engines. The locomotives have their parts very accessible as they run them at fair but not high speeds. The American engines have special arrangements for clearing and lighting the road, and for burning wood in their furnaces. Notwithstanding the superiority of English made engines, not one of them can run over American lines with anything like the speed, safety or endurance of their own. Strange as this may at first sight appear, it is easily accounted for, and the explanation bears the points we shall presently bring forward. This explanation is that the leading ends of the American engines are supported on four-wheel trucks or bogies, which, while giving a low wheel-base, and consequently steadiness, allow the engine to travel on exceedingly bad road and to traverse sharp curves with ease and security.

"The German engines go even slower than the French. The quickest French lines are the from Lyons to Paris, and from Paris to Calais. The proportions of parts of all the foreign engines—particularly the German—were very bad. For instance, the cranks in many cases had done the quantity of material necessary for the strength required, and this extra portion so disposed as to be a perpetual tumbling weight in their revolutions. Of the Italian lines we know of nothing special to be said.

"The Belgians run their engines at speeds intermediate between the German and French; they follow a medium of English and French make in their construction, and their lines contrast favorably in their working with many others on the continent.

"The Russians are much the same as the Germans. The engines are mostly of English type in some cases a cross between the English and the American."

Christian Safety.—The happiest spot for a Christian is not always that which to sense appears brightest; but rather that in which he is the most frequently compelled to cast himself upon the strength of God only; and where outward circumstances, by affording him the most frequent exercises of humility, charity, and patience, yield him most facilities for practising the tempers, and

g the impress of the likeness of his divine

Important Legal Decision.—Pleuro-Pneumonia. A case of some interest to farmers was brought to the Montgomery County Court, Pennsylvania, late term, which I think may be worthy notice. A little more than a year ago a farmer of his cows, after an illness of a few days, the "cattle disease" had prevailed on some within a mile, some months before, he suspected that she died of that much-dreaded malady. A short time another sickened, and he wished to visit his farm, and decide upon the nature of the disease. Being anxious to have a history of the extent of the affection in that region, I saw the sick animal, and recognised in her the pleuro-pneumonia which had been so common among the cattle of our own section, and which this had been received. I advised to isolate the affected animal, not only from others, which I did not see, but also from all.

The next day his second cow died; and after he sold nine of his remaining cattle and drover living on the edge of Bucks County. The purchaser drove them home, and some of them to three farmers residing at considerable distances from each other, and a few for his own use. Directly they began to en and die, and others in their herds afterwards sickened, and were lost. Twenty-one died, twenty-four (I think) recovered, after attacks as violent and great, but were useless for months, and, they ever became valuable. The purchase of the nine cows brought suit against the farmer and the jury, after a well-contested trial on part of the defence, rendered a verdict for the plaintiff of eight hundred dollars damages. It was intended by defendant's counsel that the cow appeared healthy at the time of sale; that a inexperienced in the disease could not tell that they were at all affected; that defendant had no experience in the diseases of cows could not be expected to know that they were so very infectious, that animals applied healthy could carry it with them, and other cattle at a distance; and that, as his appeared to be well, he was justified in selling them. The prosecution proved that he had told the nature of the disease before the sale of the first cow; was informed of its true nature before the second one died; was warned of its infectious nature, and advised to isolate his cattle; that the wife of his tenant had refused for several weeks to use the milk and butter, which he had used had an offensive smell; and that there were all his outchough for some time before they died. But the testimony of this witness was fully rebutted. The verdict gave very general satisfaction; and as the money went far towards compensating the various persons who lost their cows no criminal prosecution followed. It will be a salutary lesson to those who may be disposed to neglect infected cattle. There are some thoughts and suggestions growing out of this case, which I present to you for another number.—*Wiram, M. D.*

—its havoc in China.—Dr. Macgowan, a distinguished savan and traveller, makes estimates seem quite incredible of lives lost by the great war or rebellion in China. He puts the total at 25,000,000; but intelligent Chinese estimate at full 100,000,000 were killed, or perished from starvation. The victorious party, whether Chinese or Teping, put men, women and children to the sword, until canals and rivers were filled with the blood of the slain!

Selected for "The Friend."

On Silent Worship.

Worship in silence hath often been refreshing to my mind, and a care attends me that a young generation may feel the nature of this worship.

* * * * *

In pure silent worship we dwell under the holy anointing, and feel Christ to be our Shepherd.

Here the best of Teachers ministers to the several conditions of his flock, and the soul receives immediately from the Divine fountain that with which it is nourished. * * *

It appears by the history of the Reformation, that through the faithfulness of the martyrs, the understandings of many have been opened, and the minds of people from age to age, been more and more prepared for a real spiritual worship.

My mind is often affected with a sense of the condition of those people, who, in different ages have been meek and patient, following Christ through great afflictions. And while I behold the several steps of reformation and that clearness, to which, through divine goodness, it hath been brought by our ancestors, I feel tender desires that we who sometimes meet in silence, may never by our conduct, lay stumbling-blocks in the way of others, and hinder the progress of the reformation in the world.

It was a complaint against some who were called the Lord's people, that they brought polluted bread to his altar, and said the table of the Lord was contemptible.

In real silent worship the soul feeds on that which is divine, but we cannot partake of the table of the Lord, and that table which is prepared by the god of this world.

If Christ is our Shepherd and feedeth us, and we are faithful in following him, our lives will have an inviting language, and the table of the Lord will not be polluted.

JOHN WOOLMAN.

How Muskrats Swim under the Ice.—Muskrats have a curious method of travelling long distances under the ice. In their winter excursions to their feeding-grounds, which are frequently at great distances from their abodes, they take in breath at starting, and remain under the water as long as they can. They then rise up to the ice, and breathe out the air in their lungs, which remains in bubbles against the lower surface of the ice. They wait till this air recovers oxygen from the water and ice, and then take it again, and go on till the operation has to be repeated. In this way they can travel almost any distance, and live any length of time under the ice. The hunter sometimes takes advantage of the habit of the muskrat in the following manner:—When the marshes and ponds where the muskrats abound are first frozen over, and the ice is thin and clear, on striking into their houses with his hatchet for the purpose of setting his traps, he frequently sees a whole family plunge into the water, and swim away under the ice. Following one of them for some distance, he sees him come up to renew his breath in the manner above described. After the animal has breathed against the ice, and before he has time to take his bubble in again, the hunter strikes with his hatchet directly over him, and drives him away from his breath. In this case he drowns in swimming a few rods, and the hunter, cutting a hole in the ice, takes him out. Mink, otter, and beaver travel under the ice in the same way; and hunters have frequently told me of taking otter in the manner I have described, when these animals visit the houses of the muskrat for prey.

For "The Friend."

"If thou wouldst be happy, and easy, in thy family, above all things, observe discipline.

"Every one in it should know their duty; and there should be a time and place for everything, and whatever else is done, or omitted, be sure to begin and end with God."—*Wm. Penn.*

Who has not felt or observed, at times, the evils resulting from the want of proper discipline in families. What wasting of precious time, what weariness of body, what turmoil of spirit.

By discipline, Wm. Penn meant no tyrannical rule, as all conversant with his excellent maxims well know, but that the authority of love should ever bear sway.

The first step needful to the establishment of proper discipline at home, is for parents to rule their own spirits. In vain will it be to lay down rules for others, while allowing themselves to be governed by impulse. "If any man have not the spirit of Christ he is none of his;" and it is only as his spirit is permitted to reign in the heart, binding the strong man, and taking from him his armor wherein he trusted, that a proper qualification can be experienced by parents to go in and out before their families.

"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Oh! for a willingness to sit at his feet, who teacheth "as never man taught;" that we may be endowed with that "wisdom which is profitable to direct; the wisdom that is from above;" which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

True religion has a refining influence, and if permitted to operate, will leave not only the whole character, but the whole household; inducing the "soft answer that turneth away wrath;" suppressing the "grievous words that stir up anger;" teaching consideration for the comfort of all, and patience in each other's faults and infirmities.

How delightful is the atmosphere of a well-ordered home, "where the Great Father of the universe is duly revered, where parents are honored and obeyed; where brothers and sisters dwell together in unity." It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore.

Noble Conduct.—The Newfoundland papers state that during a violent gale on the coast of Labrador last October, a vessel called the Sea Slipper struck on a reef near a place called Spotted Islands, at which there were no residents. A young sailor, Captain William Jackman, being providentially in the neighbourhood, witnessed the vessel's striking, saw her fall asunder with a number of persons on her deck and rigging—twenty-seven, as it afterward appeared. To save some of these poor creatures, W. Jackman cast himself into the sea and swam to the wreck, distant a hundred fathoms or more from the shore. The hurricane at this time was at its height, accompanied by snow. Eleven times did this heroic man swim between ship and shore, each time bringing a man from the wreck and placing him in safety. By this time persons from a neighboring settlement had arrived with ropes. Sixteen trips more did the noble sailor make, conducting all the survivors in safety to the shore.—*Late Paper.*

For "The Friend."

A document of which the following is a copy, I have lately met with in the hand-writing and over the signature of Henry Drinker. If it meets the approbation of the Editor of "The Friend," it may be profitably revised.

D. R.

"The following minute of the Yearly Meeting of Ministers and Elders, held in Philadelphia, for Pennsylvania, New Jersey, Delaware, and the eastern parts of Maryland and Virginia, by adjournments from the 25th day of the 9th month to the 1st day of the 10th month, inclusive, 1790, is by that meeting recommended to the close and religious attention of our Quarterly and Monthly Meetings of Ministers and Elders.

"This Meeting being favored with the calming influences of the love of our Heavenly Father, and the minds of many Friends now collected being dipped into near sympathy with the pure seed of life, and engaged in a solid attention to the accounts received from the respective Quarters earnestly desiring the causes of weakness and failure pointed out in the reports may be carefully and with religious diligence searched out and removed, and wisdom and strength sought after and humbly waited for to order our steps aright, that we may, by our circumspect and pious examples, availing invite others to follow us as we follow Christ; none of us resting short of a fervent exercise and travail that our states individually may be felt after, devoutly craving that our eyes may be anointed clearly to see and understand whether there is a growth and advancement in the life and power of Truth, or whether through unwatchfulness and the prevalence of a worldly spirit, dwarfishness and withering have ensued. It being affectionately recommended that a vigilant, brotherly care may not be withheld when and wherever tokens of lukewarmness or negligence appear, or where true gospel sympathy with the aged, weak and afflicted, calls for our tender fellow feeling.

"And it is further earnestly desired that the members of this meeting may be animated with increasing zeal faithfully to attend meetings for worship and discipline, and to seek after strength for collecting their families at proper seasons into solid retirement, to train up, instruct and forward them in this and other weighty duties, endeavoring to check and nip the buds of undue liberty as they appear in the youth and others. As ministers and elders thus become united in care to be unspotted in their whole conversation, and good examples and way-marks to sober inquirers, they may be made instrumental in the gathering of many of these from the outward to a dwelling in the inward court, and to a dependence on the Minister of the Sanctuary and of the True Tabernacle which God hath pitched and not man."

Extracted from the minutes of said meeting by
HENRY DRINKER, Clerk.

Anecdote of Webster.—Daniel Webster was a firm believer in Divine revelation, and a close student of its sacred pages. On one occasion, a small company of select friends spent an evening at his house. Tea over, the bible, and the relative beauties of its several parts, became the topic of conversation. Each one of the guests had a preference. When the turn came to Webster, he said: "The master-piece of the New Testament, of course, is the Sermon on the Mount. That has no rival, no equal. As to the Old Testament writings, my favorite book is that of Habakkuk, and my favorite verses, chapter iii. 17, 18: 'Although the fig tree shall not blossom, neither shall fruit be in the vine—the labor of the olive shall fail, and

the fields shall yield no meat—the flock shall be cut off, and there shall be no herds in the stall—yet will I rejoice in the Lord, and joy in the God of my salvation.' This," continued Webster, "I regard as one of the sublimest passages of inspired literature. And often have I wondered that some artist, equal to the task, has not selected the prophet and his scene of desolation as the subject of a painting."

"When in Paris, some years ago," continued Webster, "I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume. Although in the constant habit of denouncing the bible, like most infidel writers, he had never read any part of it. These fugitive leaves contained the above prayer of Habakkuk. Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club-house, to announce the discovery to his associates. Of course, they were anxious to know the name of the gifted author, to which inquires the elated infidel replied: 'A writer by the name of HABBAKOOK, of course, a Frenchman!' Judge of the infidel's surprise, when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of free-thinkers, but was penned by one of God's ancient prophets, and was contained in that much-despised book—the bible."

—Lutheran Observer.

A Religious Movement in Hindostan.—In his sixteenth annual discourse at the Imperial and Special School of Living Oriental Languages, M. Garcin de Tassy alludes to a remarkable religious movement which has been going on for some time in British India.

Several religious societies have been formed by native thinkers. One of them, the *Vida Samaj*, requires all applicants for admission to make the following declaration:

"I will adore the superior being, the creator, the preserver, the destroyer, the saviour, the omniscient, the omnipotent, who has no form or like, and I will not adore any other being.

"I will labor to compose a ritual conformed to the spirit of a pure theism, and free from the superstitions which now characterize the Hindoo ceremonies."

Similar principles are held by the *Bhrama Samaj*. In a lecture delivered by a member of this society to an audience of four hundred persons at Lahore, it was said that India must be regenerated, and that this regeneration involved the total disuse of idols.

A third religious society has been formed in the Punjab. It includes both Hindoos and Sikhs. Its cardinal principle is the rejection of all material aids to devotion.

The resident christian clergy have not been slow to avail themselves of this movement so favorable for their purposes. In the cathedral of Bombay, Mr. Kirk has held a conference with the native reformers. He urged them to proclaim the worship of the one God, and to free themselves from the prejudices of caste.

The British government may be supposed to sympathize with this movement, and has in several instances interfered to protect the reformers from the native authorities. But, following its established policy, it still permits the practice of carrying dying persons to the banks of the Ganges, and stuffing their mouths with the sacred mud, and sends details of policemen to be present at the ceremony. This complaisance of the government to the old superstitions is very offensive to the more enlightened Hindoos.—*E. Post.*

Selected for "The Friend."

The Unmixed Sacrifice; or the Whole Heart.

"I have enjoyed feelings, which are quite delectable, since my concern has been brought forward; and greatly do I desire that all my family may come to the same blessed experience—which will most assuredly be their happiness if they are but willing to resign all into the hands of the dear Redeemer, and not be ashamed of acknowledging Him before man, although I may be accounted fools by the worldly wise. I am thoroughly persuaded that nothing shall be the whole heart, without the smallest reserve must be offered, however great the cross, to natural will; for it is in little things that enemy keeps the soul in bondage, which aim his purpose as well as greater matters; I would be too glaring to be submitted to. For Lord of life and glory will not dwell in the temple with idols, however insignificant such; be in our estimation; the day of the Lord's not come, except there come a falling away from those little things, or a turning from that and that man of sin be revealed, the son of perdition; for he that now letteth will let, and he that is taken out of the way; and then shall wicked be revealed, whom the Lord shall come with the spirit of his mouth, and shall deal with the brightness of his coming.' The husband cleansed, will become the secret place, holy place of the tabernacle of the Most High through which the crystal river flows, and which nothing but unmixed sacrifice is accept the least impurity in our affections will be bel in its transparent stream."—From a Letter Daniel Wheeler's.

A Curious Book.

Dr. Henry Holden, of Durham, England, recently lectured at Newcastle upon "St. Cuthbert's Gospels." This work is also called "Durham Book" and "The Lindisfarne Gospel." The lecturer said:

"This book is preserved in the British Museum where it is shown to the public as one of the greatest curiosities, and also one of the most valuable MSS. in this or any other country. The book is 1,160 years old, and he must take back to the Saxon era in order to relate its story. On Lindisfarne there once stood a fine Benedictine monastery, founded by Oswald, King of Northumbria, who sent to Rome for missionaries to convert his subjects to Christianity. He came about 635 A.D. as the first bishop, and received from the king the Isle of Lindisfarne from that circumstance called Holy Island. 685 St. Cuthbert was taken from his seclusion and austerity in the Farne Island to become of Aidan's successors. At the death of St. Cuthbert, his successor Egfrith, in 698, determined to show some singular respect to the memory of distinguished predecessor; and this he did by writing out the gospel—a work which would occupy the Bishop many a long year; and the effect was the result of his labors may be seen in the delicacy of the penmanship and beauty of its general execution, with any that be produced in our own or all other countries. It is written in a large, bold, uniform black ink retains all its depth of color, and the varying quality of the thickness of letters is remarkable that it seems hardly possible to be written with a common quill. It is written in the Latin language, and contains two hundred and fifty-eight double-column folios, thin and a half inches by nine and a half inches.

* A visit to the South Sea Island.

throughout in uncial or initial letters, on ly glazed vellum. Æthelwald, who suc- ceded Egfrith, clothed the book with a binding of gold and silver, and inlaid it with precious stones. The initial letters of each gospel are most valuable, each of them is of gigantic dimensions, most elegantly ornamented with an endless variety of patterns; and most astonishing was the durability and permanence of the inks and colors. The story of this wonderful book became the theme of the Lindisfarne Brethren. About fifty years after the time which has been mentioned, the book began to appear on the coast, and they who had been down the monastery and murdered many ecclesiastics. Thus compelled to fly, the monks, carrying with them the bones of St. Cuthbert and other saints, together with their precious manuscripts, wandered about, until at last they settled in the north.

After a while St. Cuthbert's gospels were carried into Saxony, the Dane-Saxon, or con- quering of the day, the translation being fully written between the lines of the Latin; and some time about the year 950. From this time some six centuries elapse before any fur- ther account of St. Cuthbert's book appears. It again comes before them it was despoiled of its cover, which had probably been stolen in the time of the dissolution of the monasteries, and the loss of its gold and jewels. It was then in the hands of Robert Bowyer, clerk of the court under James I., and afterwards in the hands of Sir Robert Cotton, at Westminster, who it, and it was afterwards transferred to the Bodleian Museum by Sir John Cotton, along with the remainder of his library. A few years ago the authorities of the Museum suggested the idea of publishing the book in something like its original form, and the honor of doing so fell into the hands of Mr. Maitland, the Bishop of Durham, who has just published it. —*E. Post.*

water at Niagara Falls.—A late number of the *Buffalo Courier* says:

After from Niagara Falls gives the following description of the remarkable phenomena of the falls and elsewhere. Thursday, the 2nd of a wonderful day in the annals of Niagara. The strong easterly gale sent the waters of the Erie westward, leaving the Niagara river tributaries lower than were ever known. Buffalo Creek was so low that all the in the river were grounded, and Niagara Falls rivulet compared with its native grandeur. The of the American branch was so denuded that a small boat could travel in its rocky bed without touching your feet, and mysteries that were never revealed came to light on that day. Rocks that were before invisible appeared in their own deformity upon the surface, and great concernment among the busy tribes. The three Sisters were accessible to foot passengers. Many traversed where human foot had never trod, with perfect impunity and dry feet. The falls were the wonder of wonders. The water fell twenty feet lower than usual, and the inhabitants gazed in wonder at the transformation. Near Suspension Bridge, the great rock at Witmer's mill, upon which the miller had been caught and was rescued several years ago, which barely projects its head above water, was laid bare twenty feet above the

ground of the heart be harrowed by the husbandman, expect in patience the abundant harvest.

Selected.

I attended the Monthly Meeting at this place, (East Greenwich,) and though the business was conducted regularly, the want of concern to live up to our ancient and present principles, was too prevalent, which caused deep exercise, and painful labor—the aged buried in the earth, the young on the wings of the air, embracing the customs of the world in dress and address, which was so prevalent in these parts, that many of the young people could hardly be distinguished from the fashionable world—so that my soul was many times clothed with mourning as with a mantle. I often felt the necessity to labor plainly, and call their attention to *first principles*, showing them the consequences of their departure. This seemed to be my general labor amongst Friends, and though my lot was painful, yet bountifully good was the Most High, in giving confidence, strength and utterance, and causing me to feel His holy arm underneath in my getting along. Blessed, forever, be His holy name! —*J. Hoag.*

Japanese Maps.—There are now in this city, says the *San Francisco Alta*, some specimens of the work of Japanese, which show that they have attained a proficiency in some branches almost, if not quite equal to our own. One of these is a large map of the imperial city of Yeddo, apparently executed by lithographic process, or something similar, and finished up in colours. No job of this kind, executed in Europe or America, could excel it in minuteness of detail, and careful neatness of execution. The streets, many of which are seventeen miles in length, are all laid down with apparent mathematical exactness; the vast system of canals like those of Venice, but on an immensely extended scale, is also exhibited; and the location of the imperial Palace and grounds, covering several square miles of territory, and the palaces of some two hundred and fifty princes who reside in the city are given.

The city is said to contain 1,500,000 houses, and 5,000,000 people, and to have a commerce more extensive by far than that of any city on earth, though this last seems incredible. Another is a bird's-eye view of Yokohama, with the foreign quarters or towns, the native town, the grand canal, planned and executed with great engineering skill, to isolate the foreign quarter, and prevent indiscriminate commingling of the races, the harbor, the surrounding hills, &c. No foreigners have yet been allowed to settle in Yeddo, and the surveys of that city from which the map was made must have been made wholly by native engineers.

The Minimum Christian.—The minimum christian! And who is he? The christian who is going to heaven at the cheapest rate possible. The christian who intends to get all of the world he can, and not meet the worldling's doom. The christian who aims to have as little religion as he can, without lacking it altogether.

The minimum christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbors.

The minimum christian is not clear on a number of points. The opera and dancing; perhaps the theatre and card playing; large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against

it. He does not see but a man may be a christian, and dance, or go to the opera. He knows several excellent persons who do. Why should not he?

In short, the minimum christian knows that he cannot serve God and mammon. He would if he could; but he will come just as near doing so as he can. He will give to himself and the world all that he may, and to God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he actually is found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with as little religion as possible, you have missed it altogether; lest, without gaining the whole world, you lose your own soul. The true child of God does not say, "How little?" but, "How much may I do for my God?" They thus judge, that as one died for all, he died that they which live should no more live for themselves, but for him that died for them. Leaving the things that are behind, they reach forth toward those that are before, ever exclaiming, "What shall I render unto the Lord for all his benefits?"

Reader, are you a minimum christian? There is reason to fear that such are no christians at all. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." —*The Presbyterian.*

London at Night.—A writer in *Tinsley's Magazine* for September gives the following description of the view of London he obtained by a balloon ascent at night:

"London, in its mass and magnitude, in the whole of its metropolitan grandeur, is to be seen only from the air. I have floated slowly over it as the evening closed in, and watched, for instance, the lighting of the lamps. 'Nothing romantic in that?' No; nothing particularly striking, if you only survey your individual lamp-lighter from your window. But it is a different thing when the subtle flame hurries along, visible in its glittering coils for miles of streets, and clasping the whole city in its folds like a serpent of fire. In the parks and on the bridges, on square and streets, out in the building wildernesses that circle London, you see the lights awaking. Lazily, I remember, we floated that night over the city, with scarcely a breath of air to move the balloon; and then, tiring of the dead calm, we tried for a breeze by going up through the clouds. It was long, even then, before we moved very briskly; but when we dropped a little to reconnoitre, behold, London! We were obviously a few miles away from it; but there it was; and as, earlier, we had seen the swift gale, running as it seemed, from street to street, so now, all united in one mighty glare, the whole light of the wonderful city burst upon eyes that had been peering a moment before through the gray folds of its cloud canopy."

The late excellent Isabella Graham was in the habit of devoting a tenth part of her possessions to charitable uses, under every reverse of fortune. On one occasion, after the sale of some property, £1000 was brought her. So large a sum was new to her, and fearing the selfishness which is said to accompany riches, she exclaimed, "quick! quick! let me appropriate my tenth, before my heart grows hard."

"Death hath no dread, but what frail life imports."

THE FRIEND.

SECOND MONTH 15, 1868.

SUMMARY OF EVENTS.

PENSIEN.—Fenian disturbances continue in Ireland. On the night of the 4th inst., one of the gates of the city of Cork was undermined and blown up, and at the same time all the telegraph lines leading to Cork were cut. The prompt action of police prevented any further demonstrations. On the morning of the 5th, a body of men were discovered in the vicinity of Macrom Castle, twenty miles west of Cork, who appeared to be preparing to attack the castle, but they dispersed on the appearance of a strong police force. One of the Fenian captains was arrested in Cork on the 7th, and the others were taken to their friends rallied in great numbers and endeavored to effect his rescue, but after a severe conflict the mob was driven back and the prisoner lodged in jail. At a great meeting at Birmingham, John Bright made a speech, and pleaded the wrongs of Ireland in part extenuation of the late Fenian outrages, and advocated Catholic and Fenian reform. It is understood that the United States minister, Adams, will leave England in the Fourth month next. Abyssinian affairs report the advance of the British troops into the interior. Water has been bored for coal found in abundance near the line of march.

It is said that the Pope has accepted an invitation from the Sultan to visit Constantinople next summer. The bill for the regulation of the press was still before the French legislature. Minister Rouher made a long speech, in which he urged upon the members the passage of the proposed law. He was unwilling to oppose liberal tendencies, but the empire and people alike demand that some restriction be imposed upon the press.

The Pope recently ordered the Catholics to have the Te Deum sung in all the churches in Italy for the victory at Montana, but King Victor Emmanuel has issued a proclamation prohibiting the holding of religious ceremonies for such purposes within the kingdom. The King of Prussia warmly welcomed Benedetti, the new Italian Minister to Berlin, and congratulated him upon his appointment as the first ambassador from Italy to the North German Confederation. It is asserted that the French emperor has altered his policy toward the Pope and Italy, and now evinces a disposition to abandon the position of champion of the papacy, leaving it to Austria, discontented with the papal intrigues radiating from Rome. Queen Isabella has been forced to dissolve the Papal legion which was being recruited under her warrant in Madrid, as Napoleon ally objects to its service in the cause of the Holy See. It is asserted that negotiations for a new convention on the Roman question are going on between the French and Italian governments.

Bismarck has obtained leave of absence from his post as Prime Minister of the North German Confederation, and will devote several months to travel in Europe on account of his health, which has not been good for a long time. Negotiations for a commercial treaty between the United States and the North German Confederation are progressing with a prospect of a speedy and satisfactory conclusion.

The revolution in Yucatan against the Mexican government has been suppressed. In a battle at Merida between the government forces and the insurgents, the latter were defeated and killed, and the government army under General Canales, who had tendered their resignations to President Juarez, and fears were entertained that an attempt might be made by them to create a revolution. In the Mexican Congress the bill revising the tariff was passed, that to abolish the death penalty was defeated. Rich gold mines have been recently discovered in Mexico.

Dispatches from China state that the shock of an earthquake had been felt at Shanghai and Ningpo, and in the surrounding districts. Earthquakes being unusual in China, the people were greatly alarmed, though no destruction of property or loss of life is reported. Anon Bismarck has resigned the States minister to China, has resigned his position and taken service under the Chinese government. He was about proceeding to the United States on a mission from the Emperor of China. The following were the London and Liverpool quotations of the 10th inst. Consols 92½, U. S. 5-20's, 71½ a 71½. The Liverpool cotton market firm. Upster 8½d, a 8½d; 100 lbs. 8½d; 100 lbs. 8½d; California wheat, 15s. 6d. per 100 lbs. Corn has advanced.

UNITED STATES.—The Public Debt statement of 2d mo. 1st, shows debt bearing coin interest \$1,912,363,042; debt bearing currency interest \$308,708,639; matured

debt not presented for payment \$12,266,169; debt bearing no interest, \$418,204,845. Total debt \$2,651,384,686. The amount of coin in the Treasury was \$98,491,163, and currency \$25,578,150. The amount of debt, less balance in the Treasury, was \$2,527,513,373, which is \$18,189,725 more than it was a month previous. The interest due ceased by the falling in of the Treasury from customs and internal revenue, and the half yearly payments of interest on the five-twenty bonds, amounting to \$25,000,000.

Congress.—The act to suppose the further contraction of the currency was not signed by the President, but having been fully presented to him and not returned to the House in which it originated within ten days, has become a law without his approval. He has approved and signed the bill providing that all cotton grown in the United States for the year 1867 shall be exempt from internal tax, and that cotton imported from foreign countries shall be exempt from the 1st and 2d duties. The bill for the sale of the greater portion of the iron-plate ships of war was also approved by him. The Supplemental Tenure of Office bill has passed the Senate. Various bills and resolutions have been reported, and the Supplemental Reconstruction bill further debated. The House has passed a resolution directing the Secretary of the Treasury to report to the House the amount of the United States certain lands granted to aid in the construction of railroads in Alabama, Mississippi, Louisiana and Florida. The House has also passed a bill restoring to the market lands along the Pacific Railroad and its branches; and several appropriations for the House. A resolution directing the Secretary of the Treasury to report to the House the amount of the United States certain lands granted to the valley of the Mississippi was rejected: yeas 77; nays 97.

The Supreme Court.—In the United States Supreme Court, on the 10th inst., Judge Nelson delivered an opinion on the application of the States of Georgia and Mississippi, to restrain the execution of the Reconstruction acts, dismissing the bill on the ground that it presents a political question not properly falling under the jurisdiction of the court.

Philadelphia.—Mortality last week, 307. Of consumption, 55; of inflammation of the lungs, 33; old age, 14. The city passenger railroads had 1,346,000 passengers on the aggregate, and 475 cars. The receipts of the city, amounted to \$2,392,687, representing 46,795,000 passengers. On the Second and Third streets line the daily average is 20,790 passengers; on the Fifth and Sixth, 15,370.

The South.—General Canby reports many outrages upon freedmen in the State of Tennessee, by organized bands of ruffians. The report of Freedmen's affairs in North Carolina has been received, from which it appears that the close of the year has brought with it more than the usual number of complaints in relation to breaches of contract and non-payment of wages for labor performed, showing an indifference to settle honest debts or an inability to fulfill obligations by reason of failures of crops.

The system of working for a share of the crop has been so universal, and the most entire failure of the same having taken place, but few laborers have realized anything, and are now without the means of living by their own resources, and the employers are not in a condition to provide for the laborers, the long interval before their labors can be made available.

The returns of the Alabama election are incomplete, but such as have been received render it certain that the constitution has been defeated, not having received one half of all the registered votes. In Florida the convention of the 10th inst. was composed of 19 and 21 members respectively. The minority have the President of the Convention with them, and have adopted a constitution, but the majority repudiate these proceedings. The majority consists of 21 white and 4 colored men, the minority of 6 white and 15 colored men.

Cold in the West.—On the 10th inst., the mercury, in many places, fell below the Fahrenheit thermometer.

A Chicago dispatch of that date says: Dispatches from different points in Illinois and the west indicate last night the coldest of the season. The thermometer at eight o'clock this morning stood, at Rock Island, 28° below; Dixon, 4° below; Freeport, 28° below; Cherry Valley, 22° below; Quincy, 8° below; St. Louis, 27° below. Des Moines, Iowa, 24° below; Dubuque, 22° below; Muscatine, 32° below; Keokuk, Iowa, 16° below.

The Markets, &c.—The following were the quotations on the 10th inst. New York.—American gold 143. U. S. sixes, 1881, 112½; ditto, 5-20's, new 107½; ditto, 10-40, 5-20's, 1891, 107½; Superfine St. Louis, 170; shipping Ohio, 100; 100 lb. 107½; St. Louis, extra, \$13.50 a \$15.50. White Canada wheat, \$3.07; amber Pennsylvania, \$2.61. Western barley, \$2.15. Ohio oats, 84 cts. Western mixed corn, \$1.27 a \$1.30. Middling uplands cotton, 20 a 20½ cts. **Philadelphia.**—

Superfine flour, \$7.50 a \$8.25; extra, \$8.50 a \$9.00; brands, \$10 a \$14. Red wheat, \$2.50 a \$3.00; Rye, \$1.60 a \$1.62. New yellow corn, \$1.20 a \$1.25. Oats, 75 a 78 cts. Clover-seed, \$7.75 a \$8.50. Tim. \$2.75 a \$3. Flaxseed, \$2.75 a \$2.80. The arrival sales of beef cattle at the Avenue Drove-yard, num. about 1500 head. Prices were high—extra, 10½ a 11½ cts. per lb. gross; fair to good, 8 a 10 cts. common 6 a 7½ cts. per lb. About 6000 sheep at 6 a 7½ cts. per lb. gross, and hogs sold at \$12 a \$14 per 100 lbs. net. **Baltimore.**—Southern red wheat, a \$2.85; Pennsylvania, \$2.60. Yellow corn, \$1.19. Oats, 75 a 77 cts. White high—extra, 10½ a 11½ cts. per lb. gross; fair to good, 8 a 10 cts. common 6 a 7½ cts. per lb. About 8000 sheep at 6 a 7½ cts. per lb. gross, and hogs sold at \$12 a \$14 per 100 lbs. net. **Cincinnati.**—No. 1 red wheat, \$3.50; No. 2, spring, \$2.17. Corn, ears, 84 cts. Oats, 67 a \$1.00. Shelled corn, 84 a 85 cts. ears, 76 a 77 cts. Flour, 87 a 91 cts. **St. Louis.**—Shelled corn, 84 a 85 cts. ears, 76 a 77 cts. Flour, 87 a 91 cts.

RECEIPTS.

Received from John Lippsey, O., \$2, vol. 40, an A. L. Taylor and Sarah Cadwalader, I., \$2 each 41; from Jos. Stubbs, O., per A. Garrett, Agt. I., No. 23, vol. 42; from John P. Carpenter, N. Y., Knowles, Agt. I., to No. 52, vol. 41; from Isaac I., \$1, to No. 52, vol. 41; from Alex. L. McGrew I., \$1, to No. 52, vol. 41; from Mahlah Jay, Ind., 1 Bell, \$2, to No. 17, per P. 3; from Jos. Penrose, O. E. Hollingsworth, \$1, to No. 25, vol. 41; from B. Wright, N. J., per P. 3, Dunn, \$2, vol. 41.

Received from Women Friends of Salem, O., \$2, from B. A. Thomas, New Brighton, Pa., \$15, from Thomas C. Wright, \$10; from J. C. F. Price Concord Preparative Meeting, O., per Israel B. \$55, for the Freedmen.

A Stated Meeting of the Women's Aid Assoc. will be held at No. 112 North Seventh st., on Saturday the 15th inst., at 4 P. M.

SARAH LEWIS, Secy.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teaching Boys' School under the care of "The Overseers of Public School founded by Charter in the Town County of Philadelphia, in Pennsylvania."

Apply to—Thomas Evans, No. 817 Arch St. Samuel F. Balderston, No. 902 Spring Garden. David Seidl, No. 815 Arch St. William Bettie, No. 426 North Sixth St.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER for the Second Department of Girls' School—One who can teach Arithmetic, Grammar, Natural Philosophy, &c., to enter on her duties the opening of the Summer Session.

Apply to either of the undersigned. Rebecca B. Cope, Germantown, Pa. Beulah M. Hacker, No. 316 S. Fourth St. Martha D. Allen, No. 528 Pine St., Phila. Susan E. Lippincott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to assist in and manage the farm and family under the of the Committee for the gradual Civilization and improvement of the Indian natives at Tusnessa, (Tusneagus Co., New York. Friends who may feel minds drawn to the service, will please apply to John M. Kaighn, Camden, N. J.

Arnold Sharpless, West Chester, Pa. William B. Bulfinch, Jr., Marshalltown, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSEPH A. H. WOOD, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIOTT, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other member of the Board.

MARRIED, on the 29th inst., at Friends' Meeting on Twelfth street, THOMAS J. LUTICK to MARY A. daughter of the late Jabez Jenkins, of Philadelphia.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

THE FRIEND.

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Epistle to Friends: by Thomas Ellwood.
(Concluded from page 193.)

ea, friends, this spirit that hath led some now up their separate meetings, is the same that croboam, the son of Nebat, to set up his altar at Bethel, of which you may read, pages 12th and 13th chapters. He was afraid of the people should continue to go up to the of the Lord, to do sacrifice there, as they are accustomed to do, and as the Lord had ed, they would then forsake him, and re- to the Lord again.

h friends! consider how hath dryness and ing come upon many a great and stout one day, who have lifted up themselves against ord, and have sought, by the devices of their ears, to establish themselves in their own gainst the way of the Lord, so that the hand have put forth in that work, they could not gain.

h friends! stand in the fear and counsel of ord, and in the dominion of his power, over cked spirit in all its twisting and turnings. Either the frowns nor the fawnings, the or the flatteries, the hard speeches, the y words, the pharisaical friendship, the dis- ing love, the seeming kindness, the familiar e, the free entertainment, the offer of ad- e, &c., have any inducement upon you, to ou in the least measure to join or touch od's enemy; with him that sets up a separ- ate, a separate meeting in opposition to, and or keep from, the right way of the Lord. Tell the answer which the man of God gave beam's tempting invitation: 'If,' said he, 'ilt give me half this house, I will not go thee; neither will I eat bread nor drink this place!' This was where the separate as set up.

erefore, all Friends, watch against every ion thereunto, as you love your lives, and ard the good and eternal welfare of your and let not the name or person of any man ers away with you: in which, I know, lversaries of truth do not a little boast, lressed be God, with little reason; but ere that Jacobam of old had ten tribes out e to cry up his separate altar; notwith- hich, he is branded to posterity in the ord with this brand, 'Jacobam, the son y, who made Israel to sin.' Therefore let

not any follow a multitude to do evil. Exod. xxiii. 2. But all follow that which is good, both among yourselves, and to all men. 1 Thess. v. 15. For friends, you know whither the broad way leads, and what it is the wide gate opens into, which the many go in at; but keep ye to the strait gate, and walk ye on in the narrow way, for in it is safety, and at the end of it everlasting happiness.

"But, friends, because of the straitness of this gate, and the narrowness of this way, some that have attempted to walk in it, are grown weary of it, and have sought out another way, which, Jeroboam like, they have devised of their own hearts, wherein they may have more room, more scope, more company, ease in the flesh, liberty to the flesh, and all without control. And this, I am satisfied, hath not been the least motive to the separation in this day, as it was the greatest in days past; though some that have been drawn into it, may not perhaps see the ground upon which it was undertaken. But the Lord hath opened an eye in many, which sees the rise and ground, entrance and end, of this libertine spirit and its work. And this eye will the Lord daily open more and more, in all that diligently and in sincerity wait upon him.

"Therefore all Friends every where, who have not yet a clear sight, and a thorough understanding of the nature and work, design and drift of this dividing spirit, wait I beseech you, in simplicity of heart and lowliness of mind, upon the Lord, and keep to the measure of the grace you have received from him; and suffer not your minds to be swayed or biased by any personal kindness, natural affection, relation, kindred, or acquaintance, but stand single and open to the Lord, not on any way countenancing that which the testimony of Truth, in the arisings of the heavenly life, and breakings forth of the divine power through any, goes forth against. So will your present standing be safe, and you be preserved out of the snares of this insinuating and treacherous spirit; and the Lord, in his appointed time, as ye abide with him, will open your understandings further, and give you a clearer sight of that which at present you do not fully see, and thereby bring you to that certainty and assurance which, blessed be his name, he hath brought many unto.

"And you, my dear friends, whose spirits the Lord hath stirred up, and whose hearts he hath engaged in a holy zeal, to stand up for his blessed Name and Truth, and to bear a faithful testimony against this wicked rending spirit, go on in the strength and power of the Lord, in the might of the God of Jacob; for you are assuredly on the Lord's side, and the Lord Jehovah, the strength of Israel, is on your side. Therefore, friends, be encouraged in the Lord, to stand steadfast in your testimony, not giving way to the enemy, no, not for a moment. And take heed, I beseech you, in the love of God, how ye enter into any treaty of peace or terms of agreement with this ungodly, treacherous spirit, which is out of the truth, and draws out of the truth, and fights against the truth; for there is no peace unto it, saith my God.

"And they who have joined themselves unto it, and have wickedly given themselves up to be acted by it, and to act for it, must pass through the river of judgment, if ever they be redeemed from under its power. Friends, condemnation must first be felt and owned, before reconciliation can be known; and the fire of the Lord must pass upon the transgressor, to consume the works of darkness, the ungodly deeds, the envious, reviling speeches, the wicked, malicious, slanderous books and pamphlets, &c., and to burn up the ground from whence they sprang. For a flaming sword hath the Lord God set in his Eden, which turneth every way; and none that are gone out can ever come in again, but they must pass under the flaming edge thereof. Therefore, my dear friends, stand your ground in the authority of the heavenly life, and tamper not with God's enemies. Remember the word of the Lord to the prophet: 'Let them return unto thee, but return not thou unto them.' And then what follows? 'I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee; for I am with thee, to save thee, and to deliver thee, saith the Lord.'

"So the God of life who thy hearts daily more and more with a Phineas' zeal for the honor of his name, and furnish you abundantly with wisdom and counsel, with boldness and courage, with strength and power, to encounter and overcome the enemy; and make every one more watchful against the spirit of the world, to withstand it in all its allurements to vanity, of whatever kind; that whatsoever would defile the camp of the Lord, may be purged out, and kept out, that the Lord may more and more delight in his people, and shower down his blessings upon them; which is the fervent desire of your faithful friend in the love and service of the unchangeable truth.

THOMAS ELLWOOD.

"The 24th of the Second month, 1868."

Artificial Stone.

The new material which has lately been introduced to take the place of natural stone for building purposes, by F. Ransome in England, appears likely to become an important one for certain uses, on account of its indestructibility and easy formation. A recent paper states that the stone has been boiled, and roasted, and frozen, and pickled in acids, and fumigated with foul gases, with no more effect than if it had been a boulder of granite. It has been boiled, and then immediately placed on ice, so as to freeze whatever water might have been absorbed, and it has also been roasted to redness, and then plunged into ice water, but without any sign of cracking or softening, superficially or otherwise. It is almost impermeable, and will suffer therefore but little injury from moisture or frost.

Its components are among the most permanent of chemical substances, silica and lime; and it is made by cementing together into a plastic, quickly hardening mass, grains of common sand by means of properly prepared solutions. The discovery upon which the process was founded as a practical art, is the fact that silica, one of the most un-

manageable of bodies in chemistry, is quickly dissolved in a solution of caustic soda; and that this silicate of soda thus cheaply formed, can be easily decomposed by means of chloride of calcium, a waste product from many chemical laboratories, into silicate of lime—the material which it had been before observed was the cement which held together the sand-stones which are considered the best for building purposes. The mode of performing the decomposition is as follows:

The silicate of soda is made by digesting flints in caustic soda in large boilers under a pressure of steam, until dissolved into a clear syrupy fluid, and is then ready for use. The sand is completely dried at the rate of two tons per hour, within a revolving cylinder, through which hot air is forced by a fan. A small portion of finely ground carbonate of lime is mixed with the sand, the more closely to fill the interstices; and each bushel is then worked up in a loam mill along with a gallon of silicate of soda. Thoroughly mixed with this substance, the sand has a sticky coherence, sufficient to enable it to be moulded to any form, and, when well pressed, to retain its shape if very carefully handled. In this condition it is ready for the solution of chloride of calcium. The instant this is poured upon the moulded sand, induration commences. In a minute or so little lumps of sand, so slightly stuck together by the silicate of soda as to be hardly kept from falling to pieces within the fingers, were hardened into pebbles that might be thrown against a wall without breaking, and only a short further saturation was necessary to indurate them throughout. In almost the instant of contact the silicate of soda and chloride of calcium mutually decompose each other, and reunite as silicate of lime, and chloride of sodium, or common salt, which latter is removable by washing; although the stone after washing is impermeable to water. Plaster of Paris does not set quicker than silicate of soda and chloride of calcium. The lime solution is first ladled upon the moulded sand, and as the hardening goes on, the objects are afterwards immersed in the solution itself, where large pieces are left for several hours; where, by boiling, the solution penetrates the mass thoroughly and expels any air that may have lodged in the interstices of the mass.

The washing out of the salt afterwards by means of water, does not leave the mass porous as might be reasonably supposed; but whether owing to a more complete solidification taking place gradually or from some other cause, it is found that the stone then as effectually resists the passage of water as though it were granite or marble.

Thus made, the formation of Ransome's stone is practically a fictile manufacture; but unlike most fictile goods no shrinkage or alteration of color is experienced in the hardening. Whatever be the required size of the finished stone, it is moulded exactly to that size without any allowance as in the case of fire-clay articles. The heaviest blocks for works of stability, and the most elaborate patterns, may be made with almost equal facility; and it appears that it may take the place of any natural stone either for the construction or architectural ornament of buildings. In England it has been used extensively in some of the stations of the Metropolitan Railway, for the bed stones of steam engines, steam hammers, &c., and a large number of Ionic columns for the New Zealand Post-office, and for public buildings in Calcutta, have been moulded of the new stone, besides a great amount of other decorative work.

How fearfully careful must we be of offending that God, in whose hand are the lives of all His creatures.

The Encampment of the Herons.

BY W. E. ENDICOTT.

An account of an encampment of the Herons may not be uninteresting to such as have never seen one. The heronry in question was in Norfolk county, Mass., until the present year; the birds have now, however, taken up their abode elsewhere, because of the almost ceaseless persecution they have suffered. The species was the Night-heron or Quawk (*Nycticorax nycticorax*). The bird is by no means as graceful as the other herons in figure, being thicker, with a larger and clumsier neck; as to color, however, it is quite handsome, being white, slate, and lilac. It has the long bare feathers characteristic of the herons, rolled, as usual, into the likeness of a tube. The place in which they have hitherto bred is a swamp, wet, and difficult of access, with no turf to set foot on, owing to the shade of the swamp-oaks with which the quagmire is covered, whose slippery, mossy roots furnish a doubtful footing in some cases, and a formidable obstacle in others. The certainty of "slumping" through the moss, thereby going into the thick slime above the knees, the probability of missing one's footing, and going down, full length, on breast or back, and the prospect of hard and disagreeable work in climbing to the nests, are among the allurements to the herons' paradise. The birds undoubtedly built there in 1861, though they were not found until June, 1862, when a gunner, breaking in upon their fancied security, shot over twenty for sport, threw them into a pile, and left them.

All, of course, who cared for natural history; who were few; the idlers, who were more; and many who had never killed anything larger than a robin, and now were all agog to cover themselves with glory by shooting a quawk, frequented the spot nearly every day during that summer. There was a smell of the decaying fish which lay around, some dropped by accident by the old birds (who, I believe, never stoop to pick them up again), and much more disgorged by the young when their treachery was assailed. These fish were mostly such as could not be obtained in the ponds and rivers. I once saw a piece of a pout, and once a fragment of a pickerel, but most of the remains were those of herrings. On the branches of some of the trees I have seen eels hanging with their heads digested off. The rough nests were always built against the trunks of the trees, six or eight feet from the top; and sometimes two, three, or even four might be seen in one cedar. The light-green eggs were usually four in number, but I have seen five and six repeatedly, and, once, seven in a nest. The young are downy, soft, helpless things at first, but soon gain strength enough to climb to the upper branches where they hang on with bill and claws, and are fed by their parents till nearly full-grown. Two broods are often reared in a single year, and it is no uncommon thing to see four or five of the first brood sitting on the tree-top, while the nest below contains as many more of their younger brothers and sisters; both lots, of course, to be fed by their parents. They climb clumsily, and seem, at every step, to be in immediate danger of falling, yet it is very difficult to dislodge them. When they strike the ground they set off at full speed, and might easily escape did they not croak uneasily as they run. The first year many of the young were carried away as pets. I kept one several weeks. No confinement was needed, for he had no more idea of running away than my hens had. Early in the morning, and for an hour or two after sunset, he would walk away into the lowlands, but would come back to his perch regularly. He was unable to forage to his complete satisfaction, however, and would

sometimes try to catch my young chickens, then took to fishing for him, and then, to my sorrow, I found out what a heron's appetite is; a thought, with pity, of the poor parent-birds in a swamp with six or eight such maws to fill. Forbream, as large as my hand, were not too much a meal for him. He would catch them, all out of the tub of water by the middle of the buttocks them up until he got them into the right position, head first down his throat; then he would swallow them by dint of great exertion, his neck presenting a curious appearance, as the fish, inches broad, passed slowly down, making occasional convulsive attempts to struggle; a proceeding which seemed to enhance the pleasure of the bird. I once gave him a dry dead fish which got half-way down, where it stuck; he tried, tried in vain to swallow it; then he made equal futile efforts to disgorge; then he turned his head on me reproachfully and imploringly, so I was fain to take him between my knees, and tip up his bill and pour water down over the fish with a spoon until the dried-up slime became again moist when, with a long pull and a strong pull, the bird engulfed him, gave me an ungrateful peck, and stalked off with a "qu-a-w-k."—*American Naturalist*.

Bellevue.

"On being lately requested to take a small school for a few months, I felt very unequal to have charge of little immortal souls; but the hope of doing them good, by endeavoring to impress the young and tender minds with Divine truth, and the obligation I feel to be useful, have induced me to comply. O may I have grace to be faithful in instructing these little immortals, in such a way as shall be pleasing to my Heavenly Father! She was engaged at intervals for several years teaching school in different towns. She was always diligent and faithful in her endeavors to enlighten the minds, and to form the manner of her pupils; but she regarded "The fear of the Lord, as the beginning of wisdom;" and she strove to guide her dear pupils to the Saviour. She herself intrusted, in some measure, with the charge of their souls; and she watched for them as one that must give an account. It is believed that her efforts were not in vain, and that some of her pupils—in this country—will mingle the praises before the throne of the Redeemer, with those of ransomed Burmans, adoring Him, for instrumentality, through Him, in leading their repentance, and faith in His name."—*Memoir of Ann Judson*.

Rebellion.—Its losses to the South.—A Convictive Convention, held in South Carolina in November, 1867, issued an address, from which we quote a statement of what they conceive as the South to have lost from their rebellion, besides all it cost them in treasure and blood to carry on:—"The government of the United States enforced against the Southern people the stupendous act of confiscation (in emancipating their slaves) that has ever been enforced in the history of nations. Their property in slaves has been confiscated to the amount of \$3,000,000. Other personal property, in the shape of cotton, provisions, stock, plate and money, has been captured or destroyed to the value of \$1,000,000,000; and from these causes their land has deteriorated to the extent of \$1,000,000,000, making in the aggregate the enormous sum of \$5,000,000,000." Partisans of our ex-rebels have sometimes spoken even in Congress of ten million dollars as the total loss to the South by their rebellion; and here, leading representatives, in a public, well-considered address, put

ant at \$5,000,000,000, in addition to their
inary losses in carrying it on, which must
been not less than \$3,000,000,000. Even
after estimate is very low, for the lives lost were
e than 300,000, and the actual expenses
d not be more than \$1,500,000,000 or \$2-
000,000 more.

Selected.

From a Memoir of Martha Routh.

being placed at a day school, where she had
much of the company of other Friends' chil-
ren, she found, in this situation, an inducement
eviate from the simplicity of language inculc-
ed by her parents at home; and she gave way
to certain extent, to the temptation. Some time
wards, two Friends in the ministry came to
the families in that meeting: "At which,"
says, "I greatly rejoiced, though I did not
not to have been so found out and melted down
er their ministry, as proved to be the case.
er reminding us who were children, of the
mple of our parents, how carefully we had been
ght up, and the steady attention manifested in
discharge of their duty, that we might act
istently with the principles of Truth; they
"What a loss and pity it would be if any of
should deviate therefrom, when out of the
of our parents, in not using the plain lan-
gue," which I well knew was my own case. I
ied like one broken to pieces, and could per-
force forbear weeping aloud. As soon as I
d got to my cousin Mary Bradley—who had
not to write before me—I got her to write me
ter, which I dictated, to a scholar to whom I
much attached, expressing a hope that she
d not be offended that I could not any longer
ber the title of Miss, but must call her by
proper name, as well as the other girls, though
ould love them no less, but rather better, be-
e I knew it was acting contrary to the mind
y parents, and the way in which Friends
e to one another.

When I went to school again on Second-day
ing following, it was under as much weight
of spirit, as mind or body could well bear;
going early few were in the school, and I took
eat close to that of my governess: whom I
much. When she came in, she spoke to
her usual kind way, as did the other girls,
took no notice of my change of language, or
serious deportment." About the twelfth
of her age, her mother fell into a lingering
which ultimately proved mortal. Of this
ionate and tenderly beloved parent she relates
llows: "Sitting by my mother's bed-side one
ing, while my sisters were gone down to tea,
dozing a little, she awoke and asked me who
with her. I went to her and said it was I;
she embraced me with endeared affection;
said: 'My dear child I have been praying
said, that the Almighty would graciously take
under his notice, and preserve thee in his
that thou mayest be made meet for an en-
e into his kingdom, where He is in great
y preparing a place for me.' Expression
I fail to set forth my feelings at that time."

the simplicity is indeed beautiful; but by
ing for examples of it in our fellow creatures,
ceasing ourselves by them, we are in dan-
er of falling short of the standard. It is only
ained by a close attention to the teachings
rist in the heart; bearing in mind that
able reply to the inquiry, 'and what shall
e?' What is that to thee? Follow thou
—Ann Lucas.

Common Improperities of Speech.

At all, is a needless expletive, which is employ-
ed by many writers of what may be called the forcible-
feeble school. For example:—"The coach
was upset, but, strange to say, not a passenger
received the slightest injury at all." "It is not
at all strange."

Mistaken, is erroneously used for *mistook*.
"You are mistaken" is used to signify "you
mistake." A popular hymn begins, "Mistaken
souls, that dream of heaven," for *mistaking*. "I
am mistaken" means, I am taken amiss; that is,
you misapprehend me.

What, for that. This error is quite common
among those who think themselves above learning
any thing more out of the dictionary or grammar.
"He would not believe but what I was joking."

Convene, is used by many persons in a strange
sense. "This road will convene the public."

Evidence, is a word much abused by learned
judges and attorneys—being continually used for
testimony. Evidence relates to the convictive
view of any one's mind; testimony, to the knowl-
edge of another concerning some fact. The evi-
dence in a case is often the reverse of the testi-
mony.

Had have. This is a very low vulgarity, not-
withstanding it has the authority of Addison. It
is quite common to say, "Had I have seen him,"
"Had you have known it," &c. We can say,
"I have been," "I had been;" but what sort of
a tense is had have been?

Had ought, had better, had rather. Vulgar
abstractions, not less gross than *hisn, tother,*
haint, theirn.

At, for by. E. g., "Sales at auction." The
word auction signifies a manner of sale; and this
signification seems to require the preposition *by*.

The above, as an adjective. "The above ex-
tract is sufficient to verify my assertion." "I
fully concur in the above statement," (the state-
ment above, or the foregoing statement.) Charles
Lamb speaks of "the above boys and the below
boys."

Then, as an adjective. "The then King of
Holland." This error, to which even educated
men are addicted, springs from a desire of brevity;
but verbal economy is not commendable when it
violates the plainest rules of language.

Either, is only applicable to two objects; and
the same remark is true of *neither* and *both*.
"Either of the three" is wrong. "Whether" is
a contraction of "which of either," and, there-
fore, cannot be correctly applied to more than two
objects.

Proposition, for proposal. This is not a sole-
cism; but as a univocal word is preferable to one
that is equivocal, "proposal," for a thing offered
or proposed, is better than "proposition." "He
demonstrated the fifth proposition in Euclid,"
is "he rejected the proposal of his friend."

Sit, say, are much abused words. It is said
that the brilliant Irish lawyer, Curran, once care-
lessly observed in court, "an action lays," and
the judge corrected him by remarking, "*Lies*,
Mr. Curran,—hens lay;" but subsequently the
judge ordering a counsellor to "set down," Cur-
ran retaliated, "*Sit* down, your honour—hens
set." The retort was characterized by more wit
than truth. Hens do not set; they sit. It is
not unusual to hear persons say, "The coat sets
well;" "The wind sets fair." *Sits* is the proper
word. The pretense of "sit" is often incorrectly
used for that of "set;" e. g., "He sat off for
Boston."

From thence, from whence. As the adverbs
"thence" and "whence" literally supply the
place of a noun and preposition, there is a sole-

cism in employing a preposition in conjunction
with them.

Conduct. In conversation, this verb is fre-
quently used without the personal pronoun; as,
"he conducts well," for "he conducts himself
well."

Least, for less. "Of two evils, choose the
least."

Previously, for previously. "Previous to my
leaving America."

Appreciates, for "rises in value." "Gold
appreciated yesterday."

Proven, and plead for pleaded, are clearly vul-
garisms.

Bound, for ready or determined. "I am
bound to do it." We say properly that a
ship is "bound to Liverpool;" but in that case
we do not employ, as many suppose, the past
participle of the verb *to bind*, but the old North-
orn participial adjective, *buinn*, from the verb *at*
bua, signifying "to make ready, or prepare." The
term is strictly a nautical one; and to employ
it in a sense that unites the significations
both of *buinn* and the English participle *bound*
from *bind*, is a plain abuse of language.—*Watch-*
man and Reflector.

The Heart.—The little I have seen of the world,
and know of the history of mankind, teaches me
to look upon the errors of others with sorrow, not
in anger. When I take the history of one poor
heart, that has sinned and suffered, and represent
to myself the struggles and temptations it has
passed through, the brief pulsations of joy; the
feverish inquietude of hope and fear; the pressure
of want; the desertion of friends; the scorn of the
world, that has but little charity; the desolation
of the soul's sanctuary, and threatening voices
within; health gone, happiness gone, I would fain
leave the erring soul of my fellow man, with Him
from whose hand it came.—*Longfellow.*

The Recent Discoveries in the Arctic Ocean.—
Interesting letters have been written by Captain
Long, of the barque Nile, and Captain Raynor, of
the ship Reindeer, concerning the discoveries of
land in the Arctic Ocean, already reported by tele-
graph. Captain Long writes:

"Honolulu, November 5, 1867.—During my
cruise in the Arctic Ocean this season, I saw land
not laid down on any charts that I have seen.
The land was first seen from the barque Nile on
the evening of the 14th of August, and the next
day at 9½ o'clock A. M. The ship was eighteen
miles distant from the west point of the land. I
had good observations this day, and made the
west point to be in latitude 70 46 north, and lon-
gitude 178 30 east.

"The lower parts of the land were entirely
free from snow, and had a green appearance, as
if covered with vegetation. There was broken
ice between the ship and land, but as there were
no indications of whales I did not feel justified in
endeavoring to work through it and reach the
shore, which I think could have been done with-
out much danger.

"We sailed to the eastward along the land
during the 15th and 16th, and in some places
approached it as near as fifteen miles. On the
16th the weather was very clear and pleasant,
and we had a good view of the middle and east-
ern portion of the land. Near the centre, or
about the longitude of 180 degrees, there is a
mountain which has the appearance of an extinct
volcano. By approximate measurement I found
it to be 2480 feet high. I had excellent obser-
vations on the 16th, and made the southeastern
cape, which I have named Cape Hawaii, to be in

latitude 70 40 north, and longitude 178 51 west. It is impossible to tell how far this land extends northward, but as far as the eye could reach we could see ranges of mountains until they were lost in the distance, and I learn from Captain Bliven, of the barque Nautilus, that he saw land northwest of Herald Island as far north as 72 degrees."—*E. Post.*

Selected for "The Friend."

At a Yearly Meeting of Ministers and Elders held in Philadelphia by adjournments from the 18th of the 4th month to the 24th of the same, inclusive, 1829.

The following minute of the sense and feeling which has spread over this meeting, being united with, the Clerk is directed to sign it and have a sufficient number printed for the supply of all the Quarterly and Preparative Meetings of Ministers and Elders.

By report of the committee appointed to visit the Quarterly and Preparative Meetings of Ministers and Elders we are informed, that in prosecution of this service, they were sensible that a sincere desire subsists among the members, that this department in our religious Society might truly answer the design of its establishment, yet in many places their minds were brought under exercise in feeling the want of more deep, inward travail for the arising of life and power in those assemblies, and that individuals composing them might fulfil the measure of duty which necessarily attaches to those important stations, that the cause and testimony of Truth might be exalted, and the name of the Lord magnified among us.

The meeting was dipped into a weighty concern and exercise, that those who are engaged in the awful work of the ministry, may patiently endure the various baptisms which the blessed Head of the church may see meet for their refinement, thus by experiencing their wills duly subjected, they will not only keep the word of the Lord's patience when the spring of Divine life shall be closed up, but when he shall see fit to arise and set before them an open door, they will be prepared in the obedience of faith to minister to the flock as the Great Shepherd shall dispense for their several conditions. Thus humbly abiding under the purifying operations of the word of life their communications would be seasoned with salt, to the edification and comfort of the body, and the conversion of souls unto God.

We have also been made sensible that it is no less essential that elders should be brought into a humble submission to the refining baptisms of the Holy Spirit, so as to make them of quick understanding in the fear of the Lord, experiencing the necessity of renewed supplies of wisdom and strength for the discharge of the various services which peculiarly belong to them. Here a united harmonious travail between ministers and elders would be maintained, that they might be continually preserved in their respective gifts, and that the cause of Truth and righteousness might spread and prevail.

In the present reduced state of some Preparative Meetings we would caution our dear friends against hastily proposing the recommendation of persons as ministers, or encouraging the nomination of others to the station of elders, from the desire of increasing their number so as to form a meeting of respectable size and competency to transact the business.

Having thus brought into view the responsibility of these highly important stations, we feel an ardent solicitude that all may steadfastly labor to fill up with propriety their several allotments, that as faithful servants, having their loins girded

and diligently waiting upon their Lord, we may grow up into Him in all things, which is the Head, even Christ.

Signed in and on behalf of our meeting aforesaid.

JONATHAN EVANS, Clerk.

OUR DARLING.

Another weary pilgrimage,

Only just begun,

Another battle to be fought,

Another race to run.

The way is rough and thorny

For the little dimpled feet;

Often the winds will gather,

Of will the tempests beat.

Who knows what bitter trials

Will lie along her way,

What night of blackest darkness

Will usher in her day!

The cross is not yet lifted

That will prove so bitter to bear;

The pure child-heart is throbbing

Unchecked, unchilled by care.

This is a world of changes,

Of mingled joy and tears,

Where the light and shadow blending,

Form the warp and woof of years.

But still we bid thee welcome;

Whate'er thy lot may be,

Where'er thy path may lead thee,

We can but welcome thee.

God bless our little darling,

And keep her for his own,

Until she join his children,

Around the great white Throne!

Selected.

—*Transcript.*

Selected.

"IF IT BE POSSIBLE LET THIS CUP PASS."

Let this cup pass, my Father, I am sinking,
In the deep waters that surround my soul;
And higher grows the draught that I am drinking,
And higher rise the waves that round me roll.

Forsoke me not, in this my need extremest,
Let not Thy sheltering hand ever my grasp;
I know Thy Father, even with Thou hastest meeth;
Father most merciful! "Let this cup pass!"

Life hath not laid her hand upon me lightly,
I have known sorrow, disappointment, pain,
Have seen hope's cloud when it shone most brightly;
And false love fade—and falseness friendship wane.

But now fresh chains about my heart are linking,
And to my life is pressed a fuller cup;
And from the draught my shuddering soul is shrinking,
Father I cannot, cannot drink it up!

What have I said! Will not Thy hand sustain me?
Is Thine shortened that it cannot save?
Powerless indeed! Then may I disdain me,
I can do all things with the help I crave.

Haste thee to help me, that on Thee depending,
I may have strength to say, "Thy will be done."
If this cup may not pass, Thine angel sending,
Aid me, as Thou of old, didst aid Thy Son.

And Thou, my Saviour, once our weakness sharing,
Tempted in all things, yet untouched by sin—
Hear my wild cry! Leave not my soul despairing;
Help me the cross to bear—the crown to win.

Lyra Domestica.

Next to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid, in the encounter of temptation, and in the career of duty.

None ever have been so good and so great, or have raised themselves so high, as to be above the reach of troubles. Our Lord was "a man of sorrows."

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 195.)

No date.—"We have heard nothing from thee since leaving thee at —, and know not what the blessing of mitigated disease rests upon thee, or whether thy enfeebled frame is still borne more heavily upon, by the increasing effects of a malady; medicine has yet failed to reach. Many and various are the dispensations allotted by Him who 'work is perfect'; yet it seems to me the deprivation of health is one of the gentlest chastisements we receive from His Hand. Stripped as we are of the ability to seek 'our own pleasure' in the way good health and a fine flow of spirits lead to, with but little to divert our attention (the disease is not too prostrating) from learning ourselves, and exercising a strict scrutiny into the actions of our past life, and the situation we may then be in as regards a preparation for life endless as eternity, the knowledge too pressing upon us that eternity must be realized; it may be as regards ourselves, in a very, very limited period. Ah! then it is we gratefully receive (if not lost to all sense of good) the gentle teachings of that monitor within, 'many times prevented our attention to, when in the possession of health. And how is that gentle lesson, not resisted, adapted to the enfeebled state of mind at such seasons; not urged with an overwhelming force, but steadily presented to the mind's eye as the only business of our lives; it need engage earnest attention. But why am I writing thus to one who has been long, very long one of the afflicted; and who knows experimentally that perhaps I am entertaining as an opinion. It must be true that they only who realize moment and years of confinement to a sick chamber, with bodily and mental energies prostrated by sickness can fully know the depth of trial they pass through, and how much the mind shares in the body's sufferings; but thy acknowledgments of entire acquiescence in the Divine will concerning thee, a few expressions of gratitude for the lessons taught under suffering, have often powerfully reached my feelings, and excited deep admiration of the unbounded mercy and love of a compassionate Father and Friend. And when allowed to regard Him in this light, what can disturb tranquil hopes, or mar our prospects, that reach us in this sublimity scene. Most true! the christian's path is one of tribulation, and believe those who assimilate nearest to their Divine Master, partake of the bitterest cups, and feel the dying daily unto every selfish propensity yet in it alone can we find substantial happiness or solid peace. The reward is not to be realized here; and to have the abiding assurance that this way is accepted, is surely enough to satisfy followers of Him, who is emphatically styled 'man of sorrows.' I wish thee to use entire freedom with me, and tell me when I indulge too on subjects too high for me. It often appears me awful to treat them so freely, yet what interest us most, so naturally prompts the pen, it seems best either to speak of the 'abundance of thy heart,' or be silent.

"—, we hear, is in quite delicate health threatened with consumption. How soon bright hopes are the brightest prospects. She has often entered the giddy vortex of pleasure, the highest degree of youthful ardor; excelled most of her companions in levity. Such instant arrest by the Divine Hand are to me peculiarly interesting. May time and ability be allowed to seek an interest in Him, the ever blessed Ad-

whose intercession with the Father must be long.

The following memorandum reminds of the mist's language: "But as for me, my steps almost gone; my steps had well nigh slipped." And, "Thy way is in the sea, and thy in the great waters, and thy footsteps are not in."

3d mo. 5th, 1838. It seems to me I have realized such a degree of anxiety and bitterness of spirit, as is my present covering. I feel, have felt for weeks past, as if the smallest breath from the inexhaustible treasury of blessing would be received as a mercy and favor unobtainable. Was it not for the conviction that my Arm must be underneath, I should consider myself left a prey to my innumerable weaknesses, and be almost ready to sink under the weight of darkness and discouragement that cover me over as a mantle. It seems to me I can't but be the complaint of the Psalmist 'Thou hast hid me in the lowest hell, in darkness, in the silence.' I am completely solitary, and could long lodge in place in the wilderness, where human count could never reach, nor human eye penetrate. In a situation of mind precludes the cheering assurance that 'tis a baptism designed as a purifying process. 'To prepare the way of the Lord.' It is appropriate to me seems the language 'He made his ear heavy that He cannot hear.' I still adore His mercy, and would desire to commemorate His love as unfailing; can feelingly acknowledge that while I tremble under His merciful chastisements, my heart is in them just, and would with all reverence, love and adore."

Excerpts from letters continued:

3d mo. 7th, 1838. * * * Thomas Kite has attended all our meetings since Quarterly Meeting, was here last Fifth-day. I have often wished to see his account, some who could feel with him, might be sent amongst us. Thomas Kite and her, and was led to speak very comfort and encouragingly. He alluded feelingly to many trials she had passed through, particularly during the time of her early widowhood, and said, 'But thy Maker was thy husband. The Father of Hosts is his name' told her, her afflictions had all been sanctified, and that now after more conflicts of spirit, a little longer time of waiting and probation, she would be prepared to the innumerable company that John saw, &c. might his communications seemed particularly appropriate to the closing period of a life, passed, hers has been, retired and almost unknown, to a little circle, who I hope have appreciated her merits; and who can testify that the Christian's of meekness, forbearance, and love, have shone forth conspicuously in her whole conduct and conversation. We think the disease is now rapidly making its progress, and should be surprised to hear the tabernacle of the mortal part only was among us.

How afflictive the dispensation allotted — says my. It seems to me I never heard of a course of feelings following each other in quick succession, calculated to strike surprise and draw forth exaltation. 'The judgments of the Lord are at deep.' Only a little interval since, a son threatened, not only with death, but more to be added, the total deprivation of reason; and the kind hand of mercy seemed lifted, and rendered even passed from them, as a momentary intervening cloud, the husband and father suddenly prostrated; and after a few weeks of mourning, suffering to himself and his afflicted wife, rests in the tomb. How inscrutable are the counsels of Omnipotence. It befits not our

frailty to query 'What doest thou,' but rather to submit to what He pleases to dispense to us, and lay our mouths in the dust.

"It seems the allotment of many families now 'to sit solitary.' Cousin J. M.'s death has occasioned a great blank. — looks very sober: would it but arouse him to a sense of the danger of pursuing his own path, how it would rejoice the hearts of some who pray for the prosperity of Zion, and earnestly long that the mantles of the Elijah's who are passing from us, may rest on their descendants. An obituary of the deceased appeared in one of our newspapers, signed 'A Presbyterian,' in the highest degree applauding his whole life, conduct, and conversation; and characterizing him as an 'Israelite indeed in whom was no guile.' It was written by —, and fully manifests, that whatever prejudices he might have formed against our Society, the silent influence of correct and influential principles, has tended to show him their character through a purer medium."

(To be continued.)

Our Whaling Commerce.

The whale fisheries of the United States have always, and justly, been considered of great national as well as local importance. As early as the beginning of the seventeenth century the business was prosecuted in New England in such vessels as are now employed for cod and mackerel fishing. In the last quarter of the eighteenth century, Massachusetts alone had 308 vessels engaged in the calling, and Edmund Burke, in Parliament, praised the daring and energy of the sailors. In 1830 the country had 102,000 tons of shipping and 8000 seamen so occupied.

They took 222,000 barrels of oil and 120,000 pounds of whalebone. In 1840 this tonnage had grown to 377,000, and in 1850 to 181,644. In 1853, 363,191 barrels of oil were received. In 1857 the whaling fleet comprised 670 vessels, of 220,000 tons, valued at \$22,000,000. In 1860 there were 514 vessels, measuring 160,841 tons, and in 1861 this was reduced to 145,734 tons. The exports from the fisheries amounted in 1860 to \$3,264,768. This American energy so totally destroyed the British whale fisheries, once an important item, that in 1852 only four whalers were fitted out, and the total tonnage amounted to but 16,113 tons. In 1858 France had but three ships, of 1650 tons, so employed, and Holland, once heavily interested, had no more, though in the middle of the seventeenth century they were the oil factors of the world, and employed 260 ships.

The whaling interest of the United States has long had its seat at Nantucket, New Bedford and Martha's Vineyard. Other ports have shared, to be sure, but in a small degree, comparatively. They controlled the trade, found the capital, fitted out and manned the ships and reaped the profits. Their venturesome voyagers led them along the coast of all seas, from almost the highest altitude gained by Kane to the corresponding point of Wilkes; and the news is less than a week old in our own columns that a whaleship in the Pacific, passing through Behring's Straits, had seen not only the open polar sea but an arctic island in it. In that ocean the Sandwich Islands were made, and retained what they are, principally by whalers, while their outdits draw from every Atlantic port, and are repaid in profitable contingents. When Perry visited Japan, the sails he found nearest to Japan were those of American whalers, and they are beginning once more to visit the scenes of their old success. The war broke up the prosecution of the fisheries not more

by the direct losses caused by the Alabama and Shenandoah than by the abstraction of seamen for the navy and the excessive cost of the voyages.

We see by the reports just published at New Bedford that the business is beginning to revive. In 1860 there were 334 vessels employed, whose aggregate tonnage was 75,603. Last year this commerce had grown so as to employ 342 vessels, of which 54 were ships. Of these, 172 were engaged in the Atlantic. New Bedford controlled 182; Provincetown, 54; New London, 19; Boston and San Francisco, 11 each; Fairhaven, 13, and Westport, 10. The exports of oil last year amounted to 43,459 bbls. and 642,070 pounds of bone—an increase of 32,211 bbls. over last year. The domestic consumption was 81,940 bbls., or 16,123 more than the previous year. The stock in first hands at the beginning of the current year was 39,691 bbls. There has been a decline in value through the year.

The facts are happy. They show that this important branch of industry is rapidly recovering, and that it is now in the way of soon attaining the supremacy it had in earlier days. All will wish to see the improvement continue, as perhaps it may for some time, should the inclination now manifested at San Francisco, San Diego and other Pacific ports be stimulated by new facilities provided at Alaska and along that coast. The annual harvest of oil is of immense value, but the effects upon commerce and trade, and ship-building and exchange, are superior even to that in their weight.—N. American.

For "The Friend."

The love of Ease, Liberty, and Worldly Indulgence.

At a time when there is a disposition painfully manifest on the part of some to ignore and to let fall an important testimony of this Society, it may be well to revive, for our admonition and instruction, ancient records of the experience of those who became strong in the Lord and in the power of his might, through dutiful beginnings and faithful obedience to His manifested will in the day of small things. These, with respect to their emancipation from the miserable thralldom of worldly custom and fashion, could say, in their measure, with the Apostle Paul on another occasion: "With a great price obtained I *this freedom*." These, with all in this day who have been engaged to keep in the footsteps of the flock of Christ's companions in acknowledging Him in this respect before man, clearly see and know, not only that such by-ways lead from the meek and lowly, and self-denying path of the Saviour, but that a lukewarm, unfaithful yielding of ourselves to the lusts of the flesh, the lust of the eye, and the pride of life, which are *not of the Father but of the world*, lies at the bottom of this departure from the cross-bearing way of our forefathers, as from the ever precious example, and plainly conveyed precepts of our Lord and His apostles.

It is a complaint made by the prophet Isaiah, "The leaders of this people cause them to err," &c. And we have felt a jealous fear lest some in our society who profess to be "leaders," instead of being such, even way-marks, and faithfully sounding the alarm on the walls of our Zion of the enemy's insidious approaches, are but little better than stumbling blocks not only in this, but perhaps more important respects, in the way of those who are more or less looking up to them as to examples of the flock. These enquiring little ones, of whatever age, find it hard to reconcile such precepts as, "Be not conformed to this world;" "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly

lusts, which war against the soul;" and, "Whose adorning let it not be that outward adorning" &c.; and much more, the still small pleading voice of the faithful unfaltering Witness in their own consciences, with the palpable dereliction in these particulars of some who claim to be somewhat among us. May these professed teachers take heed, lest they become "blind leaders of the blind" with respect to some of the plain requisitions of Jesus. And also remember—for we are bound to keep the *whole law*—the awful declaration of Christ himself: Wo unto him through whom they (offences) come! It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

For "these little ones," whoever they are, and for our dear young Friends, whosoever the place of their sojourn, we feel a truly prayerful solicitude, that in a day of many strange voices, with the conflicting, oft-repeated cry of "lo-here and lo-there," they may more and more cease from man, as man, "whose breath is in his nostrils," and turn unto the Lord Jesus Christ, the only true and saving Teacher in the heart; and to the inward revelation of His Holy spirit manifested there. Remembering our privilege and high calling, as conveyed by the Apostle in the following precepts:—"The anointing which ye have received of him abideth in you, and ye need not that any man teach you;" "Ye have an unction from the Holy One, and ye know all things." Perhaps there never was more need to press these truths; with that also, "One is your Master even Christ." And the more the heart is yielded unreservedly to Him, whom it is the great duty of every teacher and preacher to direct unto, (1 Cor. i. 23, 24. And ii. 1, 2, 3, 4, 5), the more He will, in never failing mercy, give clearness of spiritual vision; the more He will preserve on the right hand and on the left from the evils that are in the world; and the more also will He teach of his way, and enable to walk in his paths, until in the narrow way of humility and holy obedience "the light of the moon shall become as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days" through the Lord's everlasting kindness to His faithful children.

The following extracts from the pens respectively of John Fothergill, Richard Jordan, and William Penn, are commended to the solid consideration of the readers of "The Friend."

"When I was about twelve or thirteen years old," says the autobiography of J. Fothergill, "which was after my mother's decease, a strong inclination took place in me to have a coat made with some more resemblance of the mode or fashion of the time, than in the plain manner which I had, with other Friends, used, and I prevailed upon my father to grant it; but I was made uneasy in it, almost at the first wearing of it, and the more so in using it, feeling the certain reproof of the Spirit of Truth, for leaning to, and joining with the vain and restless flesh-pleasing spirit of the world, and turning from the steady plainness of the unchangeable Truth. I was indisputably satisfied, that the enemy of all good worked in the earthly affections of those where he could get place, to draw out the mind at times, of the youth especially, after the unsteady corruptions of the depraved world, in its changeable and vain fashions in dress and clothing, in order to lead into the broad way, and by degrees into the wide world, one step making way for another. On the other hand, I was in measure then, and have been since more immovably assured, that the light of the gospel day, the Spirit of Truth

doth appear against, and reprove the very conception of such vain desires and inclinations; and would lead and preserve out of them, if people did but attend thereto, and labor honestly to bear the cross of Christ on this respect. This, as it hath done before our age, hath also in our time, blessed be the name of the Lord therefore, saith my soul, crucified many to the world's spirit and ways, in these outcrying and adulterating fashions, as well as to others of its evils. Oh! I well would it be (and for this end it hath been with me to mention it) if the youth would duly consider these things, and learn to bear the yoke of Christ in their tender age, while they are teachable and innocent; before many wrong liberties harden the mind, and darken the understanding, and enbolden in a disregard to that one ever-blessed spirit in the heart, which only doth and must lead man to God and true godliness."

"Richard Jordan, on his way home from one of our Quarterly Meetings near the close of his life, was much engaged in contemplating the present situation of the Society of Friends. Lamenting with much feeling, the deviations from simplicity and plainness which were conspicuous in many of the members, the avidity with which they pursued the pleasures and riches of the world, and the apparent want of religious concern on their own account, and for the welfare of the church. Much labor, he remarked, had been bestowed upon them; spiritual and temporal blessings had been dispensed with a liberal hand, and yet disobedience and ingratitude had been too generally returned for all these favors; and he feared lest these who might be considered as children of the kingdom, if they persisted in this course, would be cast out, and others raised up, as from the stones of the streets, to support the doctrines and testimonies given to Friends to bear. He however expressed, that gloomy as the prospect of a succession of upright standard bearers seemed, he had faith to believe, that these doctrines and testimonies never would fall to the ground."—F. L. vol. 13, p. 344.

W. Penn in treating of how and in what manner the cross is to be daily borne, writes: "The way, like the cross, is spiritual: it is an inward submission of the soul to the will of God, as it is manifested by the light of Christ in the consciences of men; though it be contrary to their own inclinations. For example; when evil presents, that which shows the evil does also tell them, they should not yield to it! and if they close with its counsel, it gives them power to escape it. But they that look and gaze upon the temptation, at last fall in with it, and are overcome by it! the consequence of which is, guilt and judgment. Therefore, as the cross of Christ is that spirit and power in men, though not of men, but of God, which crosseth and reproveth the fleshly lusts and affections! so the way of taking up the cross is, an entire resignation of soul to the discoveries and requirings of it. Not to consult worldly pleasure, or carnal ease, or interest, for such are captivated in a moment, but continually to watch against the very appearance of evil, and, by the obedience of faith, of true love to, and confidence in God, cheerfully to offer up to the death of the cross, that evil part in themselves, which not enduring the heat of the seige, and being impatient in the hour of temptation, would, by its near relation to the tempter, more easily betray their souls into his hands."

This shows to every one's experience, how hard it is to be a true disciple of Jesus! The way is narrow indeed, and the gate very strait, where not a word, not a thought, must slip the watch, or escape judgment. Such circumspection, such

caution, such patience, such constancy, such h fear and trembling, give an easy interpretation that hard saying, "flesh and blood cannot inherit the kingdom of God!" those who are elevated with fleshly lusts and affections; for they cannot bear the cross; and they that cannot dure the cross, must never have the crown. Hence, it is necessary first to suffer."—F. L. 1, p. 204.

For "The Friend."

Extract of a letter from Judith J. Mendall dated Jamestown, 1st mo. 31st, 1868, to a member of the Friends' Freedmen's Association Philadelphia, &c.

"Ever since our election there is but little shown them, the Freedmen—as a general thing no encouragement whatever. There is great actual suffering in this section. We now have four poor destitutes in our house. One woman and child came in, a week to-morrow. I have never seen any one so poorly clothed as they were and was, I trust, truly thankful that we can furnish her a sufficiency of good woollen cloth which has been placed at our disposal for just articles. But I do not know what will become them—the child, though three years old, has no stool alone, and the mother will hardly be able to take care of it much longer. And the same I saw there were seven others called for "so thing to eat if you please, Madam, a piece bread or any thing." We gave them all that had been prepared for our own dinner, and some me bacon and potatoes in their haversacks, and a one of the frying-pan George Dixon had kindly furnished for the purpose of handing out when occasion required."

We have so much rain and mud this winter that our First-day school is not going on. expect to open it as soon as the weather permits.

For "The Friend."

Thirty-Second Annual Report of the Association for the Care of Colored Orphans, adopted 1st month, 1868.

In presenting our Annual Address, we feel that the character of the Shelter is so familiar those who have given to its support, that a iteration of facts relative to its establishment, the encouraging results growing out of a steadfast perseverance in the execution of its designs, at this time superfluous.

It is perhaps enough to say, that the cause of the Colored Orphan has not declined in the hands of the association; who would nevertheless call attention of our donors to some interesting history.

This commodious Institution is of easy access a little beyond the terminus of the Market street cars.

It is opposite the hospital grounds, and consequently commands abundance of fresh air, in neighborhood remarkable for its salubrity, apart from the contaminating influences of vice.

It would be gratifying to us if our contributors and others would avail themselves of this information, by visiting it and becoming acquainted with it from actual observation.

The house will accommodate eighty children, as has at present a family of fifty-eight, with a valuable matron, teachers and other assistants, who are diligent in promoting their physical, religious and mental growth. With such advantages, we ask the friends of this home to enable us to fill its apartments filled; as there is reason to fear that the reduction of our income, that it may not otherwise be occupied to the full extent of its usefulness.

While we highly commend the erection

houses, and the elevation of the colored throughout the Union, let us not overlook slavery and oppression that intemperance is still inflicting around us, but be at it in reclaiming from degradation and ignorance those under our immediate notice. From former experience we feel a degree of assurance that the liberality of our friends will not the provisions made, to lie unused for want of us to carry on this excellent charity, or distant objects of benevolence to allure them nearer duty, and a hearty co-operation in concerns our municipal, social and private life.

Monthly Reports throughout the year, the almost uninterrupted health and harmony of the family, and the assiduity of the man and teachers, whose labors are sealed by a ponding improvement in their pupils.

have also been cheered since our last report by the reception of letters from different friends, stating that a number of children whose of service has expired recently, have been satisfactory to their caretakers, as to claim agency of \$20, left to such by our late friend Mrs. P. Cope, and other privileges to which are entitled, by a faithful apprenticeship. When we consider the destitute class from this family is drawn, and the blessing has rested from year to year upon our endeavors, we have cause, truly, to thank and take courage; at the same time we enforce the language of our Saviour to His disciples: "The poor ye have always with you, whosoever ye will ye may do them good," remembering too, that "he that giveth to the hall not lack."

On the last report was adopted there were	
house,	
children,	71
admitted (1867),	7
returned,	1
apprenticed,	14
returned to Parents, &c.,	7
remaining,	58
	—
	79 79

and the Lord of the vineyard do as He will with his labourers? Knows He not where *re most wanted?* If the part they have to dig digging and watering, bringeth no fruit, the labourers will be taken away from

true light which lighteneth every man cometh into the world, is the alone light, no outward storms or tempests can extin-

THE FRIEND.

SECOND MONTH 22, 1868.

different times since the introduction of the dispensation, there has been much controversy among learned men in relation to the scriptures, and much time and study have been devoted by sceptics and opponents to destroy in their sacred origin and superhumanity, and also by believers and defenders to their genuineness, and authenticity, as well as to vindicate their claims to be the product of inspiration.

perhaps at no period have they obtained so much of the attention and inquiry of men occupying conspicuous positions in the literary and scientific world, as now. The most searching

critical inquiry is going on relative to their historical accuracy, their scientific correctness, the external and internal evidence of their nominal authorship, the preservation of the text in nearly its original purity, the harmony of the various parts, and the grounds for asserting the validity of the claims put forth of their containing a revelation from the omniscient Father in heaven to his fallen, erring creature man on earth; touching, not only the wonders of creation, but the higher and more important subjects—subjects which involve his happiness here and hereafter.

It seems to have been conceded by general consent, that all parts of the Holy Scriptures which relate to questions of chronology, of geology, of geography, of ethnology or of natural history, may be subjected to the same kind of examination and the same laws of criticism which are applied to the subjects coming under these scientific heads found in other writings. And if we may judge of the developments of the future by the experience of the past, there need be no fears entertained for the result of the concession. If we receive the sacred truths contained in the old and new Testaments as being revealed by Him who knoweth all things, and created the worlds by the Word of his power, we may rest assured He hath not connected the declaration of those truths with false theories of creation, or defective views of the laws which govern it. There is danger, however, that in our pride of opinion, and self-gratification with what has been achieved by human reason, we may jump to conclusions, founded indeed on the portion of truth that has been discovered, but not consonant with the whole truth; a knowledge of which would modify or overturn our too hasty conclusions. For with all that man has attained in knowledge of the works of nature and the laws imposed on them, he has, as it were, entered but the threshold or outskirts of her wondrous structure, and he often misinterprets the phenomena going on around him, by relying too much on the partial glimpses he has obtained of the occult working of her ceaseless energies, which, having enabled him to demonstrate some truths, he presumes are all-sufficient to guide him safely to decisions on other and more abstruse phenomena.

But it is satisfactory to know that the investigations of all the sources of knowledge calculated to throw light on these subjects, as referred to in the sacred page, have combined to establish its general correctness in relation thereto, when rightly interpreted, and contribute largely to sustain its character as the original depository of physical as well as sacred truth.

It is not from this quarter that the danger of studying the Holy Scriptures is to be apprehended. In Protestant countries they are now, or may be, in the hands of all who can read them, and, we sometimes fear lest, notwithstanding a large portion of professing christians hold them up as occupying a place which they themselves do not warrant, that their common and easy possession has a tendency to depreciate the estimate of their value, and the blessing of the unobstructed access of all classes to their contents. Added to this is the strong temptation to carry the investigations and interpretations worked out by reason, into the parts setting forth the truths connected with salvation, revealed by the Holy Ghost to holy men of old, and recorded for generations to come after them.

Man by wisdom knows not God. Lord Bacon, notwithstanding the power of his intellect, and his wide grasp of the subjects he essayed to investigate, speaking of the sacred truths of scripture, says, "The Initiator of scripture did know four things which no man attains to know: the mys-

teries of the kingdom of glory; the perfection of the laws of nature; the secrets of the heart of man; and the future succession of the ages." Hence he confessed his inability, as a man, to unlock the treasury containing divine truth.

The Bible differs from all other books in having its origin from the Holy Spirit, which searcheth all things, yea the deep things of God, in treating on things that affect the spirit of man, and in revealing the plan adapted by God to the salvation of the soul; it therefore requires a spiritual insight rightly to read and understand its contents. It is able to make wise unto salvation through faith which is in Christ Jesus. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." Hence the spiritual truths contained in scripture are wholly above the atmosphere, so to speak, in which unregenerate men breathe and think, and if any one would essay to comprehend them, he must first allow himself to be brought under the influence of the same Holy Spirit that indited them, and know that Spirit to open them to his understanding, and apply them availingly to his heart.

It is because that men are unwilling to submit to the humbling, self-sacrificing process of thus learning in the school of Christ, and prefer depending on their own reason and learning, that there is such a wide difference in their interpretations of doctrine as laid down in the New Testament. For it cannot be doubted, that notwithstanding differences in character and acquirements, if those who undertake to explain and expound the sacred text were all led by the Spirit of Christ, they would understand it in the same meaning, and the confusion of tongues on this momentous subject would be removed. It requires, however, no very extensive examination of the various commentators on the Holy Scriptures to discover, that in their efforts to construe and interpret their contents by the light of unanctified reason and the laws of biblical criticism, their language is often as discordant as was that of the babel builders when the Lord came down and confounded them.

Hence the attempted exposition of christian doctrine, whether by our own efforts, unenlightened by wisdom from above, or by the aid of commentators, is a serious work; especially when undertaken professedly to instruct others in the truths of the gospel, or to guide them in religious knowledge; and we may rest assured that when attempted by any who have not known in themselves what it is to have their spiritual faculties quickened into life by the power of Christ inwardly revealed, the danger is incurred mentioned by our Saviour, when the blind lead the blind.

The following, issued by Philadelphia Yearly Meeting many years ago, expresses views ever held by Friends:

"We have always believed that the Holy Scriptures were written by Divine inspiration; that they are able to make wise unto salvation, through faith which is in Christ Jesus; for, as holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, in instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But as we freely acknowledge that their authority does not depend upon the approbation of any church or assembly, so neither can we subject them to the fallen, corrupt reason of man. As a true understanding of the Divine will, and meaning of Holy Scripture, cannot be discerned by the natural, but only by the spiritual man, it is therefore by

the assistance of the Holy Spirit that they are read with great instruction and comfort."

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 16th Azores, that it is generally believed Lord Stanley will soon succeed Earl Derby at the head of the British ministry. Earl Derby has been dangerously ill, but his recovery is probable. In the House of Lords, Earl Mayo, Chief Secretary of Ireland, asked leave to bring in a bill to suspend the writ of *habeas corpus* for a short period. Although the government had succeeded in repressing the rebels, still an extension of its powers was necessary to enable it to complete the work. Leave was granted. Earl Mayo stated that he had 205 Foreign Agents, 300 Americans. In the House of Commons, Lord Stanley laid before the members additional papers on the subject of the Alabama claims. The comments of the English press are generally favorable to the views expressed in Congress on the question of allegiance and expatriation. More riotous disturbances have taken place in Cors.

It is officially stated that the Portuguese government has authorized Edward Medicoit, banker, of Lisbon, and Thomas Rumball, engineer, of London, to lay a new telegraphic cable across the Atlantic, to be run from Falmouth, England, to Oporto, Portugal, and on to Lisbon. These lines to the coast of the United States. The estimated cost of laying the cable is £600,000.

It is reported that a great Pan-Slavic conspiracy against the Austrian Empire has been discovered in Hungary. The North German *Gazette*, the private organ of Bismarck, finds fault with the Austrian Minister, Count von Beust, and declares that he is pursuing a dangerous course in too zealously befriending exiled Princes of Hanover.

On the 14th Menabrea, Prime Minister, told the Italian Parliament, in reply to a question, that the government had dispatched seven ships to the Rio de la Plata, in South America, but gave no information as to the object of the expedition. Admiral Forzang, by invitation, has attended a State dinner at the Royal Palace, where he was received with much courtesy, and made the object of marked attention.

The French government is rapidly pushing forward the organization of the National Guard in all departments of France, in accordance with the provisions of the army bill. In the Corps Legislatif, on the 14th, an amendment was proposed by Berryer to the bill for the regulation of the press, introducing certain reforms in the administration of the court of justice, but was defeated after a stormy debate. A well known French railroad contractor, who had been arrested on the 13th, by a Paris court to pay a heavy fine for publishing a slanderous article against the government of Nicaragua.

The regular mail steamer from Rio Janeiro to Lisbon, brings the following intelligence. Beyond the usual skirmishing, no further fighting had occurred between the Allies and the Paraguayans. The cholera was raging with unabated violence in Buenos Ayres. The revolt which has broken out in Santa Fe, one of the provinces of the Argentine Republic, has been successful, the ruling government having been overthrown. The State of Entre Rios has also joined in the revolt. Private letters from Buenos Ayres, dated 1st and 18th, register that the prospects of Paraguay were improving. Lopez had twice bombarded the Brazilian camp on the Parana, with effect.

On the 17th, Irish affairs occupied the attention of the British House of Commons. Notice was given that the government was preparing an Irish Reform bill, and would be ready to lay it before the House on the 8th of next month. Other measures in regard to Ireland would also be proposed. A member called attention to the project of placing the telegraphic wires under the authority of the government, and inquired what action had been taken. One of the ministers replied, that it was intended to purchase the telegraph lines in Great Britain, and that a plan for effecting that change would be submitted in a few days.

A Berlin dispatch says the illness of Count von Bismarck is so serious that he will not be able to leave his city.

London.—Consols, 92. U. S. 5-20's, 71½. Liverpool. Cotton in demand and higher. Upstairs, 5½d; Orleans, 9½d. Breadstuffs quiet and unchanged.

UNITED STATES.—Congress.—The Supplemental Reconstruction bill continues under discussion in the Senate. The resolution to admit Thomas, Senator elect from Maryland, has caused much debate. It is opposed by a number of members on the ground that he was a well known sympathizer with the rebellion. Senator

Sherman has introduced a bill declaring that the State of Alabama has formed a legitimate constitution, and is entitled to representation in Congress, and Senators and Representatives shall be admitted thereon on the basis prescribed by law. The bill was referred to the Judiciary Committee. The Committee on Territories reported a bill to admit Colorado as a State. A bill has been introduced to provide a temporary government for the Territory of Wyoming.

The House of Representatives has passed under consideration the bill concerning the rights of American citizens in foreign States. After discussion the bill and the amendments were recommitted to the Committee on Foreign Affairs. A bill has been introduced to abolish and prohibit the system of peonage and Indian slavery in New Mexico. A bill for the removal of the Navajoes and their establishment on reservations, passed the House.

The Senate Judiciary Committee has reported a bill providing that hereafter any election authorized by the Reconstruction act of 1867, shall be decided by a majority of the votes actually cast. Senator Trumbull introduced a bill prohibiting the Supreme Court from taking jurisdiction of any case growing out of the Reconstruction laws in the late rebellious States.

The House of Representatives passed the Diplomatic and Consular Appropriation bill.

Philadelphia.—Mortality last week, 261. Of consumption, 103; of inflammation of the lungs, 26; convulsions, 15; old age, 13.

The South.—Several members of the minority convention in Florida, have gone over to the majority. On the 15th the Convention assembled without interference, and adopted the executive and amendment articles. The Governor and Lieutenant Governor are to be elected for four years, and the remainder of the officers are to be appointed by the Governor and confirmed by the Senate. The other conventions appear to be progressing with their work in a quiet and orderly manner. General Schofield has ordered a new registration in Richmond on the 23d proximo. General Meade advises the two sections of the Florida Convention to come together again and reorganize.

The Pardoning Power.—Attention having been called to the great number of persons convicted of forgery, counterfeiting and passing counterfeit money, who have been pardoned by President Johnson, a statement on this subject has been presented at the office of the Attorney General for transmission to Congress. The number of such criminals who have received executive clemency is upwards of one hundred and thirty.

California.—The San Francisco telegraph transmits advices from China and Japan up to the 27th ult. Anson Burlingame, the Chinese ambassador, was to leave for San Francisco for the 25th of the next month. His suite will consist of thirty-three persons. By imperial decree Burlingame is placed at the head of the mission, and has letters of credence to each treaty Power, signed for the first time by the Emperor himself. The mission is to be permanent. Peking advises state of the empire, where the rebels are strong, and that the rebels' extensive beds of coal have been discovered near Ningpo. A terrible earthquake has occurred in Formosa, by which it is said 300,000 persons perished. A revolution has broken out in Japan in consequence of the opening of the new ports. The young Mikado has been seated in the principal throne of the empire. The ports of Osaka and Kobe were formally opened by proclamation at the time appointed. The houses are of inferior description and scarce, and provisions are held at exorbitant prices.

During the year 1867, the number of passengers landed at San Francisco was 35,672, and the departures 20,409, leaving a gain of 15,263 population. China and Japan gave 4,294 arrivals, but the departures thither were 4,499, showing a loss of 205 Asiatics. The export of gold last year was \$41,676,722, against \$44,364,393 in 1866, a decrease of \$2,687,671.

The Markets. &c.—The following were the quotations on the 17th inst. New York. Flour, No. 1, 14½; U. S. sizes 1881, 11½; ditto, 5-20's, new, 109; ditto, 10-40, 5 per cents, 104½. Superfine State flour, \$8.60 a \$9.35; shipping Ohio, \$9.90 a \$10.45; California flour, \$12.70 a \$14. No. 1 spring wheat, \$2.52; No. 2, \$2.45; Pennsylvania red, \$2.65; California white, \$3.18. Rye, \$1.77 a \$1.79. Western corn, 86 cts. Middling uplands cotton, 22 a 22½ cts. **Philadelphia.**—Superfine flour, \$7.25 a \$8.25; extra, \$8.50 a \$9.50; finer brands, \$10 a \$15. Red wheat, \$2.50 a \$2.60. Rye, \$1.65. Yellow corn, \$1.18 a \$1.20. Oats, 78 a 80 cts. Clover-seed, \$7.50 a \$8.25. Timothy, \$2.75 a \$3.00. Haxseed, \$2.75. Arrivals of flour, 100,000 bushels of beef and tallow, 100,000 barrels of Dredge, reached about 1500 head. Extra sold at 10 a 11½ cts.;

fair to good, 8 a 9½ cts., and common 5 a 7½ per lb. **gr.** Sales of 6000 sheep at 1 a 1½ cts. per lb. gross. **E** sold at \$12.50 a \$13 per 100 lbs. net. **Chicago.**—N spring wheat, \$2.10; No. 2, \$2.09. No. 3, \$2.09. No. 4, \$2.08. Oats, 57 cts. **St. Louis.**—Winter wheat, \$2.55 a \$2.65. Shelled corn, 84 a 86 cts. **O** 66 a 70 cts. **Louisville.**—Wheat, \$2.50 a \$2.55. **O** 75 a 78 cts. **Oats,** 67 a 68 cts.

RECEIPTS.

Received from Jos. H. Engle, Pa., per G. J. S., \$1 vol. 41; from George S. Passmore, Pa., \$2, to No. 41; from Edw. James, Pa., \$2, to No. 36, to No. 36, from Sarah Hole, O., per M. M. Morlan, Agt., \$5.40; from Jos. Armfield, Agt., England, for Andrew, \$4.10; to No. 24, vol. 39; Henry Russell, 10c, to No. 52, vol. 41; John G. Richardson, 21, to 35, vol. 41; Josiah Hall, Mass. Librarian, Jos. Robin and Mary Ann Bowman, 10c, each, vol. 41.

Received from D. Parry and others, of Salem, O., J. W. Coffee, \$8.50, for the Freedmen.

WESTTOWN SCHOOL.

In consequence of the sudden decrease of our valued Friend, Dubré Knight, who has for many years acceptedly filled the station of Superintendent of Westtown Boarding School; and the desire of the Matrons to be released at the end of the present session, Friends wanted for the stations of Superintendent and Matrons. Those who may feel themselves religiously engaged in these services are requested to make application to either of the undernamed, viz:

Elizabeth Peirson, No. 448 North Fifth St., P. Rebecca B. Cooper, Germantown. Hannah A. Warner, do. Sarah A. Robie, No. 444 North Fifth St., Phila. Samuel Hilles, Wilmington, Del. Thomas Evans, No. 817 Arch St., Phila. Jos. Scattergood, No. 413 Spruce St., Phila. Samuel Bettie, No. 151 North Tenth St., Phila. 2d, month, 1868.

ERRATUM.

In last number (25) p. 195, middle column, after line from top, for "weakness" read *weakness*.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of Boys' School under the care of "The Overseers of Public School founded by Charter in the Town of County of Philadelphia, Pennsylvania."

Application may be made to Thomas Evans, No. 817 Arch St. Samuel F. Balderston, No. 902 Spring Garden St. David Scull, No. 815 Arch St. William Bettie, No. 426 North Sixth St.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER for the Second Department of Girls' School—one qualified to teach Arithmetic, Grammar, Natural Philosophy, &c., to enter on her duties at the opening of the Summer Session.

Apply to either of the undernamed. Rebecca B. Cooper, Germantown, Pa. Beulah M. Hacker, No. 208 S. South St., Phila. August C. Allen, No. 528 Pine St., Phila. Susan E. Lippincott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to succeed and manage the farm and family under the care of the Committee for the gradual Civilization and improvement of the Indians at Tusculum, Tenn. (a) Apply to N. York. Friends who may feel themselves drawn to the service, will please apply to John M. Kaighn, Camden, N. J. Aaron Sharples, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

SEAN FARRINGTON, (formerly CHIEF WARD, PHILADELPHIA) Physician and Superintendent, JOSEPH H. WOODBURN, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

THE FRIEND.

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JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

When paid quarterly in advance, five cents.

For "The Friend."

Ernest Appeal to the Members of our Society by one not a Member.

following, is the "Concluding Address" work entitled "Early Days in the Society," exemplifying the Obedience of Faith sufferings of some of its first members, by Ann Kelly. London, 1840."

ough the writer never joined in religious ship with us, she nevertheless appears fully understand and appreciate our fundamental doctrines. And with remarkable adaptability and clearness of vision, has pointed out, the pen of a ready writer, some of the manifold indications as well as deviations from the Quakerism in England twenty-seven ago; and which have since been more clearly

ped. have line upon line, and precept upon precept suggestive of a return to the principles of forefathers. Would that He, "who quickeneth dead, and calleth those things that are not as they were," might revive His work in the of the years amongst us. Would, that by play of the same "banner of the Lord," as author feelingly pleads, which the early as carried so nobly, and which they translated as a sacred trust to us, we might more the illustrious stock from whence we are descended—illustrious in that true nobility which from God.

Address is as follows:

il thus having ended the proposed task of glorifying the obedience which is of faith, the of the writer of these pages might, perhaps, side. But she feels that a further service is ed of her, from which, however she might it, she cannot conscientiously be exonerated. is in simplicity, and as she humbly trusts, in ure of godly sincerity, to urge upon you, re the descendants of these witnesses of the and who profess the same principle of truth y by which they glorified God,—to consider ense responsibility which attaches to your and conversation before your fellow crea Let other religious professors be what they et their habits, whether of business or of ge, of public or of domestic life, manifest pirit they will—you are called, and loudly it, to be a marked and separate people; and et by a system of peculiarities and a rigid ment to singularities and distinctions, in

which it is obvious, that the most insincere can vie with the greatest saint; not by the most rigid faithfulness to any and all of these, will your requirements be fulfilled—but by the display of that "banner of the Lord," which your holy forefathers carried so nobly, and which they transmitted as a sacred trust to you. It is by the unfurling of this ensign, with "holiness to the Lord!" engraved on every part of it—and by being "living epistles of Christ, known and read of all men"—that you are to evince the illustrious stock from whence you are derived; illustrious in that true nobility which comes from God.

"What is it," says one of those truly illustrious ones, (Isaac Pennington),—"What is it to have a distinct name, or distinct meetings from the world, unless the power of the Lord be felt in your hearts, and his presence in your assemblies?" What is it indeed, but setting up a broader mark than common, for the profane scoffer at all religion, to shoot his arrows at? For what (it may, and it ought to be asked), do these distinctions denote? Is it not the profession of something deeper, something more real, more influential, more solemn, more divine, more spiritual and interior, than the generality of religionists profess? Is it not that which your honest ancestors well called Truth? That glorious principle for which they suffered, and for which some of them were content to die? The external nature of formularies, and an adhesion to the letter of scripture, with the aid of this and the other man's notions about such things, may greatly contribute to keep the generality of persons at ease in a low and worldly profession of christianity. But you can find no such comfort in your mode of faith; since "one is your Master, even Christ—Christ the light of the world—Christ within, the hope of glory." He will not flatter nor deceive you—He will give you no forced or false construction of your case. If, as your professed principle directs,—you come to him and to his light in your consciences. He will show you how and where you stand; and remember, that if you do not come to him, as your living and ever-present teacher, dwelling and speaking to you in your hearts, you do not come to that which, as it forms the glory, so it forms the life of your profession of religion. Wherein do you differ from others? Surely in nothing but in eccentricity, it might justly be replied, if this were not your obvious distinction; that, whilst the greater part of religious professors are but gazing at the letter which describes truth; you seek after, and endeavor to walk by the powerful, internal guidance of the thing itself.

This then, is to be your glorious peculiarity,—that you are men and women of Truth! Whilst many who name the name of Christ, so far from departing from iniquity, have it written in living characters upon all their transactions; whilst they are known and despised as cunning and overreaching in commercial dealings—subtle and deceitful in daily intercourse—worshippers of money—watchers for self-advancement, and in all things proving that the advantages of this world are the "gods many, and lords many" of their genuine devotion;—whilst this we say, is their condition—

you are to be separated in heart and life, from all such defilements;—casting them from you to the moles and to the bats.

Suppose it be the degrading era, when commerce best thrives, where conscience trundles most to the corruptions of mankind; suppose the day—the awful day, be come, "when no man can buy or sell, save he that hath the mark or the name of the beast in his right hand;" still, with the holy patriarch, every individual amongst you should be able to say, "my righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live."

But I feel compelled to pause, and ask if it be needful to make to you this earnest appeal—to you, whose membership is in a society, respecting which, an individual could once thus nobly testify: "This light," he (I. P.) says, "teacheth not to covet, nor to desire earthly dignities or estates. Let it be looked at over England; which of us so much as minded these things? Nay, the Lord knows, that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the world cannot charge with covetousness or the love of the world, wherewith all sorts of professors hitherto have been too justly chargeable."

Oh, Friends! if in the least measure, a mightier hand than that that frail one which traces these lines, should thereby knock at the door of your hearts, and ask if all be well there; if, "in the cool of the day," that still small voice, which spoke in love and consolation to your fathers, pleads somewhat sorrowfully, and as it may be, in this wise, speaking unto you; "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wastest after me in the wilderness, in a land that was not sown—Israel was holiness unto the Lord,"—if, to this tender appeal, it might be added, "but now they are gone far from me, and have walked after vanity, and are become vain"—if such should be the case,—oh, think once more,—how solemn is the admonition!

No common trust was that consigned to you, no common principles—no common, national, outside religion. It was a REALITY—a life—and a ministration of life to those who received it. Where is it then? for be assured, that God will require it at your hands? Where is the true gospel message that was left with you? for this was the message which was declared unto you, "that God is light, and in him is no darkness at all." If any come amongst you, seeking for the declaration of this gospel-message, do they find your ministers breaking that bread of life to hungry souls, which their predecessors in the Master's vineyard dealt out so freely? Suppose the case that some wounded, wandering sheep, who had long gone astray in the wilderness, asking its way to the true fold, first of one hireling, and then of another, should meet, in its distress, with the living ministrations of one of your forefathers; which flowing as they did from the same Spirit that gave forth the scriptures, caused scripture itself to be understood by this inquirer as it never was before—suppose such an one as this to say, "Here is the ministry of Christ! here is his true

apostle telling me *where* to seek for my beloved! Oh, *here* is indeed a 'feeder of the flock'—a faithful overseer! I here I am met with bread—not with the dry, hard stones of words and notions; *here* I am turned to the *life within—the light within*—and not drawn out into a labyrinth of confused conceptions *about it*. Let me join myself to the people who are *thus* taught, and who are walking by the counsels of this living and ever-present Teacher." Suppose, I say, such an one to come into your assemblies: does he find this *peculiar feature* of your professed principle, and of your ancestors' ministry, *distinctly exhibited, and livingly enforced*? I ask again, does he find the peculiar excellence and truth of an *inward revelation* of Christ the light of life,—*the Redeemer working redemption within*, which formed the unvarying and unceasing theme of the ancient Friends' labors,—continually declared, its power testified to—and the way to experience it explained? or does he find that, commonly, and with *very rare* exceptions, the declarations of your ministers are as *lifeless, as outward, as doctrinal, as notional*, and as profitless, (in so far as respects the turning persons to the living and true Redeemer and Teacher, *in their own souls*), as the effusions of those who openly profess the letter of scripture to be their only safe and sufficient guide?

(To be continued.)

The Quadrupeds of Arizona.

BY DR. E. COUES.

The Prairie or Barking Wolf (*Canis latrans* Say), is by far the most abundant carnivorous animal in Arizona, as it is also in almost every part of the West. Ever on the alert, and keenly alive to a sense of danger, he yet exhibits the coolest effrontery when his path crosses ours. The main object of his life seems to be the satisfying of a hunger which is always craving; and to this aim all his cunning, impudence, and audacity are mainly directed.

Much has been written concerning the famous polyglot serenades of the Coyote, by those who have been unwilling listeners; but it is difficult to convey an adequate idea in words, of the noisy confusion. One must have spent an hour or two vainly trying to sleep, before he is in a condition to appreciate the full force of the annoyance. It is a singular fact that the howling of two or three wolves gives an impression that a score are engaged, so many, so long drawn are the notes, and so uninterruptedly are they continued by one individual after another. A short, sharp bark is sounded, followed by several more in quick succession, the time growing faster, and the pitch higher, till they run together into a long-drawn lugubrious howl, in the highest possible key. The same strain is taken up again and again by different members of the pack, while, from a greater distance, the deep melancholy baying of the more wary lobo [Gray wolf] breaks in, to add to the discord, till the very leaves of the trees seem quivering to the inharmonious sounds. It is not true, as asserted by some, that the Coyotes howl only just after dark, and at daylight. Though they may be noisier at these times, when the pack is gathering together for a night's foraging, or dispersing again to their diurnal retreats, I know that they give tongue at any time during the night. They are rarely, if ever, heard in the daytime, though frequently to be seen, at least in secluded regions. Ordinarily, however, they spend the day in quiet, out of the way places, among rocks, in thick copses, &c., and seek their prey mainly by night, collecting for this purpose into packs, as already noticed.

The Coyote, although a carnivore, is a very in-

discriminate feeder, and nothing seems to come amiss, which is capable of being chewed and swallowed. From the nature of the region it inhabits, it is often hard pressed for food, particularly in the winter season. Besides such live game as it can surprise and kill, or overpower by persevering pursuit and force of numbers, it feeds greedily upon all sorts of dead animal matter. To procure this, it resorts in great numbers to the vicinity of settlements, where offal is sure to be found, and surrounds the hunter's camp at night. It is well known to follow for days in the trail of a travelling party, and each morning, just after camp is broken, it rushes in to claim whatever eatable refuse may have been left behind. But it cannot always find a sufficiency of animal food, and is thus made frugivorous and herbivorous. Particularly in the fall, it feeds extensively upon "tunas," which are the juicy, soft, scarlet fruit of various species of Prickly Pear (*Opuntia*); and in the winter upon berries of various sorts, particularly those of the Juniper (*Juniperus pachyderma*, and others.)

Coyotes are so annoying, that a variety of means are employed to destroy them. They may be shot, or caught, but to hunt them in the daytime is uncertain, and hardly worth the trouble, while night-shooting is still more laborious and unsatisfactory. Their cunning, inquiring disposition is ordinarily more than a match for man's ingenuity in the way of traps. The most certain, as well as the easiest method of obtaining them, is by poisoning the carcass of a dead animal, or butcher's offal, with strychnine. There is no doubt, also, that the odor of assafetida is attractive to them, and a little of this drug rubbed into the poisoned meat greatly heightens the chances of their eating it. Since, after taking the poison, they suffer greatly from thirst, it is well to place a tub of water conveniently at hand, which generally keeps them from making off for water, and so being lost. There is considerable difference in the fur, both as to quality and color, according to the season. In the winter it is fuller, thicker, and softer than in summer, and has much less tawny or rufous about it, being almost entirely black and grizzled grayish-white.

Except under certain circumstances, there is a chronic feud between our domestic dogs and these dog-wolves. A good-sized dog will easily whip a Coyote, though he may not come off unscathed from the sharp teeth and quick snaps of the latter. I have known a smallish terrier to kill a Coyote, of which he caught a throat-hold, enabling him by vigorous shakes to beat in the wolf's skull against some boulders between which the conflict took place.—*The American Naturalist*.

Selected.

During the course of John Griffith's travels in England on a religious account, he informs us he attended Whitchy meeting on a First-day, and had very close, laborious work. "An earthly lofty spirit had taken place in some of the professors; the tendency whereof is, by darkening the understanding and blinding the judgment, to account various weighty branches of our christian testimony small trifling things. Here the flesh, that warreth against the spirit, having the ascendancy, its language is quite opposite thereto. The flesh saith, there is little in dress; religion doth not consist in apparel; there is little in language; there is little in paying tithes, &c., to the priests; there is little in carrying guns in our ships, to defend ourselves in case we are attacked by an enemy. To which I think it may be safely added, there is little or nothing in people who plead thus, pretending to be of our Society; for if they can

easily let fall those branches of our christian testimony, I am fully persuaded they will maintain the others no longer than they apprehend it will suit their temporal interest.

"They are not really of us, who are not concerned to maintain those principles and testimony which the Lord hath given us to bear. I, through mercy, enabled to discharge the service required of me, and went from thence to Scarborough, where the Lord, in gracious condescension, was pleased to open doctrine and counsel their help, who appeared to be mostly lowly weak as to a real growth in true religion." *Friends' Library*.

Remains of Plants and Animals in a Brick taken from the Pyramids of Egypt.—Professor Unger has communicated to the Imperial Academy of Sciences, at Vienna, a paper on the vegetable and animal remains and relics of manufacturing art, contained in a brick taken from one of the Egyptian pyramids. He examined a brick from the pyramids of Dashour, which dates back between 3,400 and 3,300 B. C., and found it bedded in the Nile mud or slime of which it composed, animal and vegetable remains so perfectly preserved that he had no difficulty whatever in identifying them. Besides two sorts of grain he found the following familiar plants, *Pisum areense*, *Linum usitatissimum*, *Raphanus*, *Phaniscistrum*, *Chrysanthemum segetum*, *Euphorbia helioscopia*, *Chenopodium murale*, *Euphrasia arvensis*, and *Vicia sativa*. The brick contained chopped straw, thus confirming the account of the brick-making given in Exodus. The manufacturing relics consisted of fragments of burnt pottery, and a small piece of twine spun from flax and sheep's wool, significant of the advance which civilization had made more than 5,000 years ago. Prof. Unger thinks that by a careful examination of a large number of bricks, much light may be thrown on the civilization of ancient Egypt. The bricks also contained abundant remains of fresh water shells, insects, fishes, &c.—*Quarterly Journal of Science, London*.

Selected.

We found it our duty, when at home, to be faithful in attending our meetings, so that in two first years we used to walk over four times a week, spring, summer, and fall. In winter I used my oxen for a team, taking all our farm with us. Starting about sunrise, we could get meeting *seasonably*, and home about sunset. When I got able to buy and keep a horse for my mother to ride, I felt rich. Oh! dear child! I want, if any or all of you should arrive at these circumstances, that you remember whence you have risen, and always let a thankful and humble mind be your inner garment, that the blessing of the dew of Heaven may rest upon you.—*Joanna Hoag*.

Tenacity of Life amongst the Higher Plants.—Specimens of *Lewisia rediviva*, a Portulacaceous plant, large-flowered and fleshy, growing in British Columbia, Oregon, and California, grow, although they have been dried and in a herbarium for two or three years; and indeed samples are often troublesome from sprouting whilst between the papers. One species, collected by Dr. Lyall, of the British navy, was "immured in boiling water" to stop this growing propensity, before submitting to the drying process, and more than a year and a half afterwards it showed symptoms of vitality, and in May, 1863, it produced its beautiful flowers in the Royal Garden of Kew.—*Quarterly Journal of Science*.

The Cockroach and its Enemy.

BY G. A. PERKINS, M. D.

the instinctive habits of insects furnish no small portion of the interest which attaches to the study of that class of the animal kingdom. They furnish their full share, and the student of entomology never tires of investigating the different modes by which they arrive at the same end,—species following out the law impressed upon the Creator with its very being.

A curious species of Vespa deposit their eggs in paper cells, and feed their young, in a larval state, with insects, which they chew, and partially digest for this purpose. Another genus (*Pompilidae*) excavates a hole in the sand in which she deposits numbers of flies, spiders, &c., and with an egg, and burying them, leaves the larva to select its own food from these materials. Others, such as *Peloporus*, the Mud-dauber, places same materials in curiously constructed cells, and closes them up with the same masonry. It is still, not content with such small game, the body of one of the larger insects, and it is in the germ of their future offspring.

This latter class is a beautiful trig little wasp (*Ampulex Sibirica* Fabr.), very common in eastern Africa, and whose polished metallic shining like burnished steel, is familiar to dwellers on that coast. The *Ampulex* selects the body of the gigantic cockroach as the receptacle of its eggs, and it is not a little amusing to watch what a business-like and determined manner she sets herself to the task of capturing her prey, and serving her writ of *habeas corpus* on the doomed roach, full a dozen times her

size. When she enters the apartment, and instantly a commotion takes place among the cockroaches (and their name is legion in the tropics); with fear, they seek a place of greater safety, and in their haste, often rush into the danger they seek to avoid; for, should the eye of the wasp light upon them, the case is needless one. (It is a matter of wonder in what manner the roach should know of the presence of the wasp, and we can only conjecture that its keen perception may distinguish a peculiar sound in the vibrations of the wings of its enemy, as the case of the animals are said to be in the roaring of the lion.)

The wasp flies like a fury at the roach, and a severe struggle takes place; both using their legs as wings in the fight, the contest is usually a long one, for the wasp, seizing its victim by the head or front of the thorax, bends its body short and plunges its sting into the nearest part, the roach, who a moment before was fighting bravely, becomes as quiet as a sleeping infant,—no leg moves. The victorious wasp draws off its sting, seeming to survey her vanquished prey with pride, then proceeds to brush off the dust of its brilliant coat and wings, and, after plucking its antennae, prepares to place its prize in a safe spot. Taking the roach by the head, she leads him away a few feet, and, leaving him, lines the vicinity for this purpose. In consequence, the cockroach was dragged with considerable trouble between the leaden lining of a chest and the outer box; in another, an opened book answered her purpose; but the most singular spot was the inside of a door-lock. The roach walked slowly up the door to the key-hole by the wasp, and, after much pulling on the part of the wasp, was forced into the interior. Being out of sight a few minutes, the wasp returned, took several nails from a paper which lay on the floor near by, and carried them, one by one, into the key-hole. I could not but admire the perseverance manifested in this effort. The

wasp was obliged to walk backwards up the door to the key-hole; the nail could not be turned by the wasp into a proper position to enter endwise and, consequently, fell to the floor several times before being successfully drawn in, and each time the wasp descended immediately to renew the attempt. The lock was taken off carefully, and six four-penny nails found covering the body of the roach.

Not the least singular feature in the case is, that the sting of the wasp does not kill the cockroach, but only stupefies him, so that the roach, when he walks to his final resting-place, may certainly be said to go to his own funeral as chief mourner!

The bodies of this species of cockroach are often found with the empty cocoon of the wasp occupying the cavity of the abdomen; the young wasp, having been hatched there, and, after completing its larval stage, spinning this cocoon, still remains there to complete its development, when it comes forth a perfect insect, in all respects like its parent.

To show with what tenacity the wasp sticks to her prey when once within her grasp, we once put a cockroach, which had been paralyzed, with the wasp, in a glazed earthen pitcher, and watched the result. The wasp attempted to lead the roach out of the pitcher, to which move the cockroach made no objections, and walked up the inclined side of the pitcher as far as his feet would permit him, but not being furnished with the little pads or suckers with which our common fly and many other insects are provided, he found it out of his power to comply with the requirements of his master, and on attempting to continue his walk, fell to the bottom. The wasp again led him up, and again he fell. This was repeated for the space of three hours, the wasp, in some of her attempts, nearly sustaining the whole weight of the roach. After being convinced of the impossibility of her accomplishing the feat, I liberated the pair, the wasp soon storing her prize away under a bookcase.—*The American Naturalist*.

Selected for "The Friend."

"Thou saidst the Jews unto him, Thou art not yet fifty years old; and hast thou seen Abraham?"

Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am."

In this short reply of Jesus to the Jews, there is something exceedingly remarkable, of which the commentators have taken no notice, though it is surprising that so uncommon an expression should have escaped their observation.

Had he said "before Abraham was I was," the obvious meaning would have been no more than this, that he had existed from all eternity, and consequently before the time of Abraham, though he had not made his appearance in the world before that age which was then present; but the extraordinary phrase here used, by applying the present tense to a past event, must imply a great deal more, and refer to the mode of that eternal existence as permanent and unsuccessive; not composed of days and months and years, like our's in the present life, but one fixed unchangeable point, bearing no relation to time at all; which we have no faculty to comprehend, nor language to express.

If this is the true nature of eternity, of which I have no doubt, this extraordinary declaration is no inconsiderable proof of the supernatural information of this extraordinary teacher; because in the ages and situation in which he lived, he never could have acquired such an idea by any human means.—*Some Jew's Words*, 1790. "Short and cursory observations on several passages in the New Testament."

Protestantism in France.—A. J. Bonet writes to the London Times:

"I have no doubt that your numerous Protestant readers will read with pleasure that the Protestants in France, instead of having decreased in this last sixty years, have, on the contrary, greatly increased, and increased not only in numbers, but also in faith and piety.

"I will add the following extracts from a published work ('A Summary Account of the religious State and Progress of Protestantism in France,' by Emilien Frossard, pastor of the Reformed Church at Bagueres-de-Bigorre.

In 1804 we reckoned 205 ministers in the Reformed Churches.

" " 225 Lutheran ministers.

Total, 430

In 1857 we reckoned 601 ministers in the Reformed Churches.

" " 269 Lutheran.

" " 20 Union of the Evangelical Churches.

" " 30 Independent, Baptist and Wesleyan.

Total, 920

"In 1802 we had not one single religious or even philanthropic institution among us, except the relief of paupers, with the assistance of a few thousand francs, collected at the church doors through the instrumentality of our deacons. Now peruse the list of our present religious and charitable institutions:

"Protestant hospitals for the sick, Asylums for the aged, Orphan institutions, Asylum for Young Girls and Scrofulous Children, Asylum for the Deaf and Dumb and Blind, Refuge for Penitent Females, Colony for Reforming Young Offenders of both Sexes, Society for Sending Sick People to Sea Bathing, Protestant societies, Provident Society for the Widows and Orphans of Ministers, Institution for Preparing Protestant Deaconesses and Sick Nurses, Society for Promoting Public Instruction, Normal schools for both sexes, Religious Libraries, Religious Tracts Society, Society for Publishing More Extensive Works, Bible societies, Societies for sending colporteurs, Evangelical Society, Central Society for Evangelizing France, Missionary Society, Sunday School Society, Young men's societies, Society for Evangelizing the Disseminated Protestants, Society for Gathering Documents concerning the History of Protestantism, Protestant Penny Society. This society established in Paris, is engaged in promoting everywhere a weekly subscription of one halfpenny per individual towards the support of all the Protestant societies of a general interest, and thus patronizes almost all the preceding institutions."

The *Pall Mall Gazette* estimates the entire number of Protestants in France at the present time to be 1,600,000, in a total population of thirty-eight millions.

Not enough to know Christ after the Flesh.—It is nothing to know Christ merely according to the flesh. How many Jews saw him daily in Jerusalem, and ate and drank with him, and witnessed his miracles, and heard his discourses, who never became more holy; and who knowing all these things with the fullest historic assurance, having been eye witnesses of the facts, yet were left in profound blindness of heart, as to the truths connected therewith and the salvation of their souls.

THE MIDNIGHT CRY.

"And what I say unto you, I say unto all, Watch."

The Lord shall come in deed of night,
When all is stillness round;
How happy they whose lamps are bright,
Who hail the trumpet's sound!

How blind and dead the world appears!
How deep her slumbers are!
Still dreaming that the day she fears
Is distant and afar.

Who sleeps his day in holy toil,
His talent need aright,
That he may haste, with heavenly spoil
To meet his Lord that night?

Are ye arousing from their sleep,
The saints who dare to rest,
And calling every one to keep
A watch more true and blest?

Wake up, my heart and soul, anew,
Let sleep no moment claim;
But hourly watch, as if ye knew
This night the Master came.

The Lord shall come in deed of night,
When all is stillness round;
How happy they whose lamps are bright,
Who hail the trumpet's sound.

Hymns from the Land of Luther.

DO SOMETHING.

If you have no gold or silver,
Ever ready to command,
If you cannot towards the needy
Reach an ever-open hand—
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Savior's feet.

If you cannot in the conflict
Prove yourself a soldier true;
If, where fire and smoke are thickest,
There's no work for you to do—
When the battle-field is silent,
You can go with careful tread,
You can hear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do:
Fortune is a lazy goddess;
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labour,
You can find it any where.

The Public House Taxation.—To the taxpayers of Ireland.—Nine years' freedom from the drink traffic of these kingdoms would pay off the National debt, and relieve us of taxation. Directly spent in intoxicating drinks in these kingdoms last year, no less than £89,000,000. All the manufactured cotton was only worth £61,000,000. The working classes spent £60,000,000 last year in drink. This causes pauperism, crime, and lunacy, burdens us with immense taxation, causes loss of time, destruction of property on sea and land, all costing us fully \$80,000,000 more each year. We pay all these in order to maintain in idleness drunkard-making brewers, distillers, wine merchants, and publicans. Two millions of drunkards' children in the United Kingdom cry aloud to be relieved from this curse. Many millions of ragged men, women, and children need clothing. Trade would be improved in procuring any supply this and other home comforts, now never provided because of our supporting the drink traffickers. 60,000,000 (sixty millions) of bushels of grain destroyed in these kingdoms every year in making intoxicating liquors. This makes bread dear. Stop this destruction of good grain and bread will be cheap.

How can any nation stand these drains on its industrial resources?

How great has been the long-suffering of the Lord towards me, and his unwearied forbearance. He has followed me with his calls, and the reproofs of his Spirit, from early youth as to the eleventh hour of the day, and the advanced periods of old age, notwithstanding my manifold revolvings from Him. How justly might He, in anger, have withdrawn his loving kindness, and bound me in chains of darkness, "to the judgment of the great day!" but I hope He hath not so dealt with me. His ways are not as the ways of men, who mark the failings of their fellow creatures with a rigorous severity—and often exact from them the uttermost farthing."—*Samuel Scott.*

Stockwell, Fifth Mo. 5th, 1823.

How Elephants were Shipped to Abyssinia.—Part of the outfit of the English expedition to Abyssinia was a herd of twenty elephants—unwieldy animals at best, but uncommonly troublesome as passengers on shipboard. A Bombay paper describes the shipment:

"The hoisting tackle required was of immense strength, and the hoist was formed in this way: The main yard was supported from the lower mast-head by stay tackles; from the top-mast-head there was a strengthening tackle, and from the lower mast-head to the yard there were preventers. From the foremost head there was a tackle for hauling the hoist forward. The elephants were brought from the place where they were picketed, one by one, and on reaching the Comptax's side were fettered and placed in slings, consisting of the stoutest canvass secured by thick lashings. The height to which the animals had to be hoisted before they were lowered away into the hold was some twenty to thirty feet, and a small regiment of kallases was employed in working the lifting tackle. The operation was really an extraordinary sight, well worth witnessing, and it was curious to observe the different moods in which the unwieldy beasts submitted to it. Some, when they found themselves suspended in mid air, shed tears copiously, and were affected in a remarkable manner; others became vicious, and roared and plunged about most alarmingly.

"In the days of Queen Elizabeth some rather remarkable ideas were entertained in England as to the anatomy of the elephant, and Shakespeare says: 'The elephant hath joints, but none for courting; his legs are for necessity, not for flexure.' Now nobody in these days, we suppose, holds such an opinion; but if he does, he would have had a convincing proof of his error had he witnessed the surprising agility of some of the elephants hoisted into the hold of the Comptax; for they bent their legs about, and pawed, and kicked with tremendous violence, and one or two managed to throw their legs behind them so as to get a footing on the combing of the hatchway. Fortunately, no difficulty was experienced in dislodging their feet, and they were safely got down below. By about 5 o'clock p. m. nineteen had been embarked, but the twentieth one was so vicious, that it was determined not to take him; for he would not submit to be slung, and he seemed very much inclined to do as he pleased. It was said that in an unamiable mood on Friday he killed one of his unfortunate attendants."

True peace must consist in peace of conscience, Christ's cross is at once the christian's portion and his treasure.

For "The Friend" Selections from the Unpublished Letters of a Journal of a Deceased Minister.

(Continued from page 206.)

"Third mo. 11th, 1838. The reason thou signed for thy long silence, my heart readily admitted, because there are intervals, I believe when silence is best for us; perhaps not on our own account only, and because it carried with the impression, the mind was attentive to improve beyond our reach. A close and watchful attention to the pointings of duty, may we both earnestly covet, firmly believing that in comparatively important events, the mind of truth may be covered, where there is a care to keep the eye to its holy leadings. Who could imagine a more desirable, than one occupied in seeking doing our Great Master's will. It may and it often be under great discouragement, and suffering; but the mind enlightened by the light of grace, readily perceives that while the will current of our natural wills, runs counter to attainment and possession of this Gospel Spirit we can submit and not wish it otherwise. I have often, particularly of late, earnestly desired intercourse, whether epistolary or otherwise, may be maintained and carried on under a measure of this holy influence. If this is but the case, may confidently assure ourselves the pleasure satisfaction resulting therefrom may be innocently enjoyed; and without this basis, it seems to me, intercourse or friendship would be in any degree desirable. I have often felt, and believe I can express it, that thy letters for some time past have assumed a tone, grateful and endearing beyond what I can express. I believe they have often been penned under feelings of distress, poverty, but they have nevertheless reached witness in my own bosom that has vibrated, I owned their source. * * * And now, my dear friend, could we together this eve enter into a close and scrutinizing investigation with regard to the present states respectively, might it not prove advantageous? Would a true estimate bring to the consoling assurance we are surrendering into the hands of Him who created us for far more ends than to remain in sin, and reap its bitter fruits? Has he not graciously promised to 'direct' His people who serve Him, and to make the vessels of honor in His house? and can we, believing this, shrink from the necessary baptisms or conclude after submitting for a time, that reasonings are too painful to yield to, and that reasoning, express in the strong language of conduct, 'We will not have this man to rule us.' Forever removed from both of us be rebellious thoughts. We have proved (I confidently assert) that 'our Redeemer is strong, Lord of Hosts is his name,' and relying on gracious promise 'Lo I am with you always,' us fearlessly press on to the attainment of peace; and if we feel the opinion of the world as a bar, retarding our progress, let us without more and more from its influence, and seek communion and intercourse with Him in whom our life is, and with whom are all our power, Dominion and might are His, and if weak only belongs to us, let us seek our strength in Him. 'Tis but a little while we may suffer reproach, the neglect, or the misapplied opinion of men, and if we are but found in possession of the right thing at last, all it has cost us to obtain it will appear as unimportant as the small dust of the balance.

"How is thy health; and how is — get along I can anxiously ask? Still stumbling the discouragements that attend him, instead entering into covenant by sacrifice? Oh! the

not resist too long. Nothing was ever refused by any one, without corresponding ability form; and if we lose the prize at last, the must be our own.

I remember a suggestion of thine when we last together about an article of dress, and to impress on thee the necessity of *faithful-*

ch mo. 25th, 1838. * * * My time until has been so anxiously occupied, it has almost unnoticed; but now the dear object affectionate solitude has found her release; the long afflicted spirit exchanged a frail and out tabernacle, for liberty, and life, and joy. Next year of her life was one of much suffering and the closing period peculiarly so. She died to me a few hours before her decease, we could form any idea of what she suffered such as had actually realized it; and yet almost constantly subjected to pain, great weakness and very great difficulty of breathing, that full quiet, that calm, undisturbed submission had marked her conduct through life, continued unabated to the end. — and myself to with her, watching the very gradual approach of the 'stern messenger;' and although wasted frame seemed unequal to the least one, we had to witness hours of stern conflict, and proving to some whose feelings were alive to all her afflictions. In the inscrutable wisdom of Providence, those bright and sustaining assurances that many are blessed of the happiness awaiting the favored child of the Father, seemed much withheld from the deceased friend. She frequently mentioned peace; and I have no doubt that to less diffident and more sanguine temperaments, the degree would have been more fully interpreted, escaped from in the most sustaining but she was so sensible of her weakness, and chafed from whence every good proceeds, anguish of her spirit was rather trust and patience, than oft expressed confidence. Her room was always a most comfortable one; a peaceful serenity clothing the mind when needed to occupy a place near her, that that self would satisfy as to her acceptance, even gently to prompt the expression 'My soul belongs to him.' 'Tis the lot of few to outlive every relative, and to stand in that respect alone in a peopled earth: but if those cemented by natural tie, had passed on before her, and red not to smooth the pillow of sickness, and to its last resting-place the remains of what offers as most lovely, she had, in an especial way, many who mourned her loss.

I expect — could tell thee as much about my Meeting as I can, feeling no redundancy. — was again with us, green and lively in age. She has long been a laborer in the vine and it seems to me, such, particularly, who long borne the burden and heat of the day; have had to mourn over the desolations of Lord's heritage, and feel many times their own view 'was in vain,' these earnest rejoice to be bearing the sure haven, a blessed hope is but granted of changeless herein, where neither sin, nor sorrow, nor can ever come."

(To be continued.)

A Model Man versus "A Steam Man."

New York merchant, Jonathan Sturgis, about to retire from active business, was last week by several of his neighbours and friends to dine with them. Being upon to respond to the first toast, J. made a speech from which we take a few

passages. They contain lessons of the highest value to young men, and teach those old-fashioned doctrines of faithfulness, integrity and patience, which have been the basis of all true success in commercial life. J. Sturgis retires with the high regard of the professional as well as the business community. He said, "I cannot and ought not to forget that I am approaching the limit of life as appointed by my Maker, and I prefer to take home to myself the thought so beautifully expressed by Dr. Chalmers, that our life is divided, as the week, into six days or decades of years of preparation for, and engagement in the activities of life; the seventh day or decade, ought to be the Sabbath of rest, and more near contemplation of that 'eternal rest which remaineth for the people of God.'"

"One of the first lessons I received was in 1813, when I was eleven years of age. My grandfather had collected a fine flock of merino sheep, which was carefully cherished during the war of 1812-15. I was a shepherd boy, and my business was to watch the sheep in the fields. A boy, who was more fond of his books than of sheep was sent with me, but left the work to me, while he lay in the shade and read his books. I finally complained of this to the old gentleman, I shall never forget his benignant smile as he replied: 'Never you mind, if you watch the sheep, you will do the sheep.' I thought to myself, what does the old gentleman mean? I don't expect to have any sheep. My aspirations were quite moderate in those days, and a first-rate merino buck was worth \$1000. I could not make out exactly what he meant, but I had great confidence in him, as he was a judge, and had been in congress in Washington's time; so I concluded that it was all right, whatever he meant, and went out contentedly with the sheep. After I got to the field I could not get that idea out of my head. Finally I thought of my Sunday lesson: 'Thou hast been faithful over a few things, I will make thee ruler over many things.' Then I understood it, Never you mind who else neglects his duty; be *you* faithful and you will have your reward. I do not think it will take many lads as long as it did me to understand this proverb."

"I received my second lesson soon after I came to this city as a clerk to the late Luman Reed. A merchant from Ohio who knew me, came to purchase goods of L. Reed. He expressed his gratification at finding me there, and said to me: 'You have got a good place. Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did the proverb about the sheep. Well, I worked upon these two ideas until L. Reed offered me an interest in his business. The first morning after the co-partnership was announced, James Geary, the old tea merchant, called to see me, and said to me; 'You are all right now; I have one word of advice to give you, Be careful who you walk the streets with.' That was lesson number three."

"In this connection I must repeat an anecdote told me of the late Robert Lennox. A country merchant came into the store of Mr. Morton, a highly respectable Scotch merchant to purchase goods. He spoke of credit, references, &c. Mr. Morton said: 'I will give you what credit you wish.' 'But,' said the merchant, 'I am an entire stranger to you.' Mr. Morton replied, 'Did I not see you at church with Robert Lennox?' 'Yes, I was at church with him.' 'Well, I will trust any man whom Robert Lennox will take to church with him.'"

"I hope these three lessons of watchfulness over the interests of their employers, watchfulness over their partners' interests and their own, after they

are joined, followed by intense watchfulness that no black sheep creep into their folds, may be impressed by those anecdotes upon the minds of those for whom they are intended. One other lesson I feel it necessary to inculcate, that of patience. With a little patience most young men will find a position as high as they have fitted themselves to fill."

"In all the changes which have taken place in my firm since 1822, no partner has been brought in who has not served as a clerk in the establishment. And I now leave my house well organized, prosperous, and free from complications, still in the hands of those who have served in it as clerks for a longer or a shorter period. I mention this as an encouragement to young men to persevere in the faithful performance of their duties."—*New Jersey Mirror.*

Selected for "The Friend."

"It is Preposterous to Pretend Matter of Conscience to Wear and Use Gay Clothing," &c.

If any should think that we placed religion barely in outward conformity and plainness, such are greatly mistaken; so far from it, that if we should outwardly conform in every thing in which the Holy Scriptures direct us unto, or that godly elders are moved of the Lord to advise; yet if our hearts are not right in His sight, and we do not witness a growth in His holy Truth, all the external conformity and plainness in the world, though good in itself, will avail us nothing as to Divine acceptance; no more than as the apostle tells the believers, that if he gave his body to be burned, or his goods to the poor, &c., yet, if he wanted charity, (which is the love of God,) all would profit him nothing, and he would be as sounding brass or a tinkling cymbal.

However, notwithstanding religion does not consist in bodily conformity, or plainness of apparel, but is in and from the heart, as also, on the other hand, pride is in the heart, and not in the outward clothing, yet true religion leads into simplicity in all outward things. For though there is a form of godliness without the power, yet the power of Truth leads into a godly form and order in outward things; and this is abundantly proved from the Holy Scriptures, and among the rest even in outward clothing. Thus did true religion in the heart lead our first elders and fathers in the church, out of the fashions, customs, finery, and superfluity of apparel, and furniture, and to testify against it, as not proceeding from the Spirit of Truth, but from the vain unsettled spirit of this world, as it most certainly does.

But some cavillers have thus argued, "Where is the standard of plainness and simplicity in apparel, furniture, &c., by which we are to square ourselves, or who are the proper judges to whom we should submit ourselves? How many buttons are we to wear, more or less, on our coats; what exact fashion in length and breadth are the parts of our clothes to be of; how high are our hats to be, or how broad the brims? And do not you, who press upon us this great plainness, differ among yourselves in your practice? And are not some things you wear, when strictly examined, needful? After all, we are each best judges for ourselves; we will see for ourselves, and do as we list, and not be imposed upon by your injunctions." These were the arguments used, to my certain knowledge, by the old separatists, who in these and various other respects strongly pleaded for what they called their christian liberty; but at last they dwindled away, and came to nothing. And some from the very same spirit, use the same language now.

As to the standard and judge they demand, I answer, the Spirit of Truth is sufficient to guide in these and all other things. Thus the apostles, from the Spirit of Truth, advised the believers not to be conformed to this world, not to fashion themselves according to their former lusts, not to adorn themselves with outward adorning, costly array, &c. And thus the same Spirit led our first elders and worthies to keep to plainness, and to testify against running into and following after the customs, fashions, and finery of this world. As to that frivolous objection that plain Friends do not all go exactly alike in these respects, they never desired nor pressed a precise conformity in every trivial thing, provided there was a care and tenderness preserved to keep from edging towards or copying vain and foolish fashions; and if the objectors differed only from plainness, so far as plain Friends differ from each other, and kept within the bounds of true moderation, no fault would be found with them.

With regard to the question, Who shall judge or decide such things? Certainly not those who gratify a high, vain spirit, in using such things as grieve faithful Friends, and who have themselves known but little of the work of Truth upon their hearts. The most proper onward judges in these things are rather such as are spiritual men, whose eyes are single to the Lord, and whose bodies, as saith Christ, are full of light; these, as the apostle writes, judge all things, but themselves are judged of no man, that is, of no carnal man. Such are good examples to the flock of God, and having nothing in view but his honor and the good of souls, may be safely followed, and we are bound to submit ourselves to them.

As to these objectors not seeing evil in these things, or being convinced of this or that, it may be said of them, "They seeing, see not, neither do they understand;" and it will be long ere they, while they continue in this state and spirit, can rightly see the things that belong to their peace and safety and growth; and it is preposterous in them to pretend matter of conscience to wear and use gay clothing, &c.

JOSEPH PIKE.

For "The Friend."

The True Theory of the Normal School.

Friends are appreciating now, the value of Training Schools for teachers; and are realizing it in part by the pressure of necessity.

The fact that we have as yet none in the limits of Philadelphia Yearly Meeting, should animate us with the determination to make the most of the experience of the pioneers in this line of instruction, in order that our first movement may be from the point of progress already reached.

That point is marked by the successful practice of our best Normal teachers; and in no school is it more evident than in the Sargeant Street School of Philadelphia: the forthcoming report of which will be both interesting and suggestive to those connected with the vocation of the Teacher.*

Hitherto no Normal School has fully exemplified the whole business of the teachers' training. But the accumulated testimony of experience in institutions of this class in the United States, demonstrates the necessity of attaching more grades of model classes, to, or rather, of incorporating them with, the Normal classes. "I would have children of every grade brought in here, for practice," said the Principal of the School in Sargeant Street. Why? Because the true theory of

Normal Teaching directs the young teacher to the *Development of Mind*, as his leading study, and his *special practice* on that study. The development of mind from its earliest budgings, to the ripper periods of its growth; just as the nurseryman inducts his apprentice into the delicate and judicious management of plants, from the tender exotic in the green-house to the hardy native oaks or elms.

The time is coming—it is near—when mankind will act on the truth that elementary instruction demands experienced teachers, for the good of the race; not merely for the sake of a proper and healthy development of the intellect for business purposes; but for the entire interests of humanity; and for the harmony of virtuous impulses in all that exalts the efforts of genius.

Therefore the Normal student must be in daily contact and exercise, for a time, with the young mind, as well as with the more mature. His calling is not a partial specialty; but has for its subject the varied capabilities of the human understanding.

The best methods for employing these capabilities can be settled in his mind, and stereotyped there ready for use, only by a well directed practice on the part of his teacher—the young teacher's teacher.

If the saying "practice makes perfect," is true anywhere, it is in the apprenticeship of the teacher; whence the true theory is, to organize Normal Schools so that there shall be *present in them, or at hand, classified materials of all grades*; classified teachers for the grades; and experienced benevolent, suggestive, exercise men for Principal teachers. If those materials (children of the model classes) are properly proportioned to, and connected with the Normal classes, and the young teachers are properly brought into a rotative contact with them, we may hope that these teachers will go forth from the Normal Institute, conscious, not only that they have been taught by normal teachers, *how they ought to teach*, but that they themselves, have (being thus taught) also taught children, of such grades, and of so many grades, that they have laid up in store those resources of practical management which will fit them for their business.

Y. W.

Germantown, 2d mo. 1868.

P. S.—The above was prepared in order to call attention to what may be termed the crying educational want amongst us; viz: well qualified teachers. Why have we not more such, proportioned to the demand? Because we have taken no special measures to produce them. The following, from another hand, may set the matter in a still more practical point of view: for it appears from it, that a feasible plan of accomplishing so great a good as that of educating teachers, is now proposed, and only needs promptness, and liberality, to realize some of the long desired results, in a very short time.

For "The Friend."

The almost absolute want of well qualified Teachers suitable for Friends, schools, implies a necessity for the establishment of a training school for teachers conducted by Friends. In this school all the lights of science, experience and observation should be brought to bear upon the work, subject however always to the denials and restraints imposed by a scrupulous adherence to our religious tenets.

Education has within the last half century become a subject of much thought and investigation. Its aims and the means thereto, have become essentially modified. The culture and development of mind on scientific principles and by

methods most conducive to that end, are sought for by educators as a necessity.

In all the popular training schools, principles and practices are incorporated in their management at variance with those of Friends—hence the necessity of having an institution of our own in which along with the scholastic and practical teaching, due prominence should be given to distinguishing testimonies.

Such an Institute should have for its basis Friends whose influence religiously, would be the proper direction—whose ideas of order and discipline were not in fault, and whose influence and practice as a Teacher would thoroughly illustrate the best method of instruction known. It should be a practical index of those qualities which adorn a preceptor of youth.

As to locality it should be in the country, only for its salubrity and quietude, but more for to bring within reach the field of nature, with to promote the study of the natural sciences, nearness to meeting, and ready access by rail-express, &c., are also requisites.

Such school should engage the approval and encouragement of many Friends of weight and intelligence in various parts of the Yearly Meeting, and should be owned and patronized by them. Certificates of proficiency when deserved should be issued under its authority. The time required for preparation would depend upon the attainments of the pupil before entering, and on application.

It is believed that nothing short of a school of the above or analogous to it, will fully relieve Friends from their present difficulty in procuring suitable teachers for their schools.

If the views herein expressed are correct, should meet the approval of Friends, way thereby be opened for a proposition to be effected which they can be speedily carried into effect.

Second month, 1868.

Children Listen.

For "The Friend."

As the older members of a family were preparing to attend our late Quarterly Meeting; a little child, (the youngling of the flock), very desirous to go also. Some obstacles by reason of excuses, were thrown in her way; it was cold; the meeting long; she too little to be invited; that she only wanted a sleigh ride; but her mother said, "let her go." She sat still and thought throughout. The next day one was required a short communication of a stranger mind which was; "Fear not; the Lion of the tribe of Judah hath prevailed; with desires the mourners might be comforted; for to the Lord and His followers is the victory." The sweetest did not seem to have comprehended this, she said she had remembered a good bit when she first came from meeting, but she had forgotten most; but that one of the men that preached had said, "That they seek me early shall find me;"—and another had spoken of something "that knocked at the door;" but this was altogether clear to her mind.

Let me tell the child of that which knocks—thy best friend—at the door of thy heart;—be still, listen—for His knocks are gentle, low, and close. Don't let Him go unadmitted away; open to Him; give Him the best thou canst offer, and He will furnish the repent Himself;—which will enrich the soul for eternal life, strengthen thee in this life's duties, prepare thee to go forth at last with Him when He calls to gather His own to Himself. Don't forget Him, when He leaves thee,—Listen, wait, be still; He will

* See the testimony of the English Commissioners to the character of this school, which they pronounce the best in the United States.

that He hath promised: "Behold I stand door and knock." This ourselves that fail the door; or we may shut it after having because He cometh not according to our expectations; having no beauty or comeliness at that we might desire Him; but rest assured, that receive Him, as the little child, whether years are few or many, will be carried on some of everlasting love to His Father's name. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."
c. 16th, 1868.

THE FRIEND.

SECOND MONTH 29, 1868.

have received a pamphlet entitled "A letter to a Weekly Sabbath and the true Sabbath," by S. S. Gregory, with a that, if approved, it might appear in the

as far as the arguments of the author go to that the Sabbath mentioned and enjoined in the Holy Scriptures, was strictly a Jewish and Jewish institution, set up by law, as a sign between the Most High and such people Israel; that it was unequivocally, like all other shadows of the law, coming of Christ who fulfilled them all; observance was never obligatory on the world, and that it now has no scriptural authority as applying to the seventh day or to any one of the seven days of the week, so as to require any one of them more holy or sacred than another, we can fully unite with him. But if we understand the tenor of other parts of his position, the conclusion he wishes his readers to reach, is, that secular labor should always be moderated, and be performed every day of the week; and as every day should be equally by the Christian, there should be no particular one set apart for rest, for the public use of the Almighty, and for religious devotion. From this last opinion we entirely

are fully aware that neither Jesus nor his apostles, so far as the narrative in the New Testament discloses—gave any command to substitute the First-day of the week for the seventh as Sabbath; nor did they, either by precept or example, give any intimation that they considered the First-day of the week more holy than another, or that worship was more acceptably performed on that day than on another; and therefore that of attaching the same sanctity to the day which they called the Sabbath by professing Christians was attached to the Jewish Sabbath, is a new, and delusive. But while avoiding the dangerous notions respecting the sanctity of the First-day of the week generally entertained, we have ever been careful to observe that there is room for rest for both man and beast, and ample time to assemble together for public worship of the Almighty, as well as for retirement, reading and reflection.

views on this subject were thus set forth at the Philadelphia Yearly Meeting in 1834. We do not find any ground in Scripture which cannot be so superstitious as to believe that the Jewish Sabbath now continues, or that the First-day of the week is the antitype thereof. The true Christian Sabbath; which we believe to be a more spiritual sense and significance, is before we know no moral obligation, by the commandment or elsewhere, to keep the

first day of the week more than any other, or that there is any holiness inherent in it. But as we believe the apostles and primitive Christians did meet on this day to worship God, so we, following their example, do the like, and forbear working or engaging in our worldly affairs upon that day. Works of charity or Christian benevolence, such as visiting and ministering to the sick, or occasions of unavoidable necessity may sometimes interfere with, or occasion a deviation from a strict adherence to the uses and services to which this day is specially appropriated; yet it is our continued concern affectionately to recommend to all our members, that abstaining from bodily labour on that day, they observe and regard it as a day which, by the generality of Christians, is peculiarly set apart for religious retirement and the performance of public worship to Almighty God."

We would again call the attention of our readers to the unscriptural and incorrect practice which has crept in among Friends of late years, and now obtains defence by some of them, of using the term "Sabbath" when speaking of or referring to the First-day of the week. Truthfulness and simplicity of speech will ever characterize a consistent Friend. Language represents and guides thought, and consequently has great power. Where a word is so connected with principles or feelings involving religious truths, as to represent a particular phase of either, its right use is of practical moment, and if misapplied it easily becomes mischievous. Inasmuch therefore as we know the significance and feelings almost universally attached to this term by others than Friends, and that, as a Society, the latter have, upon Scriptural ground, repudiated that meaning, and conscientiously sought to maintain and promulgate correct views respecting it, it is obligatory on all its members, if they would speak truthfully, and discontinue an idolatrous practice, to refrain from using it. Christ is the Christian's only Sabbath or rest, and there is danger in applying the term to any other object. We know that this is considered one of the "little things," respecting which many in membership with Friends think they may take the liberty that suits their inclinations, but like other of those "little things," there is a principle involved in it, the disregard of which spreads or strengthens erroneous views, and prepares the way for other departures from the testimonies and requirements of the gospel; we should therefore rejoice to see this modern innovation abandoned.

SUMMARY OF EVENTS.

FOREIGN.—A Berlin dispatch of the 23d states, that the negotiations by the United States Minister, George Bancroft, on the subject of naturalization of Germans in America, &c., have been brought to a successful issue. The North German Government agrees to recognize and accord all the rights and exemption from military duty, &c., of native born Americans, to Germans naturalized, according to law, as citizens of the United States, after they have spent five years in this country. The government proposes to establish at the different ports of Germany, boards of officers, to examine into the condition of vessels bound to America, with a view to promote the safety and comfort of the passengers.

The Independence Bells, of the 22d, notices the general feeling of approaching war which prevails, saying the vast military preparations which are now going on in all parts of France, are of a character and on a scale so great, as to lead to the conclusion that they are designed to meet other purposes than national defence.

The bill for the regulation of the newspaper press is still under discussion in the French Corps Legislatif. An amendment allowing free publication of summaries of the legislative debates, was rejected by a vote of 155 to 60. It was also rejected, permitting the free admission of foreign papers, and the unrestricted sale of the journals, was also rejected. *La France* asserts that the Italian Minister, Nigra, has pledged Italy to the faithful

observance of the Convention with France respecting Rome; and also to the payment of her share of the debt of the former States of the Church which have been annexed to Italy.

A circular has been issued from the Home Office, Vienna, warning the priests against fomenting discontent among their congregations.

In the House of Commons on the 21st, Dr. Starnell gave an explicit denial to the report that the expenditure of the Abyssinian expedition exceeds the estimate laid before the House at the last session. Lord Stanley made an explanation regarding Mexico. Diplomatic relations had been suspended for the reason that for some months past the Mexican government has declined all intercourse with those Powers which recognized Maximilian's government. The operation of the new postal treaty between the United States and Great Britain have been temporarily suspended in order to enable both governments to revise certain points mutually overlooked. Advice to the first of this year, have been received from the English capitalists in Abyssinia. At that time they were all safe and well. Advice from Cape Town, Africa, state that the Supreme Court of Natal have decided the question, touching the matter of the church property, in favor of Bishop Colenso. The weekly returns of the Bank of England show a large loss of bullion. The bill for the suspension of the writ of Habeas corpus in Ireland has passed the Irish House of Commons. Sullivan, who was recently convicted in Dublin for publishing seditious libels, has been sentenced to six months' imprisonment. Pigot, the editor of a Dublin newspaper, convicted of a similar offence, has been sentenced to twelve months' imprisonment. Both prisoners will be required to furnish security for good behavior when their imprisonment terminates.

The political agitation in Portugal continues. The new government is very unpopular, and tumults are reported in various parts of the country.

Private dispatches from Brazil say that a general conscription has been ordered, to provide reinforcements for the army.

The revolt in Sinaloa, Mexico, has become more serious, and more troops have been sent to General Corona. The rebels number 2500, and are within twenty miles of Mazatlan, where Corona is in command of the national forces. Advice from Yucatan state that the rebels still command several places, having 1800 troops, and they are expected to make a desperate resistance. The Minister of Finance, is engaged in organizing the finances. The debt to the French nation will be compromised, and Mexico will not recognize the intervention of France. The government will send a minister to Italy.

On the 24th inst. Earls Russell and Grey spoke at length in the House of Lords, advocating reform in Ireland, in both church and State. They were opposed by Earl Hardwicke and others.

London, 2d Mo. 24th.—Consols, 93 a 94. U. S. 5-20's, 71½. Liverpool, 24th.—Middling upland cotton 9½d.; Orleans 10d. Breadstuffs quiet and prices unchanged.

UNITED STATES.—Congress.—After full discussion of the case the Senate, by a vote of 28 to 21, decided that Philip F. Thomas, of Maryland, should not be admitted to a seat in that body. The Senate passed the House bill to provide for a gradual reduction of the military forces, and to reduce the expenses of the War Department. The House of Representatives passed a resolution appropriating \$50,000 to be used by the Secretary of State for the relief of the personal wants or for the return to this country of American citizens, destitute of means, who have been or may be imprisoned in foreign countries without just cause. The bill granting a pension of \$8 per month to soldiers of the War of 1812 caused considerable discussion, but was finally passed. On the 21st inst. the House received a communication from the Secretary of War, inclosing a note from the President, removing him and appointing Lorenzo Thomas, Secretary of War *ad interim*. After some discussion the matter was referred to the Reconstruction Committee.

On the 22d that committee reported a resolution, that Andrew Johnson, President of the United States, be impeached of high crimes and misdemeanors." A warm and earnest debate ensued, it being contended on one side that the President by his action in removing the Secretary of War against his declared judgment of the Senate, had deliberately, defiantly and criminally violated the Constitution, his oath of office, and the statutes of the country. On the other hand it was contended that there was no well founded charge of official misconduct against the President, only a difference of opinion between him and Congress as to the constitutionality of the Tenure of Office Act. The President had only taken the proper means to obtain a decision from

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Urgent Appeal to the Members of our Society by one not a Member.

(Concluded from page 210.)

permit me also to suppose the case yet further, when one as this, warmed with affectionate love for the memory of the just, grateful for the healing of many wounds, the strengthening of much weakness—and in humility, hoping he guiding into much good, from the faithful, religious, and sincere example of your predecessors—if such an one as this, I say, should turn quivering look upon you as their descendants proper representatives; does he find you wiping their memory, not merely by an outward veneer to visible distinctions, but by that in-spiritual, and vital separation from all evil, from the world of a vain, proud, covetous, money-loving, worldly spirit, which marked them as a people whom God had set apart for himself? I leave me it is so light on superficial feeling prompts me to submit these queries to your consideration; for if he that converteth a sinner from the error of his ways, does a great and faithful work to the Lord; he that in any wise casts stumbling-block in a brother's way, hath need to answer in time, and see that he discover and re-
it.

say not that such is your case—I only say, considering how great and glorious, in relation to the work of God, were the services and example of your predecessors; how influential and potent their ministrations in life and power, especially in preaching that wherein alone life power consists, or can ever be found; even in your acquaintance with "the true light" enlighteneth every man that cometh into the world,"—it becometh you to see that the talented to you, is not "laid up in a napkin"—rather that you dig in the earth after the gold perished, and thereby hide your Lord's
The word of affectionate and humble suggestion remains upon my spirit, to offer to the single-minded and upright among you, of whom I doubt there are many. Dear friends, and honest descendants of those who "have been fathers of many, and of myself also," suffer the word of exhortation, upon a point wherein it to me you are in some danger; especially in youth, in early life, are called to minister in things. It is that of mixing up the pure,

distinct, interior principle of faith in the gift of God, as an invisible and spiritual thing, only to be known, apprehended, believed in, felt, and obeyed, by the inward senses of the new born creature—I say, it is to be feared, that you occasionally mix and confound this precious, living thing, with the notional, historical knowledge, which is to be picked up from the letter that describes it. If such be the case, you can never hope, whilst it continues, to meet with full acceptance at your Master's hands. He will have no clipping and paring down of his message. No trimming to suit the religious taste of the times. Remember that it was the marked distinction of the mystery from the history, and the vast difference between the birth of Christ in the heart, to mere words and doctrines about it, which formed the whole of the christianity preached by the primitive Friends; as, in point of fact, it forms the whole truth of the matter; just as the living man, and not his picture, forms the reality of his existence.

You must not suffer yourselves to be deluded with an idea that you are living in better times, as to religion, than your forefathers; and that the apostasy of which they spoke so frequently, and so forcibly, exists no longer; for assuredly, it exists in far greater strength of life than ever. In their times it was not the fashion to be religious; knowledge was more circumscribed; whilst the want of toleration in those who were at the helm of affairs, subjecting conscientious persons to the fiery ordeal of severe persecution, dissent to the authorized and national mode of worship, was then generally the result of deep conviction. But it is not so now—"Many run to and fro, and knowledge is increased;" but with respect to that religion which your ancestors preached and lived, and by the strength of which they were more than conquerors over all their foes both inward and outward—where is it to be found? With most other religious professors beside yourselves, it has always been, as truth commonly is, a despised and rejected thing. So clearly does all experience confirm the disaffection of mankind for truth, that we might well doubt the value of those religious principles, that met with no opposers.

Take heed, then, dear friends, that you slide not insensibly into the religion of the day. Beware of outwariness in your ministrations. All the world are now worshipping in the outward court; but your profession calls upon you to measure the temple of God, and the altar, and then that worship within."

"But the court that is without the temple, leave out, and measure it not; for it is given unto the Gentiles." (Rev. xi. 1, 2.) With them let it remain, and "let the dead bury their dead;" but come ye forth in the strength of the Lord, to fight his battles.

Oh there is much for you to do, and much for every honest-hearted man and woman in the land to do; and that, not by attacking the enemy only in his open and visible camp of vice and abomination; for these are not now his most important strongholds. When there, we see and know what

he is about; but he now sits enthroned where we neither see nor suspect his presence; and our eye must be opened of the Lord, and our arm strengthened to resist him with a double portion of the spirit of holiness and power, if we hope to conquer him now. In a word, he has clothed himself with the mantle of religion. He has laid aside for a while the character of "the roaring lion going about seeking whom he may devour;" for he has found out something in these intellectual times, which better answers his purpose. Satan is now the theologian.

Every thing favors his assumption of this character. There is no fiery ordeal of persecution to try the power of the spirits that are "up and doing." And where is the appointed and proper antagonist of the serpent? Where is the living spirit of the living God? Where is he who, in Elijah of old, troubled the false Israel, and who separated between the worshippers of Baal and of God? Alas! must it not be said that "Ephraim hath mixed himself with the people?" Is not the pleasant plant of the Lord crushed under the heavy weight of lifeless words and barren doctrines? Is not the deliverer silenced, and the usurper, who has assumed his likeness and stolen his sayings, set above him? Is there not, with much variation in the description of it, yet virtually but one way, and one faith, and that a letter-learned and an outside faith? And is it not the work of the deceiver to keep it on the outside and to imprison it in the letter? Ah! doubt it not. Doubt not but he (this subtle theologian) will furnish a religion for the religious world; doubt not, but he will supply them with a plentiful store of external doctrine—an abundant flow of letter-learning; and an amplification of manuals of head divinity.

It is his day—his triumphant day—though the darkest hour of midnight upon the true church of God; which sits, indeed, "like a pelican in the wilderness, or like the lonely sparrow on the housetop," mourning for her beloved.

What doth that desolate widow see in all the pomp and paraphernalia of these imposing times? What doth she hear in the din, and bustle, and talk about moral improvement? What doth she feel, when the way to the kingdom is made like the highways in the natural world, of such railroad facility, that a man may hear, and read, and talk himself into it, at pleasure?

Oh, doth she not say in the spirits of the faithful, "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street?" And oh, especially to you, ye children of "her Nazarenes," who were "purer than snow—whiter than milk—and whose polishing was of sapphires"—doth she not cry, "Awake—awake—shake yourselves from the dust,—loose yourselves from the bands of your neck, ye captive children of Zion?"

Doth she not say, "Stand up and plead my cause! be valiant for the truth upon the earth?" Doth she not remind you that a cross is to borne—a cross that gives offence—even the cross of boldly testifying to the light within. This is the stone of stumbling, and rock of offence. Oh, be-

were that you pass it not by, as that with which you have nothing to do! The faithful minister of truth *must* give offence, and if he gives it not, he cannot give the truth of God. "If I yet pleased men," says Paul, "I should not be the servant of Christ." (Gal. i. 10.) Beware then that you suffer not the subtle serpent to beguile you with seducing words, as though *your* ministry should be such as suits the fashion of the day. Harken not to him, when he fixes upon some roughness in the *shell*, and so would cajole you to believe there was no soundness in the *fruit* your ancestors brought forth. Rude and unpolished as to the outward, no doubt, many of them were—but all glorious within, their clothing was of wrought gold in the eyes of him who "is fairer than the children of men."

Yes, ye departed saints—ye spirits of the just made perfect, how beautiful to the enlightened eye is your memorial! Ye were God's building; and of that edifice which the Almighty rears, how truly doth one amongst you (Isaac Pennington) thus express the character:

"Into thy holy building, O God! into thy heavenly building, into the spiritual Jerusalem, which thou rearest and buildest up in the Spirit, no unclean or defiled thing can enter; nor is there any room there for that which loves and makes a lie! Without, indeed, are swine and dogs, vulturous eyes, and crooked serpents, who make a show of what they are not, and lay claim to that which belongs not to them. But *within* are the children—within is the heavenly birth, even the new creation of God in Christ Jesus.

"For God doth not strip his people, and gather them out of the spirit of this world, that they should be empty and desolate for ever; but he gathers them into, and fills them with his own Spirit; fills them with light, fills them with life, fills them with holiness, fills them with righteousness, fills them with peace and joy in believing and obeying the gospel!

"And in this Spirit is the kingdom known which is not of this world—the inward kingdom—the spiritual kingdom—the everlasting kingdom! where the everlasting throne is near, and the everlasting power revealed! and the Lord God Omnipotent reigns in the hearts of his! and other lords do not reign, but their horns are broken—and the horn of God's Anointed exalted, who sits ruling as king on his holy hill of Zion! and they that have suffered with him, and gone through great tribulation, do reign with him—blessed be his name for ever! Amen!"

Such, dear friends, was the testimony of one who had been a workman in the raising of this holy edifice—a workman that needed not to be ashamed." Oh that the same Holy Spirit which spoke and taught in him, may rest upon you; and that in this day of *outwardness of observation*—and cry of, lo here! and lo there! *you* may be found faithful—giving forth that, and that *only* which you have received, and that not of man, nor by any of the natural workings of your own minds; "but by the revelation of Jesus Christ!"

Third day, attended the week-day meeting; in which preachers and hearers were recommended to silence, and such who had at times commissioned to preach the gospel, exhorted not to speak before they witnessed what the apostle alluded to, when he says, "Woe is unto me if I preach not the gospel;" lest they should communicate to others what was designed for themselves.—John Pemberton.

"He that oppresseth the poor to increase his riches, shall surely come to want."

For "The Friend."

The following extracts from "Ancient Cities and Empires: their prophetic doom read in the light of history and modern research," by E. H. Gillet, are offered for insertion in "The Friend."

EGYPT.

The Egyptians are perhaps the oldest historical people in the world. Egypt was a kingdom a thousand years before Romulus gathered his robber band around him, and built the mud walls of ancient Rome. The oldest parchment in the world is modern to the date of the Pyramids. Long before Greece could boast of her famous orators and poets, Herodotus listened to the tales of Egyptian priests, recounting to him long lines of kings, and pointing to national monuments and an advanced civilization to confirm their story. Babylon and Nineveh were scarcely known, even by name, when Egypt had perfected her institutions and attained the rank of a well-established kingdom.

It is not easy to fix the date of her origin. A critical examination reduces her claims to antiquity to about twenty-seven hundred years before Christ. The lists of her kings are evidently, in some cases, those of dynasties that ruled at the same time in different parts of the land, and furnish no reliable basis of calculation. Her early inhabitants were evidently of Asiatic origin, and belonged to the Caucasian stock. They still retained traditions—as of the unity of God—which indicated their near relation to the immediate descendants of Noah. In this respect they may be compared with the ancient Persians, in behalf of whom the same claim is made. How long a time elapsed before these traditions gave place to Egyptian idolatry, it is impossible to say, but while they progressed in the knowledge and practice of the arts, they lost the knowledge of the true God.

At an early period they became eminent in mechanical skill, and made some marked attainments in scientific discovery. We can fix no exact dates, but long before Jacob went down into Egypt, the fame of their knowledge had gone abroad, and the description of Moses, as "learned in all the wisdom of the Egyptians," must have derived its significance from their superior culture. Some, at least, of the larger pyramids had been already erected. Facing exactly, as these did, the four points of the compass, they testify to the astronomical knowledge as well as the mechanical skill of the Egyptians. The hieroglyphics, still to be traced on their more ancient monuments, indicate the attainments of a people who no longer were left to depend on tradition alone. While we study them to-day, we seem to note the origin and growth of the alphabet. Pictured objects are passing into written words. The first letter of the name of each, as presented in painting or sculpture, is the letter to be employed in spelling out the syllable or sentence. Thus the foundation is laid for literary progress, and we feel that the light of civilization has already dawned upon the valley of the Nile.

It is a strange valley. There is no other like it on the face of the globe. A gigantic furrow has been ploughed from the mountains of Central Africa to the Mediterranean, and through this valley, without a single tributary to swell its current, and along lands watered only by dews and the annual flood, flows the stream to which Egypt owes all its fertility, and which the ancient inhabitants worshipped as a god. On either side, with here and there an oasis, extend the desert sands—a better protection than Chinese walls. A strange productiveness, an inexhaustible fertility, characterize this narrow strip of land, bordering

the stream, and flooded yearly by rising waters. For long centuries from the dawn of history, Egypt has been the granary of neighboring states. Its loamy soil was well adapted for burned or unburned brick. Its limestone sandstone quarries, lining the banks of the Nile, invited the attention of the sculptor and builder. Along the same valley were to be found the honed alabaster, porphyry and breccia. A papyrus, a climate warm but healthful, a dry atmosphere, that contributed to the preservation of the minutest lines of sculptured ornament, added the charms of this sheltered region, and fostered the development of a civilization whose monuments have been the wonder of all subsequent ages.

The pyramids, massive, stupendous, built to defy the waste and wear of centuries, are no inappropriate type of the old Egyptian art. It is no mean skill that quarried the large mass of rock that compose them, transported them to the Nile, transferred them to the site of the pyramid, and lifted them into their place. Nor is wonder diminished when we consider the structures themselves, covering from four to eleven acres of ground, and rising to a height of from four to seven hundred feet; or observe how they are put together, with a precision unsurpassed by the masonry of ancient or modern times.

But the pyramid age was familiar with other than those of the builder. The sculptured tones around the pyramids of Cheops and Chephren, as well as elsewhere, give us a surprisingly vivid picture of ancient Egyptian life, its arts and traditions, its offices and dignities, its occupations and worship of the gods and the dead. A thousand years, at least, before the silence of other nations was broken by a single distinct voice—if we accept that of the Hebrew Scriptures—which reached our times, the Egyptian artist was gaged in embodying in forms and colors, in extent, the employments, the learning, the religious ideas, the habits and the customs of his time. The monuments, moreover, are in many cases fairly clothed with inscriptions, which challenge the study and interpretation of modern scholars. The traveller gazes at vast buildings, covered in every part with writings—the very lines of cornice and the spaces between the sculptures being crowded with hieroglyphics. It is as if every inch of the palaces, churches, and public buildings of a great city were written over, and chiseled lettering in stone, in which the facts of the nation's life—its religion, philosophy and science—were recorded.

In the great temple of Abo-Simbel, for instance, is the medallion picture of a wall to be seen together with the besieged and besiegers. The battle-scenes on the walls of the temple are all alive with strong warriors, flying foes, trampled victims and crowds of chariots. On the temple of Beit-El-Welle we see the ancient Rameses on his throne, while the wealth of conquered Ethiopia is laid as tribute at his feet. Bags of gold, elephants, tusks, leopard skins, and other forms of tropical wealth, are all there. The battle-scene, too, is pictured history. The foe is hastening off, a woman cooking under a tree is warned by her boy that the conqueror is at hand; a wounded chief is borne off by his soldiers, while the king in his chariot is discharging arrows as he goes. On the walls of the old palace of Rameses at Thebes we see the conqueror driving over prostrate and bound captives, while men are falling at his feet in all manner of desperate attitudes. The siege and river scenes are curious. We see the scaling ladder, the shields, bridges, fosse, and towers. Even the spear-heads of the foundry

hony are carefully distinguished from the ripple of the stream through which they struggle. Somewhere we meet with more peaceful scenes. While we find wisdom speaking through sculpture and emblems. On the walls of its temples every morsel of decoration is a message or admonition. Here is the lotus, there the drooping vine; here the ibis, and there the wild duck and crane; here the symbols of purity and stability of nature, and there those of life and power. At this, as well as at Koum-Ombos, we meet with finished paintings, untouched by human hand more than two thousand years. No rain has effaced them out, no damp has molded them. If the artist's pencil had just dropped from his hand, the next moment to be resumed, although that hand for unknown generations may have been folded in mummy ceremonies in some of the neighboring hills.

Some of the old tombs we have the ancient Egyptian theology. Thoughts of death, judgment, mortality and retribution are pictured there. The life of the departed is written in the scenes depicted on the walls of his last abode. We read crises of his life, the vicissitudes of his earthly existence. We note his wealth, his rank, his emoluments. We can study every article of dress, every instrument of music, the food for the meals, the furniture of the dwelling. We have before us the processes of agriculture, the ploughing, the sowing of the seed, the reaping and the threshing, even to the oxen treading out the grain. We see, using the same reed which was to be employed a thousand years later as a pen, are seen an inventory of the rich man's estate, and we find them are bags of grain and bags of gold, and we find them are of ornamental and useful wealth, from rings to goats and swine. In the Tombs of Queens at Thebes we find ourselves in suites of apartments that seem more like a succession of stately boudoirs than the gloomy domicils of the dead. The hard stucco of the walls is polished and reflects the light almost like a mirror, and is covered with scenes chastely sculptured and colored by a skillful pencil, with colors of strange fancy, as fresh as if just from the artist's hand. Every thing seems designed to chase away the thought of death. Gazing at the walls, we see the dancers entering at an open door. They come, with light step and Attic grace, to a feast or rather to a funeral. Amid the most finished scene the hostess welcomes her guests. The apartment is magnificently adorned, the furniture covered with costly stuff.

(To be continued.)

The expectation of many was outward, who were desirous of being fed with words. But the Lord saw meet to disappoint them in great measure, and they were exhorted to look to the Lord to depend on him.—*Jno. Pemberton.*

British Agricultural Returns for 1867.—The Statistical department of the British Board of Agriculture had just issued its report of the aggregate agricultural returns for Great Britain in 1867. In this report, while there appears to have been a stiffening increase in the amount of land devoted to some species of grain since last year, there being a difference in favor of 1867 of 20,000 acres in corn over 1866; on the other hand, there is a diminution in the area devoted to wheat of 14,259 acres.

The number of cattle has increased from 4,386 in 1866 to 4,996,960 in 1867.

The sheep increase has been still greater, the returns for the present year being 28,990,000, against 22,048,512 for 1866.

For "The Friend," Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 213.)

"Fifth mo. 8th, 1838. * * * The abounding consolations resulting from pure obedience may be realized by those who know their natures moulded into the true gospel spirit; who can rejoice, even in suffering, that 'tis for His name's sake, who declared, His followers should drink of the same cup he drank of, and be baptized with His baptism. These can pursue their course steadily, if mournfully, under the firm persuasion that hereafter their song of praise should be to Him, who had 'led them all their life long;' who had brought them through many tribulations, and finally settled them in the abiding habitations, of co-worshippers with the myriads who rest not day nor night, ascribing holy, holy, unto the Lord God and to the Lamb. But 'tis not all the called and visited, that are numbered among the chosen. Too many the 'cost' seems more than they are willing even to estimate; and after having run well for a time, some resting-place seems to offer, more desirable than pursuing the narrow way; and after reasoning, and persuading themselves, religion requires no such restrictions, and that, having as it is supposed, subdued their inveterate enemies, they may safely rest awhile in the stature attained; almost induced to believe that the good work will be carried forward, while a little more of the world's liberty may be safely enjoyed. I do believe this is a snail, whereon many have made shipwreck; and when we remember, and feel bitterly and provingly, that we have no strength of our own; that we are every moment dependent, and can in no degree direct our steps aright, there is need of the actual possession and exercise of living faith, lest from this cause, common as it is to us, we may let go our confidence and become outcasts. I was struck with a remark in thy letter, which I think indicated more of the operation of this faith, than perhaps thy humble opinion with regard to thyself would allow thee to admit. Thou says, 'If we keep our places in all humility, we shall be carried through all, in a manner beyond our comprehension.' Certainly 'tis all true; and let us endeavor to engraft upon this conviction, the operative belief, that if we endeavor to submit ourselves, and strive to bring every erring propensity into obedience, He who knoweth our frames, and remembereth that we are dust, will in his own good time bring about our deliverance, 'and rebuke the devourer.' I can conceive no greater attainment than this simple, childlike spirit. This sitting down in pure resignation at the feet of the dear Master, to be fed or suffer patiently as he may see fit. Here our idle reasonings are silenced. We do not want to ask, why am I thus? Why do I feel stripped, and desolate, and as if this anxiety and impotence must be satisfied? The feverish excitement lest our conduct should be misunderstood and misinterpreted, has no place in our bosoms. We resolve all into the good pleasure of the All-wise Disposer, and are satisfied. But why, my dear —, are thy forebodings still so much intermingled with doubt and difficulty? I might answer the question, I have no doubt; but yet I cannot believe there is any cause for discouragement. 'He who is mighty hath done for thee great things;' and I cannot but entertain a strong assurance His hand is yet signally with thee, and that He will yet more and more subdue in thee, all things unto himself. Thou dost not feel thyself resting in the things He has shown thee. His controversy is against; and although the tenacity with which we cling to old things, may cause them to wear out heavily, yet let us endeavor

in humility to anticipate the period when we can sing of mercy. Little can any one anticipate this warfare between flesh and spirit; it must be felt to be understood, and I am sometimes induced in my darkest moments to believe there must be something more than human strength at hand to support, else we must sink under the contest.

* * * "Is there not much of weariness inscribed on every page of existence! Oh! for resignation to induce the requisite degree of willingness to suffer all that is needful, that we prove not as vessels marred upon the wheel. I am an enigma to myself, and often conclude I am altogether unfit for society; my feelings and inclinations in no small degree luring me to solitude. There is one fear among the many that often presses upon me heavily; that is, lest I shall fall very very far short of the attainments Infinite Wisdom has allotted. I cannot doubt each one has their station assigned them in His family; and it must be an awful thing to fall below our measure, and lose proportionately the Divine favor and assistance. There are dangers on every hand: may our eye be single to our Guide, and the prize be gained at last."

No date. * * * "Although a very dear friend may feel herself bitterly tried, and almost ready to sink under the weight of accumulated burdens, a strong Arm is underneath for her support, and will in due time, if carefully looked to, disarm those rebellious feelings 'according to the workings of that power whereby He is able to subdue all things even unto Himself.' Doubtless the conflict must be severe and agonizing that wears out the will of the old nature: our rebellious feelings rise tumultuously and threaten to maintain their hold at all risks; but the assertion remains true, 'Our Redeemer is strong; the Lord of Hosts is His name;' and as the eye is kept to Him, however in weakness, He will work in us His own pleasure and reduce to that state of nothingness wherein we may become willing to sit down like children to receive the law at His mouth. And there are not moments wherein we could rejoice in this reduction of self; this happy separation from all the hindering things that cross our path; and together with the discouragements and difficulties that prove us almost beyond endurance, and too nearly form the conclusion, I had rather die than live. But when a degree of love to our Heavenly Father touches and works upon the heart; when we are favored in some little measure, to see what he has done, and is doing for us, it cannot but induce the desire to walk conformably to His good pleasure, and manifest ourselves not ungrateful recipients. Did not my own stubbornness teach another lesson, I should wonder His love did not act upon us reciprocally, and that we should be ashamed to count anything suffering, progressively working our separation from sin and death. Its operations are sometimes to me causes of unceasing wonder; and when I contemplate the end designed, and reflect upon my feeble co-operation, it does not lessen the astonishment that I even yet feel the reproofs of instruction, and a feeble glimmering of faith the work may be in progress.

"But I do feel solemnly at times the weight of lost time, opportunities neglected; and the consequent result. 'Life is short' often occurs to me, even if 'by reason of strength it be four score years;' and the eternity it introduces us into, who can reflect upon unmoved. What matter how our life is passed: whether marked entirely by suffering and conflict, if it but bring the approving sentence of 'well done.' We are told 'we are not our own,' and if we can but become subject, can but submit our wills to best direction, and trust to Him for all the rest, we shall rely upon an

anchor, all the storms of life can never move. The promise was to Israel of old, 'He shall not be ashamed nor confounded, world without end.'

"I cannot believe anything ever was required of us past our ability to perform; let us engraft it into our conviction; seek for patience to bear the allotted portions; for faith to repel the shafts of the enemy; for obedience where light is manifested; and leave over-carefulness for what may come. The heart may be tried with feelings which appear too like open rebellion to secret pointings of duty, or to apprehended preparation for future services: but the strength to subdue these comes not of ourselves. This may be a permitted baptism; and let us remember that although the heart may be too cold and desolate to breathe one petition, we have no cause to doubt: sighs are intense; and ascend acceptably to the throne of Divine love and compassion. Allow me to urge this upon thee in near sympathy and fellow-feeling."

(To be continued.)

Wonders of Telegraphy—We find the following in a recent number of one of our daily newspapers: "California to Ireland and back in two minutes."

The *Journal of the Telegraph* to-day has the following: "At an early hour this morning the wires of the Western Union Telegraph Company from San Francisco to Plaster Cove, Cape Breton, and the wires of the New York, Newfoundland and London Telegraph Company from Plaster Cove to Hearts Content, were connected, and a brisk conversation began between these two continental extremes. Compliments were then passed between San Francisco and Valencia, Ireland, when the latter announced that a message was just then coming from London direct. This was said at 20 minutes past 7 A. M., Valencia time, February 1st. At 21 minutes 7 A. M., Valencia time, the London message was started from Valencia for San Francisco; passed through New York at 35 minutes past 2 A. M., New York time; was received in San Francisco at 21 minutes past 11 P. M., San Francisco time, January 31st, and was at once acknowledged—the whole process occupying two minutes actual time, and the distance traversed about 14,000 miles!

"Immediately after the transmission of the message referred to, the operator at San Francisco sent an eighty-word message to Hearts Content in three minutes, which the operator at Hearts Content repeated back in two minutes and fifty seconds. Distance about 5,000 miles."

Selected.

May it please Divine goodness, to increase the number of these amongst the dear youth, who are skilful in lamentation, and valiant in the most glorious cause. There is occasion for it here too, for, few comparatively, are prepared for the Lord's service, for want of co-operating with his power in the heart. My soul is often poured out, as it were, before the Most High, that He may be pleased to visit our dear children with a peculiar sense of his love, well knowing that it is not enough to be preserved in a state termed innocent, but, that if any are brought into a fitness to glorify Him in their right allotments in His church, it must be by an acquaintance with the baptism of the Holy Ghost and fire.—*S. L. Grubb.*

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

LOWLY.

"Blessed are the poor in spirit; for their's is the kingdom of heaven." Matt. v. 3.

Christ's path was sad and lowly,
But yet thou, in thy pride,
Wouldst climb the highest summit,
And on the height abide!
Wouldst thou to heaven arise?
Thy Lord the way would show thee;
For who would climb these skies,
Must first with Him be lowly.

Lowly, my soul, be lowly,—
Follow the path of the meek;
The feather fieth lightly,
But never so the gold!
The stream, descending fast,
Has gathered, quietly, slowly,—
A river rolls at last,—
Therefore, my soul, be lowly.

Lowly, my eyes, be lowly.
God, from his throne above,
Looks down upon the humble
In kindness and in love.
Still, as I rise, I shall
Have greater depths below me,
And taught looks must fall,—
Therefore, mine eyes, be lowly.

Lowly, my hands, be lowly:
Christ's poor around us dwell,
Stoop down and kindly cherish
The flock He loves so well.
Not toiling to secure
This world's fame and glory,
Thy Saviour blessed the poor,
Therefore, my hands, be lowly.

Lowly, my heart, be lowly;
So God shall dwell with thee;
It is the meek and patient
Who shall exalted be.
Deep in the valley rest
The Spirit's gifts most holy,
And they who seek are blest,—
Therefore, my heart, be lowly.

Hymns from the Land of Luther.

Selected.

MY SOUL, 'TIS DAY.
Up now, my soul, 'tis day!
Lone night has fled away!
How soft, yon eastern blue,
How fresh this morning dew!
All things around are bright,
Come steep thyself in light,
Darkness from earth has gone,
Wilt thou be dark alone?
Peace rests on yon green hill,
Joy sparkles in yon rill;
Join thou earth's song of love,
That pours from every grove.

Be happy in thy God;
On him cast every load,
To him bring every care,
To him pour out thy prayer.
To him thy morning praise,
With joyful spirit raise,
The God of morn and even,
The light of earth and heaven.

Rest in his holy love,
Which daily from above,
Like his own sunlight comes,
Down on earth's myriad homes.
Put thou thy hand in his!
Ah, this is safety, this
Is the soul's true relief,
Freedom from care and grief.

Be thou his happy child,
Loved, blest, and reconciled;
Walk calmly on, each hour,
Safe in his love and power.

Work for him gladly here,
Without a grudge or fear;
Thy labor shall be light,
And all thy days be bright.

Selected.

Selected for "The Friend."

In treating with offenders, the first object is seek to reclaim them from their errors and ways. This requires persons of clean hands actuated by the meek, restoring spirit of the Lord—persons who have had a true sight themselves in their fallen state, and having known the work of grace redeeming them out of that condition, showing them their impotency—the liability again to fall away, and its sufficiency to overpower all weakness and temptation; they are fitted to *feel with an erring brother*, and in the bowels of compassion and true charity, to beseech him to forsake and condemn his fault, and to be reconciled to the Lord and to the church. First and decided as Paul was against error, he, nevertheless, uses this christian language; "Brethren, if a man be overtaken with a fault, ye, which are spiritual, restore such an one, in the spirit meekness; considering thyself lest thou also be tempted." Love and proper forbearance, will more to reclaim offenders, than a severe and a forgiving spirit. They often and disarm the man who is in fault, and lead him to believe that his friends desire his restoration, and not his punishment. Every one who wears the badge discipleship—love to God, love to his brethren and love to enemies, would surely desire the recovery of his brother, rather than wish him remain at a distance, or even rather than cherish indifference about it.

Common Objects of the Country.

From our extensive piazza, the number a variety of birds that we daily behold are most marvellous, that, at the very least, I cannot but bear giving you a bit of "gossip" about them. As I have before stated, we live in the country and are therefore supposed, by the pitying dozens of brick and stone, to be rather destitute resources, and having no immediate neighbors, to be very dull and lonely,—but such is not possible where so many birds, insects, and creeping things abound, that the very air seems instinct with life and motion.

Sitting upon the piazza at this moment, I am not without companions, for the Mud-wasp's building upon the window ledges, the little brown bird in the box beneath the eaves (having ejected the Blue-bird and its eggs), and the Carpenter-bee has accumulated quite a heap of sawdust from the railing, which is bored in no places than one by her long galleries and passages. I can also see in the gravelled walk the ridge thrown up by the Mole, of which the common star-nosed varieties have been captured here, and can detect in the grass the perforations of another animal of the rat or mouse kind, a sight of which has thus far been denied us, as our old dog seems to think them too appetizing to exhibit before they are devoured. We only know they are plentiful, and their depredations annoying. The dogs were less particular with a muskrat which came to an untimely end through their means last season; when also a plump young woodchuck captured by the mowers, and which they were endeavoring to place in confinement, fell a prey to their numerous propensities.

What place can be devoid of excitement where turtles are discovered feasting in the strawberry bed, and where, in the sleeve of a cast-off garment hanging in the bathing-house, we once found the nest of a field-mouse, and with breathless delight watched the frightened mother, with her ladder-like eyes and graceful motions, as she crept timidly to the spot, and one by one removed her young to a place of safety?

What revelry can be lonely which is liable to

Bonar.

off by the plaintive cry of the fish-hawks, and circling about their nest, which is upon the summit of a blasted pine, not rods from the house, and who may be de- passing overhead at any hour of the day, some inmate of the deep depending from aloof?

are also visited by another huge bird, a pair- ick sit motionless, through the summer ons, upon the edge of the saltmarsh, and own among the country people by the ous title of Quawks. The only oritho- description at all agreeing with theirs is that Quabird or *Night heron*; and yet we cer- see them as early as three in the afternoon.

same vicinity we occasionally see a blue and another larger bird of the heron species. reat their long red legs as something to be of, to be deposited gingerly upon the mud, ted again with due deliberation. In strong it is the motion of the sandpiper, two or varieties of which are always to be found qu, so quickly over the rocks, that whether in or fly is almost a problem. In one of ves we once captured an infant piper, and seen few things more comical than that downy ball, adorned with bill and legs, ght out of all proportion. Not having lived on the sea-shore, the foregoing birds comparatively new to me, but I do not mean et the more familiar ones who haunt the nd bushes directly about the house,—the ng sparrow who seeks his daily meal of upon the piazza, sometimes joined by the d,—the robin, oriole, and the cuckoo,—the martin, and swallow, who all have nests or precincts,—the noisy bobolink, and in- less of cherries, which are abundant here, n crowd of chatters which it would be to enumerate.

in this spring one bird which I had never een,—the American Redstart,—which re- poised for a moment upon the piazza rail, we had a fair view of it. The ferruginous which seems quite as tame here as the s almost new to me.

the season advances, the golden-winged cker and quail give themselves airs among ver-beds on the lawn, so confident are they being molested; but at present we are in- in a family of owls who have frequented for the last fortnight, and whose species ble to decide, unless it be the mottled There are six in the family: the two whom pose to be the parents, rather object to ooked at, so that I have only had a good one, of which the following is a descrip- back and wings of a sandy-red, with a white on the front of the wing similar to that wax-wing or cedar-bird; ears prominent, greyish speckled, and face ditto, with two bes extending from the base of the ears to and enclosing the eyes. The four young ho generally sit side by side, and stare at ng as we choose to stare at them, are all a silvery-grey, with less prominent ears. If the company appear to be over even high, and seem to haunt certain trees, we can generally find them at any hour of at, and they begin to be lively before sunset, lighting upon the fence or the ground. I discovered them by their peculiar hissing, spitting of a cat; the only other sound we eard them emit is a faint "hoo-hoo," while these six were in sight, we have e cry of the ordinary screech-owl in a e some distance.

much for the owls, but when tired of

Ornithology, we can resort to the insects, some of whom return the compliment by resorting to us; for we frequently find, in damp weather, a spider's web extending across the door (one in constant use), or from the inkstand to the ceiling.

And when we weary of insects, there are the reptiles, toads, snakes, and turtles; the latter all sizes and kinds,—huge snapping-turtles who inhabit a small pond, the shores of which furnish a home to the crested king-fisher, as well as the fish-hawk; ugly yellow land-turtles, and brook-turtles, in small compact boxes. I have witnessed on our own door-stone the phenomenon familiar to all naturalists, of a snake swallowing a toad, though in this instance he was not allowed to finish his meal in safety; but I have failed, in spite of all my efforts, thus far, to hear the song of the toad.

Finally, when reptiles fail, there is the beach with its shells, and other waifs of interest, to say nothing of crabs, eels, and porpoises; but what is a greater marvel to me than all the rest is, that such a wealth of animal life should exist unmolested within twenty miles of New York city, and in such a populous resort, that one may turn from the contemplation of Nature to that of Fashion or Art in all their splendor and perfection,—fish-hawks one moment, and bounces the next,—water-fowl and water-falls in conjunction,—but—lest you should think I mean to rival the spider who spun from the inkstand to the ceiling, I will break my thread at once.—*C. Pierrepont, Wry Nese, N. Y.*

For "The Friend."

The following extracts from letters written by Mary Peisley, is offered for insertion in "The Friend," in the belief that there are many now, in the meridian and younger walks of life, who deeply feel that there are in this day but few fathers and mothers left in the church. May the eye of these be singly and steadily fixed upon Him whose "years shall have no end," and who is all-sufficient for His own work.

"O! the great loss we that are young have, for want of steady elders to go before us, who might take us by the hand with this amiable language, 'follow us, as we follow Christ.' And as this is the lot of our day, we must strive to keep to our great Pilot, who is the alone safe conductor of His followers, through all the storms, difficulties, and dangers that attend this pilgrimage and vale of tears. Though He may sometimes suffer us to walk by faith and not by sight, yet as our eye is steadily looking unto Him, He will be found near at hand to help and direct, whose holy life, (while in that prepared body,) remains to be an unerring pattern.—He in whom there was no sin, neither was guile found in His mouth, who was a man of sorrows and acquainted with grief. Alas! how hard a lesson is this to our corrupt nature, poor, frail, weak creatures! Ah! what need we have of boundless mercy, and the mediation of a tender compassionate Saviour, an holy High priest, that was tempted in all points as we are, and who will know how to succour all the tempted, whose care is cast upon Him, the government of whose hearts is upon His shoulders, those who have surrendered their wills to His. These, and only these, are made truly free from the thralldom of sin and death—know an overcoming of themselves, the world, and the devil,—the only conquest worth our labor and constant pursuit. May we ever keep so near that holy, animating seraph love, as that we may witness it to fill us with a generous indifference to earthly and transitory objects; so that we may in reality, count all things here as loss and dress, in comparison of that excellent treasure which we have in our earthen vessels; the

efficacy of which has at times given a disrelish to every thing that would impede its pure arising in the soul. It is the constant care and work of our adversary to strive to blind the eye of the mind, which can discern the transcendent excellency of the eternal Truth."

To R. Shackleton: "Though I saw thee lately on a solemn, I will not say sorrowful occasion, because I think the nearest friends of the deceased could hardly regret her being taken from pain and trouble to her everlasting rest, I had no opportunity of more than just speaking to thee; yet methought thou looked like a child that had lost a mother, or a young soldier who had had his leading officer taken away, and he left to consider how he should make the next step to preferment. Thou virtues of expecting to be nursed at Kilonner; methinks it seems high time for thee to be weaned, and come up to more manly stature than that of a sucking child. Remember, dear friend, that many of our elders are taken away, and some others by the course of nature cannot be expected to continue with us long, so that the affairs of the church are consequently likely to fall into the hands of a younger generation; the consideration of which often deeply bows my spirit in *humility and fear*, and causes frequently that cry to be in my soul, when my Master is putting me forth in His work and service, that was uttered by the young prince Solomon, from a sense of the weight of his calling and his incapacity to perform it without Divine assistance—he cries out 'Lord give me wisdom,' or to this import: 'may this be the language of our spirits while of the church militant on earth.'"

The Grease and Tallow Tree of China.—In China there grows a tree known as the Grease Tree. It is said that large forests of this vegetable lubricant are to be found there, and they form the source of a considerable local traffic. This tree not very long ago was imported into India, and it is said the experiment of cultivating it there has proved quite successful. Dr. Jameson, a chemist in the Punjab, has prepared hundred weights of grease from this particular tree, and has forwarded on trial a portion of it to the Punjab railway, to have its qualities tested as a lubricant. The grease thus obtained, it is said, forms an excellent tallow, burning with a clear, brilliant, and white light, emitting no unpleasant odor or smoke.

Selected.

We went to Lee, a small meeting, and I thought it poorly attended in the middle of the week. I was led to treat the subject with plainness, and to remind Friends of the sufferings of our forefathers for that testimony; and that by their *faithfulness*, they purchased the liberties we enjoy; and how lightly they are thought of, as appears by neglect in the attendance of our meetings. Next we went to Dover, and from impressions that I felt in attending their mid-week meeting, which was small, I believed many of their members were not there. I felt most easy to call a meeting next day, when they generally came. I had to speak at large on the subject of Friends' neglect of duty in the attendance of meetings, bringing to mind the testimony we profess to bear, the integrity of our first worthies, and our reaping the harvest of their faithfulness; showing the responsibility that rested on us, to support the noble testimony. I was mercifully helped to lay these truths so close and tender, that they seemed to settle home on the meeting at that time. May the Lord cause it to be as the nail in a sure place.—*J. H.*

For "The Friend."

Letter of Daniel Wheeler.

The following extract from a letter to a friend, written by Daniel Wheeler after a confinement of some weeks by indisposition, dated Philadelphia, Third mo. 21st, 1839, we believe has never before been published. It conveys the same precious savor of religious life, that so sweetly characterizes all his writings; and points with christian earnestness to the heavenly inexhaustible Spring of love and peace, from whence all that is pure and holy must ever flow.

After speaking of it as a wintry dispensation both inwardly and outwardly, he says:—"I believe such seasons are as needful and conducive to our spiritual growth, as to the plants and trees in the outward creation. If deprived of the rich and fertilizing influence those seasons afford, and kept constantly on the stretch, their strength would be exhausted, and but a small quantity of fruit would be seen. The sterner the winter, the deeper lies the sap; but the life is uninjured thereby. The mercury, though sunk low in the tube, is still safe in the midst of the ball. And the more we are bowed down under a humiliating sense of bodily and mental distress, in patient resignation to the will of the great and heavenly Dispenser, the nearer we dwell to the everlasting root of life, unshorn as in the hollow of the Holy Hand.

"Although it hath long been my lot to wander about like a homeless bird of passage, as one only preparing to take flight to distant lands, wherever it goes, in every clime, a stranger still, and still expecting to take wing again, yet among the multitude of my Heavenly Father's mercies, which cannot be numbered, it is not the least which demands my humble admiration, gratitude, and praise, to be so comfortably provided for in a family where my every lack has been supplied, and furthermore where the Prince of Peace has made His habitation, and love and harmony abide; so that I can truly say, 'my lines have fallen in pleasant places.' And notwithstanding I have been as one hemmed in on every side, 'troubled, perplexed, and cast down,' yet I should fall short, if I were to omit adding 'not distressed, not in despair, not forsaken, not destroyed,' because the love of the ever blessed Master has, at seasons, shone through the afflicted tabernacle, to comfort and to cheer, and which in the true dignity of its heavenly character casteth out fear, and produces the first fruit of the Spirit, viz., love to God and then love to man. And although many are the provings and deep baptisms, the tribulations and temptations, which the Lord's children have to pass through, yet by these things they live. And He who did not forsake the faithful ones when in the fiery furnace, but was even there seen 'to be like unto the Son of God,' is still mighty to save and to deliver, and will deliver the soul that in sincerity seeketh and serveth Him, and trusteth in Him. Mercifully vouchsafing unto such in His own time, a portion of that heavenly 'peace which passeth understanding,' and utterly surpasseth the finite comprehension of man, to sustain them on the way. This 'the topaz of Ethiopia cannot equal in value,' nor the wealth of the universe purchase."

Raisins and Currants.

The numerous varieties of grapes which produce the various wines of commerce are the effects simply of different degrees of climate and soil. Thus we find that different districts produce fruit more or less valued for the abundance or richness of

their juice. The smaller berries are generally the most esteemed for this purpose. In some districts, however, the produce is quite unfit for wine-making, and the fruits are then dried and form the raisins of our shops. All raisins, then, whether they be Muscatsels, Valencia, or whatever variety, are in reality true grapes, differing from the wine grapes only in size, or the absence of the juicy principle which, to a considerable extent, develops into flesh or pulp. The best raisins are grown on the Spanish shores of the Mediterranean, the climate about Valencia and Malaga apparently suiting them better than anywhere else. But raisins are also extensively cultivated in the lower parts of Greece, as well as in other parts of the Continent. The Muscatel is the finest kind of raisin imported. The preparation or drying, upon which the value of the fruit to a great extent depends, is in its case conducted differently from that of the more common kinds. Usually the grapes are gathered in bunches when fully ripe, and hung up or spread out to dry. These are afterwards placed in vessels full of holes, and dipped in a lye made of wood ashes and vanilla, with the addition of a little salt and oil. This brings the saccharine juice to the surface, and causes the dark brown colour as well as the crystallization of sugar which is so characteristic of the cheaper fruit. The best varieties are simply dried in the sun before removal from the tree. The fruit is carefully watched, and when at the proper stage of ripeness the stalks of the bunches are partly cut through and allowed to hang till dry, the fruit by this means retaining its bloom, and being a light colour when dry. Amongst the many varieties of raisins known in commerce are Valentias, Denias, and Lexias from Spain, and Malagas from Malaga, in Granada. All these varieties of fruit are imported into this country in what are commercially called boxes and half boxes of half a hundredweight gross. The small light-coloured raisins known as Sultanas we receive from Smyrna, and, as everybody knows, these are devoid of "stones," or more properly seeds. This seedless form has been brought about by a higher state of cultivation, and usually fetches a higher price in the market. A common cheap fruit is also imported from Smyrna, quite the reverse of the little Sultans, being of a very dark colour, and having very large seeds. The little black fruits, which in a culinary sense are of so much value, and which common usage and the corruption of a word has taught us to call currants, are likewise a small, seedless variety of grape. The word currant is derived from Corinth, which was originally the principal place of its cultivation. If the ancient Corinth no longer supplies us with the bulk of this most useful fruit, the whole of our imports are still brought from the numerous islands of the Archipelago and the neighboring shores of Asia Minor.—*Good Words.*

Let the Ancient Standard should be lowered.—It is well there are a few left, who are jealous lest the ancient standard should be lowered by unskillful meddlers in things too high for them. Oh! how tried my poor mind is, under a sense of a want amongst us of true discernment; and even in my very secluded allotment here, I think my inward eye sees a covering in our society that is prohibited in the Truth; a mixture as surely disapproved in the sight of the Great Head of the Church, as ever the forbidden linen-woolsey garment was of old; and which must one day be taken off, for the all-scrutinizing eye will not wink thereat.—*S. Lynes Grubb.*

The Quadrupeds of Arizona.

By DR. E. COOKS.

The Jackass Hare, (*Lepus callosus*), inhabits its extensive range nearly all the great wet prairies extending into Texas and New Mexico, and is, in places suited to its wants, a very abundant animal. In some desert regions it and coyote are almost the only animals of any size to be found, and it is difficult to imagine how it derives nourishment from such forbidding localities. It must feed largely upon sage-brake, grease-wood, kreosote plant, young minnows, the like; for these constitute the main food of the flora over large tracts, where grasses, succulent herbs are most wanting. Its flesh, said to derive a bitter taste from this sort of food, though I have eaten these hares from various regions without noticing any difference in quality. At Fort Whipple, the species is very common the year round, and almost every locality is frequented by them, though they chiefly affect grassy meadows and open glades, interspersed with copses, or clumps of oak trees, patches of briery undergrowth. The gulches "washes" as they are called, leading out of mountain ravines, and thickly set with greasewood (*Opuntia canescens*), are favorite resorts. It feeds much upon this plant; and by their insatiable courings through patches of it, they make little interesting avenues, along which they trample at their leisure. When feeding at their ease and unsuspecting of danger, they move with sort of lazy abandon, performing a succession of careless leaps, now nibbling the shrubs over the now the grass at their feet. They are not at all gregarious, though peculiar attractions may be many together in the same spot. They do not burrow, but construct a "form" in which squat.

Although so timid, like all hares, this species will admit of a very close approach when it feels itself hidden in its form; though it sometimes so pertinaciously, nor is it so easily recalled as the little sage rabbit, on account of its size. Trembling at heart, yet with motionless body and eyes intently regarding the intruder, it sits all doubled up, as it were, the head drawn in, and the long ears laid flat upon its back, so that one may almost touch it, when, with a sudden bound, it straightens out, clears the first interfering bush, and is off like the wind. It has a swinging gallop, and performs prodigious leaps, some of them over bushes four feet high; now the air, its feet all drawn together and stretched; now on the ground, which it touches and rebounds from with marvellous elasticity, will course thus for a hundred yards or so, then stop as suddenly as it started; and, sit erect, its long wide open ears, vibrating with excitement, are turned in every direction to catch the sound of following danger.

The Sage Rabbit (*L. artemisia*) is as abundant in Arizona as the Jackass Rabbit; and, as the latter, has an exceedingly extensive range throughout the west, from the Missouri river into Mexico, wherever the sage bush, and other desert shrubs are found. It seems rather to prefer rich, grassy and well watered regions, and to keep up its abode in the most sterile and desolate localities. Besides ordinary desert tracts, it shows a fondness for rocky, broken and precipitous places such as are usually shunned by the larger species, though the two are often found side by side. It burrows in the ground, and also lives under rocks or in the crevices between them. It is a very bunched little species, and its gait differs greatly from that of the hare. It runs close to the ground and instead of bounding over obstacles, it

them with great agility. It is quite as apt to shoot as the Jackass; for although of foot, yet it runs in a more tortuous and course. It squats so pertinaciously in its places, that a small bush may be kicked times before it will come out. It may not generally be known that this species, at least in localities, changes its colors considerably in.

At Fort Whipple I procured one in my, whose fur was very long, thick and soft, without a trace of the brownish or fulvous so common in summer. It was pretty much all of a clear mouse or steel gray, which on its parts, passed into white, more or less pure. Though the dry plains of Arizona are not frequented by deer, still they are not wanting in antelope among the beasts "that cleave the

Over them the Prong-horned Antelope (*Odocoileus Americanus*), the swiftest animal of the prairie, runs races with the winds, making the hills shrink into mere spurs at the touch of its magic hoofs, whose impress upon the upward writes down, in wild yet graceful lines, the "poetry of motion" which every step and movement of his supple form embodies. As on the land-sea of the Great Plains, so on every land-lake of Arizona he is at home; for to him means the grassy surface of the water his food is under and around him, and he may be reached by a bagatelle canter more or so of miles.

Every one has heard of that strange trait of the buck's character, which leads it irresistibly to seek any unusual object which it cannot out, for a nearer view of the thing which so fully excites its astonishment as to overcome its natural timidity. This remarkable curiosity to the advantage of by hunters, to lure the antelope in range, by displaying some brightly-colored piece of cloth, while they lie concealed by, rifle in hand. The shallower the artifice, the more it seems likely to succeed; a handkerchief fluttering from the end of a ramrod, or even intermingled standing on his head and gesturing with his heels, have compassed the fate of many an antelope. But the Indians rather to surpass the white man in ingenuity, rather in a sort of instinctive sagacity, perforce of necessity. They skin the head and antlers of a buck antelope, and stretch the skin, proper stuffing and drying, upon a light work, the bottom of which is a hoop which fits over its head. The horns are scraped or cut, until they are thin and light, though still retaining their shape. This primitive taxidermy is an imitation of an antelope's head, which at a distance is very perfect, and the artifice is successful. Concealing their bodies, the hunters expose the false mask, and imitate the steps and noises of the easily excited buck. They hear the challenge, and sees the mental attitude of his supposed rival, upon whom he dares to offer battle. The bowstring twangs, the feathery shaft does its bloody work.—*American Naturalist*.

Decrease of Population in Australia.—The Australian colonies show a rapid increase of population of notice. The province of Victoria had 183,677 souls; in 1841, 11,738; in 1842, 17,345; in 1861, 540,322; and in 1866, 878,000. New South Wales, settled in 1788 as a penal colony, numbered in 1803 but 7,100. In 1821 it had 29,783; in 1840, 129,463; in 1860, 205,503. In 1866 it had 420,000, notwithstanding that the new provinces of Victoria and Queensland had been withdrawn from its territory a few years before. The latter, from a

population of 30,059, in 1861, increased to 94,710 in 1866. South Australia from 17,366 persons in 1844, possessed 63,700 in 1850, and 163,452 in 1866. Tasmania, from 14,192 in 1825, rose to 95,201 in 1865.

The population of the European settlements in New Zealand in 1864 amounted to over 172,000, an increase of seventy-four per cent. from 1861, while in 1851 the number of Europeans was only 25,807. Southland and Western Australia have, as yet, given no census returns. The English race predominates everywhere, followed by the Irish, Scotch, German and Chinese. The inequality of the sexes was formerly a great cause of complaint. In 1838 there were but fourteen females to every hundred males, but in 1866 there were seventy-five to each hundred.

The rapid increase of the tropical province of Queensland, the hottest of all the settlements, proves that the British race can labor hard and thrive well under a burning sun, without resorting to the compulsory labor of dark-skinned races.—*E. Post*.

Selected for "The Friend."

Divisions—Disunity.

[Extracted from an "Epistle to the flock of Christ Jesus," written by Charles Marshall, probably about the year 1678.]

"It is upon me, in the fear and counsel of the Lord, to warn all of that thing against which Joseph warned his brethren, viz: Of falling out by the way; that there be no way given to the least appearance of that which would make a rent, schism or division; for every person that shall set up that spirit that thirsteth to envy, that spirit which hurries into passions, that will backbite and whisper in secret, through which breaches come; the hand of God Almighty is against every such instrument. The dread of the Lord of Hosts as a consuming fire will break out against all that continue in any such spirit; for the Spirit of Truth brings forth the very contrary fruits where it lives and reigns and rules. Their life is peace, and they are peacemakers; such cannot rest or be contented while anything stands between them and a brother or sister, if they be concerned therein. Such a one seeing any iniquity in his brother or sister will, in tender love, go to his brother or sister, and say, my brother, or my sister, do not offend or grieve our tender Father, who hath dealt so tenderly with us; and so in the heart-breaking love he will labor with his brother or his sister; and if not received will let no prejudice or anger arise, nor shut out his brother; but if there be no reception, there will be a single standing in the love and simplicity of Truth; and he or she that shall not so receive, shuts him or herself out.

"If there be a controversy between any, where the life of Truth is known, if there be but the least sliding, yet the most innocent will be ready to acknowledge first; that with the love of God he may break down and overcome the mountain in his brother; and this spirit ruling, who is the spirit of the Saviour of the world, no rent, schism or division can live, or have an existence among the people of the Lord.

"Against this spirit that causes division, the hand of the Lord is; and woe from God to all whose hearts do not subject to that which speaks peace and delights in no other thing; the living God requires this of all his people; and if there be the least of the contrary in any heart, I beseech all such in love, that they would presently put it away, and flee from it as from the devourer of God's heritage, lest that day overtake, wherein they would be glad of an opportunity so to do.

So that, dear Friends, all may dwell together in the unity of the one eternal Spirit of life and peace, in which to feel your hearts united; for he or she that loveth not their brother, how dwelleth the love of God in them? And so as the apostle well said, "Mark them that cause division" and keep out of their divisions.

"And dear Friends, wherever anything of division or distance remains in any heart, I earnestly beseech you seek speedily to put an end to it; for God's controversy is against all things of this nature, and the wrath of the Lord is and will be revealed against all such things. Therefore, oh Israel! put away this accursed thing where it is found, and let every soul desire and press into the lively state of brethren dwelling together in unity; and here the blessing of the life and virtue of the endless Fountain of goodness will flow over all, and all will be knit together as by joints and bands, holding the head and knowing their places in the body. One member will not say to another, I have no need of thee, but all will see need one of another; here no stop will be put to the current of life, but through all it will run even from vessel to vessel; in which state God Almighty preserve us all forever and ever."

Selected.

I have thought much since I have been ill, of the state of our poor Society, and I believe that we must again become a more simple people before we shall know a revival. She also added, that she wished parents would encourage the dear young women amongst us, to be engaged in working for the children of the poor, instead of so much ornamental work.—*Extracted from an account of Mary Bemis*.

The New English Factory Act.—This act, passed on the 15th of August last, went into operation on New Year's Day throughout the United Kingdom. It provides that proper measures shall be taken for preventing injury to health in small factories, as in large ones. Suitable ventilation must be provided, and fans, to prevent the inhalation of dust during labor, are to be used. No child under eight is to work at any handiwork, and no child of any age is to work more than six and a half hours a day; such hours to be some time between six in the morning and eight at night. No young person under twenty-one years of age is to be employed more than twelve hours in a day, between five and nine o'clock; and this, with intervals for food and rest amounting to at least one hour and a half.

Another provision is, that no child, young person under twenty-one, or woman, is to be employed at any handiwork on Sunday or after two o'clock on Saturday, except where not more than five persons are employed.

One of the most important enactments is, that every child in a workshop is to attend school for at least ten hours in every week while so employed. On the application of a teacher, the occupier of a workshop is to pay for the schooling, and deduct the amount from the wages of the child. There are sections to enforce the new law, and to recover penalties in a summary manner. The regulations throughout are strict enough, if properly enforced, to remove the evils of the factory system, of which there have been so many frightful examples.—*N. Y. E. Post*.

The Experienced Christian.—The experienced Christian has too solid a view of the mercy of God in Christ, not to rejoice; but he has too exalted views of the holiness of God, not to rejoice with trembling.

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Egypt.

(Continued from page 219.)

Among the paintings at Bene-Hassan we are
led to the every-day scenes of Egyptian
life. We see the ships that floated the commerce
of the Nile more than three thousand years ago.
We see the weavers, potters, painters,
carpenters, statuary, are seen per-
forming their several arts. The doctor is pre-
paring for his patient, the herdsman looking
after his cattle. The Nile is represented with
its hippopotamus is half buried in its ooze.
The people are engaged in gymnastics. Games
of the going forward. Great men are attended
by girls and buffoons, and harpers with their
stringed harps are there.

At Medinet-Abou—where the palace is attached
to the temple, and may, perhaps, be called a
palace—we come upon the Pavilion of
the gods, and on the walls are scenes adapted to
the taste. We see him seated and receive
ment from his attendants. In another
we have a coronation—a king on his cano-
ne borne by twelve priests, while a great
train follows of nobles, priests, soldiers and
personages. A scribe reads from a scroll.
The high-priest offers incense. A band discourses
in another painting the king is making
offerings to his god. Priests bear the statues of
the deities and a crowd of standards. Elsewhere
his victories are commemorated. Heaps of
hands and heaps of human tongues, with
the captives to be numbered by the thousands,
and at once his cruelty and his conquests.
His naval prowess is manifest in the triumph
galleys with the lion's head at the prow.

We have not been wanting those who claim
the old Egyptian theology, traceable on the
temples, approximated to the grand simplicity
of revealed truth; that Osiris was to his
worshippers what the Messiah was to his
people; Christ to those who now bear his name;
the doctrines of immortality and stern retri-
bution—Osiris himself performing his office as
of the dead—were but slightly divergent
from the kindred doctrines of the New Testament.
The words, says one, "a clear perception of a
future state, such as is generally entertained
by Christians at the present day. The dead
are not judged; he was weighed in the bal-
ance, and if found wanting there was an amen-

for him; but if good, he ascended among the
stars."

Certain it is that, at the earliest period of
Egyptian history of which documentary evidence
remains to us, we find the clearest and worthiest
conceptions of the Divine attributes and worship,
as if the light of tradition was brighter the nearer
it was to its original source. In succeeding genera-
tions there is not only no advance, but there is
rather retrogression. The tendency to idolatry
strengthens. The popular worship becomes more
corrupt and debased. Yet even thus Egypt was
for ages the eye of the world, as Athens was "the
eye of Greece." Moses was learned in all the
wisdom of the Egyptians, and the Scripture record
of the fact is evidence of the reputation which
that wisdom had attained. From other lands,
through succeeding ages, came curious travellers
and inquiring scholars and philosophers, to gather
up and carry back to their own countrymen the
treasures of Egyptian thought and learning.
Thales (600 B. C.), the first Greek who predicted
an eclipse, obtained in Egypt his first knowledge
of geometry, and on his return imparted his dis-
coveries. His connection with Egypt throws light
upon his theories of creation or existence. Tradition,
with surprise, reported him as saying, "The most
ancient of things existing is God, for he is
the uncreated: the most beautiful thing is the
universe, for it is God's creation." Doubtless in
Egypt he learned the lesson which his country-
men heard him repeat with wonder, that there is
nothing to choose between life and death.

Next, perhaps, came Solon (510 B. C.), with his
cargo of olive-oil from Athens, to exchange for
Egyptian corn and the luxuries of the East. Ac-
cording to Plato, he returned with a richer cargo
of wisdom, derived from converse with the priests
of Lais, and thenceforth he is known as the wisest
law-maker of Greece. Not far from the same
time, perhaps even earlier than Solon, came the
celebrated Pythagoras, thirsting for knowledge,
receiving from Amasis a cordial welcome, and
lingering in Egypt many years; and a careful
study of his philosophy will show how much it
owes to the lights and shadows of Egyptian
thought. The Greek Anaxagoras, and many of
his countrymen with him, zealous in the pursuit
of knowledge, studied in the Egyptian schools;
and the opinions for which he is supposed to have
been banished are strikingly accordant with por-
tions of the philosophy of Egypt. Next came
Herodotus, gazing with wonder on monuments
and works of art which he found language too poor
adequately to describe; and ere long he is followed
by Plato, who thenceforth leaves the stamp of his
thought on the philosophies of after centuries.
Associated with him, and studying in the schools
of Heliopolis, are his countrymen, Eudoxus the
astronomer, and Chrysippus the physician.

After this date the visitors to Egypt who made
their mark on the literature and learning of the
world became too numerous to mention. Plutarch's
biographer sends him to Egypt. Strabo pursued
his geographical studies there. The Alexandrian
library reveals a thirst for knowledge unparalleled
elsewhere. For generation after generation Egypt

was the school of the world. The highest attain-
able wisdom of the world was there. "From the
lips of this thoughtful people," it has been said,
doubtless with some exaggeration, "infant nations
learned, through a long course of centuries, what-
ever they held that was most noble concerning
the origin and tendencies of things, and what was
most to be desired for the race of man at large and
the soul of every individual man." How strange
that a people who attained to such a distinction
while the rest of the world was sunk in barbarism,
should steadily gravitate toward a barbarism still
more degraded than that around them! The
philosophy that accepts the theory of the necessary
progress of humanity would have prophesied a far
different result.

But leaving the pyramid-age behind us, we
meet with no real advance—occasional periods
perhaps excepted—in Egyptian art for successive
centuries. The fountain of civilization burst forth
into a full stream almost at the very first, but a
stream that, like the Nile, was to receive no tribu-
taries through its after course. Science and art
which it reached, as it were at a bound, the goal
which they were not to pass. The successive
steps, at least, of their early history we are unable
clearly to define. It was at a very early date that
Egypt attained her highest position. The primi-
tive dynasties are simply myths to us. Throwing
these aside, therefore, and making large allow-
ances for exaggeration in those that follow, we yet
find that, 2240 years before Christ, Thebes had
become the powerful and splendid capital of a
large part of Upper Egypt. Some two hundred
years after this we find traces of the invasion
known as that of the "Shepherd Kings," who
swept over Lower Egypt, and yet already seven
hundred years had elapsed since Menes, the first
historic human king, had ascended the throne.
The "Shepherds" were a foreign race, possibly
Phenicians or Philistines. They came as invaders
and conquerors, and maintained their hated, though
perhaps beneficent, dynasty in Lower Egypt, for
a period of about five hundred years (2032-1520
B. C.) For the native religion they manifested
an undisguised contempt. Their rule was severe
and despotic, and at length provoked the resist-
ance of the subject race. Their very name be-
came odious, and so permanent was the prejudice
of the Egyptians against it, that even when Jacob
with his family went down into Egypt, they and
their cattle were required to dwell in the land of
Goshen (Gen. xli. 34), "for every shepherd is
an abomination to the Egyptians." Until this
era the horse does not appear on the Egyptian
monuments. It is more than possible that it was
introduced by the invaders, and when the Shep-
herd Kings disappear, Egypt has her "horses and
her chariots," with which she pursued after her
fleeing bondmen, and in which the prophet re-
bukes her for reposing her trust.

And now we reach the point where the history
of the Jews blends itself with that of Egypt.
The brick materials of some of the pyramids, as well
as Theban sculptures, corroborate the truth of the
Scripture narrative. To make the bricks of which
these pyramids are composed must have required

enormous labor. Beyond all question this was involuntary—the labor of serfs and bondmen. Every brick, though it had not been stamped by a despot's name, would have suggested a despot's oppression; and the Theban sculptures, which belong to a period subsequent perhaps to the servitude of the Israelites, set vividly before us scenes strikingly parallel to those described in the book of Exodus. "The brick-makers are evidently captives, working at heavy burdens, under task-masters who are plying the stick and whip without mercy. To complete the illustration, the bricks of several buildings are found mixed with chopped straw, for without some such substance the fine alluvial mud was too friable to bind well.

The monumental records are silent as to the disaster which attended the deliverance of the Israelites. The inglorious event was one which patriotic pride would choose to consign to oblivion. We are not surprised that no trace of it is to be found in Egyptian annals. Whatever date may be assigned to the exodus of the Israelites, the second and most marked period of Egyptian power and splendor followed upon the accession of the eighteenth and nineteenth dynasties (1520-1340 B. C.) The Shepherd Kings had been expelled. A ruler of the native race, Ashmose, had ascended the throne, and under him native genius was encouraged. Ethiopia was subjected to tribute. Magnificent temples were built at Thebes and Memphis. Horses and chariots came into general use, and Egypt became a maritime power. Thothmes III. was not only a great builder, but a great conqueror. Nineveh was reduced, and perhaps Babylon also was subjected to his sway. Under him that grand structure, the temple of Karnak, the chief sanctuary of Thebes, was completed, and no kingdom of the world could rival his in wealth or extended dominion.

Thus, while the Israelites were slowly securing the mastery of Palestine, or—under the Judges—were even falling back toward barbarism, Egypt was rising to an unprecedented degree of power and civilization. Under Amunoph III., the great-grand son of Thothmes III., the great temple on the west bank at Thebes was built, and the colossal statues of the vocal Memnon and its fellow, rising forty-seven feet above the pedestal, or fifty-three feet above the plain, were reared. That magnificence was then attained of which Belzoni, on his visit to Thebes, thus records the desolation: "It appeared to me like entering a city of giants, who after a long conflict, were all destroyed, leaving the ruins of their temples as the only proof of their former existence."

(To be continued.)

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 223.)

"Seventh mo. 11th. * * * I remembered that David who enjoyed so many signal evidences of the favor of the Almighty, was tried with difficulties and dangers to so great a degree as to be an outcast from men, and to conclude he must 'one day fall by the hand of his enemy.' But there was a power stronger than men or devils at work for him, and after proving him effectually, wrought his deliverance, and enabled him to sing to the Lord not only as his 'rock,' and his 'fortress,' but as his 'deliverer.' And I think we have no reason to doubt that Arm is shortened, or that ear grown heavy; but we may remember that although 'He cause grief, yet will he have compassion according to the multitude of His tender mercies.' There is truly 'forgiveness with Him that he may be feared,' and as the mind however

tossed and disquieted, endeavors to keep 'the word of His patience,' the promise will be fulfilled to them 'I also will keep thee.' I often remember a sentiment of a dear friend, addressed to those who felt themselves oppressed and destitute, 'that there was no cause of discouragement to those who are hungering and thirsting after righteousness; and although the time may seem to us long, and the baptisms proving and bitter, yet as patience is abode in, and faithfulness kept to, light will arise out of darkness, and the afflicted spirit be enabled 'to sing his praise on the banks of deliverance.' I know the latter alone is lifeless, and unless the promises of the Father are applied immediately they do not reach the wound; but such have been the character of my feelings as they have turned towards thee, and I have simply penned them."

"7th mo. 25th, 1838. * * * It is to me an agreeable way of losing, temporarily, the care of other things to commune with the absent. To awaken by exercise, some of the feelings of the heart, which, notwithstanding they may retain all their vitality unspoken, still glow with livelier verdure, when stirred and excited by personal intercourse or the prolific pen.

"Retirement is one of the privileges of a country life, yet not exclusively its own. The mind, disposed to it, may find it alike in solitude and in the crowd; and there is a care necessary in all situations, lest we mistake ourselves, and while we would wish to believe the better impulses of the heart point to a separation from society, it may after all originate in an unsubjected root of self-love. Social claims are strong upon us, and it is a nice point to carry ourselves consistently towards our families and the world in general, and yet maintain a spirit untouched by the delling things that beset us on every side. Morality points to this, and shows us many beautiful examples, in characters uninfluenced by the forming, purifying hand of religion; but 'tis our establishment here that can alone effectually influence and impart a stability that the constantly opposing circumstances of this life assail in vain. To a mind properly anchored, and an eye fixed steadily and unwaveringly to the great Director and Disposer of all things, the hindrances and difficulties that beset our path, tend only to drive closer to the true Friend who has promised to be with His own 'away.'

"The constant tendency we all feel to the weaknesses and frailties of humanity, bears with it an impressive lesson. If we are enabled to steer our course more steadily than some that surround us, it should teach us at once to look to that mercy which enabled us in measure to overcome; and prompt the impulse to seek to draw the offender by love to the same healing fountain. Truly none are so established, as to be beyond the reach of fear. We have an unwearied adversary to contend with, ever ready to assail a weak or unguarded part; and it is altogether necessary for us to seek ability to stand or move in the Lord's counsel only and not our own."

"Sixth-day eve. It was not that thy last was unacceptable, nor that I had ceased to remember thee, that I withheld the usual token last Fourth-day; but to be honest, an unabated and perhaps rather increased portion of spiritual poverty has been my allotment, and it seemed best under its pressure to sit down, so far as my own efforts were concerned, in silence and solitude. * * * No doubt we both have realized that the most interested and affectionate, and sympathetic feeling does not always require the medium of words; in fact, have we not often discovered the freshness of impressions better than words, lost, or much

impaired by the effort to clothe them in language. I believe the 'absent in body' are often 'present in spirit'; and although far separated, follow the same Lord (when they are indeed following) can partake of the same cup, and be sensibly the situation and inward walk of a fellow-traveler and I account it one of our highest privileges.

"I have not supposed these, since we separate, 'treating upon high places.' It is still 'suffice for the servant that he be as his Master'; I certainly could ask no better thing for thee, in no way manifest more disinterested affection than by wishing and hoping that the whole of our Holy Head be accomplished concerning thee. True the turnings and overturnings requisite to bring about His purposes, subject poor creature to a depth of suffering best situated in silence. I will not say new lessons been presented within an interval past, and a present moment, but I believe He is teaching would teach me, that more unqualified submission is a sacrifice called for at my hands; that it is not answer to listen at a distance, and proper fulfillment at some remote period; but now is time to receive and practice, however singularly contracted my conduct may appear to my brethren. Convictions like these have rendered passing moments full of bitterness; and so sad and destitute have I seemed, that the attempt expressing a few words on paper, even to be deemed as fruitless as the idea of extracting treasure from the arid desert.

"How earnestly do I hope—will be faithful to his convictions. Oh! how necessary is it to be faithful in little things as they are generally counted, but certainly not 'little' to us, if in it is involved the pleasure of Him whose favor we love, and who calls for unreserved obedience. His requisitions. I could not express what I feel on his account. May he remember now his accepted time, and that delay involves the most dangerous consequences."

"8th mo. 30th, 1838. * * * While clothed with mortality, its attendant weaknesses must be felt and owned. But in that close affection which binds us we are certainly allowed to feel and receive sympathy and sorrow for those bereaved of precious earthly gifts, even when the heavenly knowledge deep allegiance to Him in our hands our own lives and those we love are at stake. 'tis no mean employment to exercise daily discipline that raises us from earth; that causes us to look over all perishable enjoyments to the God of Him who condescends to regulate the circumstances of His children, and to strengthen us for endurance, even where all outward prospects are deeply clouded or involved in gloom. When the heart is exercised in submission, love, the Divine Prompter becomes an active and endearing principle. We can look up to Him through joy and rejoice that although stripped and desolate we are as near to Him as the most happy confidence of events could possibly place us in. Much more ready to look to and lean upon Him as our only Friend.

"Hast thou heard Daniel Wheeler has a meeting on his Monthly Meeting: to visit America. I have no doubt he would be very warmly received here: his late mission to the 'Isles afar off,' the interesting and feeling 'Extracts' we had from his journal, has excited very deep sympathy in the minds of many of his readers."

(To be continued.)

There is nothing that will preserve but watching, with a prayerful heart, eyeing the faithful Monitor, which in mercy is furnished each one of us.

On the Trail of Dr. Livingstone.
 officer of the Royal Navy, by the name of
 has pierced the wilds of Africa in search
 Livingstone, or to verify the rumor of his
 This journey is graphically described in
 owing extract from the *Daily Telegraph*
 on.

the reader, if he has a map of Africa at
 lake it, and look at the district on the east
 under the tenth and twentieth degrees of
 latitude, over against the Mozambique
 l. Herein lie two lakes but partially
 Nyassa and Shirwa, and this was the region
 of his journey. If the Johanna men were
 and the doctor lay dead and buried
 were near the south-western corner of Lake
 if they had lied, inquiry at this point
 show that he had gone forward, and in what
 way? To this quarter, therefore, Young had
 his way with his small command, in the
 boat which he designed himself, and which
 he called out as 'true as steel.' He got to the
 foot of the Zambezi river, a water-road that,
 without interruptions, leads up by the Shiré
 Lake Nyassa, out of which the Shiré runs.
 At the mouth of the Zambezi, where the
 boat's crew of twenty-two negroes, and made
 went with them to go on till authentic news
 be found—good or bad—of Livingstone.
 The natives were afraid of war waging up the
 river; and so he sailed higher up the Zambezi,
 till the Shiré's mouth, to Sena, in order that he
 might ask the Portuguese authorities how the
 river went; but, instead of coming down again from
 Sena, he proceeded by a cross stream, which took
 him to the channel of the Shiré, thus fairly
 leading him on his way. The current here down-
 stream was strong and constant, and he was obliged
 to go with a wind; but he got, by-and-by, as far
 as Cataracts, where the boat had to be taken
 ashore. Here he made a capital portage, marching
 along the string of men ninety miles in four days
 through upper waters under a fearfully scorching
 sun. Chibisa was very glad to see him again, and
 to get all the help he could; but the Makololo
 was a horrible state of alarm about the Mavite
 Mazite, who were said to be out about the
 head of the lake. This is the tribe to whom
 Livingstone had ascribed the death of
 the doctor, and a fierce lot they seemed indeed
 to be. But Young found none of them on the west
 river, nor near the lake. A horde of blacks,
 however, on Nyassa, shouted to the expedition to stop,
 and showed off some canoes full of armed men;
 but Young successfully 'palavered' with them,
 and that he was a friend, that he was coming
 their way again, and that he would then
 be with them presently. He testifies to the almost
 universal welcome with which the name of 'Eng-
 lish' is received among the lake and river
 people; they know that we want no slaves, that
 we work in giving as well as fighting, and
 have plenty of cloth. Beside, the seed sown
 by the Oxford Mission on the river has borne its
 fruit. It was planted, alas! deep in so many
 places. The Ajawas left the boat to go on, and
 began to get into the country where he
 would be likely to hear of the doctor. The foot
 of Nyassa is deeply indented, and the Shiré
 enters it at its eastern bay. On the right hand
 of the stream, at its exit, is Mapompa, a new vil-
 lage, and on the other or western bay, Marenga
 place where Livingstone was said to be in-
 deed, if, indeed, the lions and hyenas had left
 nothing of his body. Now it was that scattered
 of intelligence began to come in, as soon as
 the boat reached had entered the lake. A
 from Mapompa had seen the white man,

and carried his goods; another trace of him was
 reported from a little lake to the eastward; so
 Young bore over to the eastern shore of Nyassa,
 in order to find where the doctor had crossed.
 Here the scent was hot, and breast high. It was
 clear that he had been up the eastern shore and
 back again for the purpose of getting the Arab
 slave-dealers to put him over the water; it was
 also clear that he had then come to Mapompa,
 or Mapompa, and lodged there three weeks. He was
 well and hearty at that time, and had his Johanna
 villains with him. The people described him,
 past all doubt, as Livingstone; mentioning also
 the Havildar of Sepoys, who went along with the
 party; a man, they said, with one long tuft of hair
 —the *Shendi* as Hindoos call it—and all the rest
 of his skull shorn.

"Nyassa is a 'big water,' and it blows great
 gusts there sometimes. Young had a sharp bout
 of it on one occasion with his steel boat. The
 wind was furious, and the waves rolled like the
 mid-Atlantic, which had the effect of completely
 prostrating the Makololo. To a man, they lay
 down in the bottom of the boat, and said they
 must die, and might as well, therefore, die in
 peace. The fresh-water seas were breaking one
 after the other into the little craft, and she could
 only be kept from filling by the constant use of
 buckets; but the sea-sick negroes would not lend
 a hand. It came to such a pass that if another
 wave was taken on board, the little vessel must
 be sent down like a stone; nevertheless only one
 bucket was going, for Young could not quit the
 helm. In vain he said that he would pitch the
 helpless oarsmen overboard, which really was all
 but a positive necessity, as the boat was so water-
 logged. The Makololo were in that state which
 is familiar to many travellers nearer home, when
 death is of no particular importance, and the
causas vivendi appear to be all gone along with
 the contents of the agonized stomach. They lay
 like black ballast, and would not move either to
 live or die; but somehow or other Young held on,
 and managed to reach the land in safety without
 'discharging cargo.' These same Makololo men
 were in chronic terror about the Mavite, consider-
 ing that they were sure to perish, and never to
 see Chibisa and the South again. Young only got
 them along by promising plenty of powder by-and-
 by to fight with, and because his blacks felt, on
 the whole, that it was safer 'to go on and be
 killed.' Near Makata, on the lake, he got fresh
 news of Livingstone. The natives supplied abund-
 ant tidings of him. He had passed about a year
 ago, they said; and they imitated him in the act
 of taking observations, described the dog 'Jitani'
 which he had with him, said he was a traveller
 who wanted no slaves, but only came to see the
 country, and was 'very good man.' At Mapompa
 he had dropped two boys whom Young knew per-
 sonally, Juma and another. They had been left
 behind with bad feet and legs; but the lads were
 away with the chief, who was a great friend of
 Livingstone's. That the man whom the natives
 described was no passing Portuguese or Arab
 trader, was rendered clear when they brought to
 camp the prayer-book of Livingstone, with his
 name in it, and an Indian scarf which he had
 given to Mapompa's mother. It may be mentioned
 here that a chief and a tribe bear the same name.
 The white man, they said, went to Makata, and
 was going west of the water into the Loangwa
 land, by way of Marenga. Here, at this same
 Marenga, was the point for the all-deciding ques-
 tion, though, indeed, Young had by this time
 heard plenty of hopeful reports to show that
 Livingstone had passed safely beyond that point.
 "The steel boat reached Marenga on the western

foot of the lake, and the chief received the com-
 mander of the expedition with true African ef-
 fusion. He took Young's hand in hearty welcome,
 pumped it up and down, and round and round,
 till it was nearly wrenched off, and afterward in-
 troduced the stranger with much politeness to his
 forty wives. Marenga wanted, of course, to know
 why 'his friend' had come. As soon as the hand-
 shaking was over, Young replied that he had come
 to look after Livingstone. 'O! he is gone on
 quite well and safe to the north-west,' was the in-
 stant response. 'Not murdered by the Mavite,
 then?' 'Murdered! not a bit of it! there are no
 Mavite here to murder him! Forthwith the chief
 produced Marenga men who had gone on five days
 beyond the tribe with the doctor in the direction
 of Lake Tanganyika, and left him still safely pro-
 ceeding. The chief had news of him for the space
 of a whole month's travel upon the northward
 path, a native trade, principally in ivory, being
 carried on between the lakes. If Livingstone had
 met with any calamity as far away as even three
 months' journey on that line, the chief said he
 should be sure to have heard of it, and by this time
 he had been away from Marenga more than
 twelve months. The Johanna men, the natives
 said, had come back along with Moosa, after only
 two days' march beyond their village; they re-
 turned all together, and never said a word about
 the white man's death, but gave out that their
 contract had expired at this point, and that they
 did not wish to go any further. There were no
 Mavite whatever in these parts to kill any body,
 and the Marenga King and the Mapompa would
 both fight them if there were. The chief, in fact,
 laughed at the lie, was quite friendly, and was
 glad to see another white man, giving Young
 food and native beer, and a big bullock. Thus it
 was quite clear that the Johanna men had deserted,
 and hated their monstrous lie on their way down
 to the coast, in order to get their pay and escape
 the punishment due to deserters. It was clear
 that the great explorer had gone safely forward
 into that black country between the lakes which
 appears to be called Loangwa, or is divided, per-
 haps, by a river of that name. What perils he
 may have met there, none, of course, can say;
 but Young did not find that the journey was re-
 garded as dangerous, and once at Tanganyika, the
 gallant doctor may be said 'to know the road.'
 He will probably come by the Nyanza to Gondo-
 koro and Khartoum, and may be about that place
 even now. Certain it is that he did not perish
 near Lake Nyassa, and possession of this happy
 certainty is entirely due to the skill and spirit, to
 the inflexible will and iron strength of duty with
 which Young has followed up his 'spoor,' and
 done for us all this noble message of humanity
 and science.

"The brave warrant-officer wished to go forward,
 but the Makololo would not hear of it. They had
 bargained only to make the fate of Livingstone
 clear; and no pay nor promises could get them to
 march a foot past Marenga's village. Young was
 therefore obliged to return, and indeed his task
 was so satisfactorily accomplished that it was easy
 to yield to necessity. At Mapompa he found the
 people persuaded that Livingstone was safe, and
 far on the path northward. The chief's mother
 did the honors, and laughed like the Marenga
 king at the clumsy lie of the Johanna men. Here
 the expedition picked up some further signs of
 Livingstone's passage through the country, and
 then turned to go down the Shiré. Nothing of
 much importance happened on the return journey;
 marks of the cruel wars which the slave trade
 causes, defaced here and there the country where
 the dreaded Mavite had ravaged it on the eastern

banks. At Chibisa's place Young rested, and took advantage of the occasion to repair the graves of the missionaries, and to renew the crosses upon them, which the African rains and suns and the ants had well-nigh destroyed. This pious labor rendered, he made his way back to the coast, arriving a fortnight before he was expected, even at the earliest—a twelvemonth sooner than the party could have come back, if there had been any blunder in the enterprise. Our instincts of justice may be comforted by the assurance that the Johanna men are in safe keeping, and will pay for their rascally conduct; while before long, by way of the Nile, we may confidently look for Livingstone, safe and sound, and richly burdened with the fruits of a journey from end to end of Africa."

Selected.

A great deal rests on parents, while their children are young, and growing up, to watch, guard, help and explain, *restrain and tenderly entreat*; not give out. Few children could be so stubborn as not to yield, and in after years thank heartily their parents for this wholesome care, though it was hard awhile, yet the yoke would become easy. Indeed, I have really feared, some parents like *too well*, to see some things a little smart and nice and tasty, and so give away their strength, that where the children get older and exceed bounds, they can do nothing.—H. W.

Condition of Ireland.—The *Pall Mall Gazette* has some facts concerning Ireland which show that though the total acreage under crops of all kinds has dropped since 1860 from 5,970,000 to 5,460,000 in 1867, the cultivation would seem to be better and the yield to be larger, for the total of "enumerated crops," which averaged £25,000,000 in 1860 and 1861, reached £28,300,000 in 1865 and 1866. The exports of linen and the traffic of railways have increased, and the wages of the peasantry have risen from fifty to eighty per cent. since the famine. Moreover, crime has decreased. The proportion of convictions, which before 1850 was one in 500 of the population, has for the last three years been one in 2,000; and the commitments have dropped from 6,666 in 1862 to 4,326 in 1866. Since 1851 the total number of poor relieved in Ireland has fallen off two-thirds, and during the last four years the decrease has been gradual from 317,624 in the first, to 270,173 in the fourth. In the last five years emigration has also decreased steadily from 117,229 in the first, to 72,200 in the fifth.

Discovery of an Ancient Chamber.—A discovery has lately been made in the commune of Vouvray, France, of a subterranean chamber, apparently of the time of the Roman conquest. This chamber was filled with dust and stones, from which have been taken many curious objects—an axe of polished steel, pieces of bone, parts of red vases, whose surface is carefully burnished and decorated with elaborate designs, representing birds, flowers and scenes of sacrifice. Much of this collection is made up of common pottery of red and black, and most of it is of the latter color; coins were found, and needles, bracelets and other ornaments, besides a hundred pieces of bronze money of the age and stamp of different emperors, but principally of Marcus Aurelius, Constantine, &c., nearly all in good preservation.

"What will it avail any, to have a name enrolled in the book of fame, if it be not written in the Lamb's book of Life."

LET US GO FORTH.

Heb. xiii. 12.

Silent like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight,
No love of present gain or ease,
No seeking man nor loss to please.

No sorrow for the loss of fame,
No dread of scandal on our name;
No terror for the world's sharp scorn,
No wish that taunting to return;
No hatred can our nature move,
And enmity but kindles love.

What though with weariness oppressed?
'Tis but a little, and we rest;
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent and morn is near,—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home!
Another year, it may be less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not, then, the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm to see;
We welcome each descending rain;
Ere morn, our joy may be begun!

—Bonar.

Selected.

THE HOME OF THE REDEEMED.

I praised the earth in beauty seen,
With garlands gay of various green;
I praised the sea, whose ample field
Shone glorious as a silver shield;
And earth and ocean seemed to say,
"Our beauties are but for a day!"

I praised the sun, whose chariot rolled
On wheels of amber and of gold;
I praised the moon, whose softer eyes
Gleam'd sweetly through the summer sky;
And moon and sun in answer said,
"Our days of light are numbered!"

O God! Oh Good beyond compare!
In this Thy meager works are fair!
If thus Thy bounties glid the span
Of ruin'd earth and sinful man,
How glorious must the mansion be
Where Thy redeemed shall dwell with Thee!

—Heber.

Digging by Steam.—A powerful digging machine is now in operation in New Jersey, which is said to be achieving wonders. It is run by steam, and is located in the marl beds of Monmouth county. It is at work excavating a canal fifteen or twenty feet deep, and seventy-five or a hundred feet wide, taking up a ton of marl a minute and depositing it in cars running on rails laid beside the canal, to be conveyed miles away to the doors of the farmers in that part of New Jersey.—*Late Paper.*

He that hath an ear let him hear what the Spirit saith unto the churches.

Selected.

Adventure with an Elephant.—About "Rogues" Wild elephants travel in families. Every member of a family is a blood relative. These he as they are called, contain from ten to twelve individuals, although sometimes there are more than that even. In the depths of the forests of India and Ceylon, large numbers of elephants travel in company, from place to place, in sea of water, or browse together in the friendliest and any one who chanced to see them, if he did not know their habits, would suppose they were a single herd. But, on the first sign of danger he would note the fact that the elephantine regiment was made up of family companies, and would at once form into an independent band and obey each its own chosen leader.

These leaders are said to be elected by "partial suffrage." There is no distinction account of "sex or colour"—for the females eligible to this high office, if they show themselves fit for the position.

The family pride of the elephant is excess "If," writes Sir Emmons Tennant, "by accident, an elephant becomes hopelessly separated from his own band, he is not permitted to attach himself to any other. He may browse their vicinity, or resort to the same place to drink or bathe, but the intercourse is only of distant and conventional footing, and no familiarity or intimate association is, under any circumstances, permitted. There can be no reason, doubt that this jealous and exclusive policy only contributes to produce, but mainly serves to perpetuate the class of solitary elephants, which are known by the term *gondahs* in India, which, from their vicious propensities and predatory habits, are called *Hora* or *Rogues*, in Ceylon.

A rogue elephant is like a rogue among us; outcast; and like the human namesake, revenges himself by giving up his life to mischief. In Ceylon "they spend their nights in making." They destroy plantations; they trudge down gardens, they ruin rice fields and cocoa trees. They hide in the forests in the day but sometimes they will venture out, and boldly carry off booty from fields, or suddenly rush the traveller in the thick woods, and murder without mercy. They seem to hate men, and doubt have causes enough to do so from that point of view. The natives are glad when English sportsman arrives, and eagerly offer guide him, in the hope that he may lay low some of these truly elephantine foes.

The natives tell many interesting stories of their adventures with rogue elephants, and fit these narratives, as written by a Singhalese gentleman, I will select one of the best.

The superintendent of a cocoanut plantation near Negombo told a story of an adventure with an elephant, which shows that four-legged "rogues" are addicted to "sport," as well as to legged hunters.

A "rogue elephant" had done so much injury to the plantation that the owners determined to kill it. They made up a party of ten persons who carried six loaded rifles. The leader was M. Lindsay, an Englishman, who was then living in Ceylon.

As they were quietly walking along a path which led to the spot where the elephant had been seen an hour before, the native who in advance shouted wildly, "There! there!" took to his heels. The brute at this time only thirty or forty yards from the hunters. Every one of them at once followed the example of the native, and ran for his life. The elephant gave chase, screaming at the top of his voice. The Englishman succeeded in reaching

branches of a tree in safety; the rest quickly follow his example.

"I said myself," said the gentleman who told the story, "although I made one or two human efforts, I could not climb the tree. There was no time to be lost. The elephant, leaning at me with his trunk bent down in a curve toward the ground. At this critical moment M. Lindsay held out his foot, by the help of which, and then of the branches, which were three or four feet above my head, I managed to scramble up the branch. The elephant hesitated a few moments, evidently considering what was for him to do. His mode of attack was how sagacious these huge creatures are. He coiled his trunk around the stem of the tree, and tried in vain to tear it up by the roots. He pressed his head against it he endeavored to break it over. After pushing for several minutes and that his efforts were useless. Then, in order to weaken its hold, he trampled down all projecting roots, moving round and round until he did so. He failed again to push it over, and tried again and again. Seeing a pile of brush near by, which had been lately cut, he carried it, piece by piece, to the root of the tree, and piled it up with as much judgment as if he had served an apprenticeship to sawing."

"After carrying thirty-six pieces he mounted the trunk, put his hind legs on it, raised the front of his body and rested it on the tree, until he reached out his trunk for his prey. The stratagem failed; they were still out of reach."

M. Lindsay now thought that as fair play was more than his due, he would try his skill on the elephant, and after two shots succeeded in killing it. It is only "rogue," or outcast male, or female elephants after their young have been killed, that are dangerous to travellers. Ordinary elephants are not, like the "rogue," wily, wary, and revengeful, or as Sir S. Baker says it, "thirsting for blood, and knowing no other pleasure than the act of crushing his prey to a shapeless mass beneath his feet."

For "The Friend."

Epistle of John Woolman.

"Ye therefore followers of God as dear children, is a language very accordant with the christian, pleading spirit of John Woolman. The subjected living of his has much of the heavenly Wisdom. May its benignity be so heeded as that we "shun those by which lead from the firm foundation," and that to build on that eternal Rock Christ—whenever the gates of hell shall not prevail against."

Copy of a letter written to a Friend:

"In this thy late affliction I have found a deep feeling with thee; and had a secret hope about that it might please the Father of us to raise thee up, and sanctify thy troubles; that thou being more fully acquainted that way which the world esteems foolish, feel the clothing of Divine fortitude, and be enabled to resist that spirit which leads from the simplicity of the everlasting Truth."

"We may see ourselves crippled and halting, from a strong bias to things pleasant and easy, an impossibility to advance; but things impossible with men are possible with God; and our being made subject to his, all temptations unmountable."

"This work of subjecting the will, is compared to the mineral in the furnace; which, through heat, is reduced from its first principle:

"He refines them as silver is refined—He shall sit as a refiner and purifier of silver." By these comparisons we are instructed in the necessity of the melting operation of the hand of God upon us, to prepare our hearts truly to adore him, and to manifest that adoration by inwardly turning away from that spirit, in all its workings, which is not of him. To forward this work, the all-wise God is sometimes pleased, through outward distress, to bring us near the gates of death, that life being painful and afflictive, and the prospect of eternity open before us, all earthly bonds may be loosened, and the mind prepared for that deep and sacred instruction which otherwise would not be received. If kind parents love their children and delight in their happiness, then He, who is perfect goodness, in sending abroad mortal contagions, doth assuredly direct their use. Are the righteous removed by it, their change is happy; are the wicked taken away in their wickedness, the Almighty is clear. Do we pass through with anguish and great bitterness, and yet recover, he intends that we should be purged from dross, and our ear opened to discipline."

"And now on thy part, after thy sore affliction and doubts of recovery, thou art again restored; forget not Him who hath helped thee, but in humble gratitude hold fast his instructions, thereby to shun those by-paths which lead from the firm foundation. I am sensible of that variety of company to which one in thy business must be exposed: I have painfully felt the force of conversation proceeding from men deeply rooted in an earthly mind, and can sympathize with others in such conflicts, in that much weakness still attends me. I find that to be a fool as to worldly wisdom, and commit my cause to God, not fearing to offend men, who take offence at the simplicity of Truth, is the only way to remain unmoved at the sentiments of others."

"The fear of man brings a snare; by halting in our duty, and giving back in the time of trial, our hands grow weaker, our spirits get mingled with the people, our ears grow dull as to hearing the language of the true Shepherd, so that when we look at the way of the righteous, it seems as though it was not for us to follow them."

"There is a love clothes my mind while I write, which is superior to all expressions; and I find my heart open to encourage to a holy emulation, to advance in christian firmness. Deep humility is a strong bulwark; and as we enter into it, we find safety and true exaltation: the foolishness of God is wiser than man, and the weakness of God is stronger than man. Being unclothed of our own wisdom, and knowing the abasement of the creature, therein we find that power to arise which gives health and vigor to us."

The Preservation of Leather.—A contributor to the *Shoe and Leather Reporter* gives some valuable hints in relation to the preservation of leather. The extreme heat to which most men and women expose boots and shoes during winter deprives leather of its vitality, rendering it liable to break and crack. Patent leather particularly is often destroyed in this manner. When leather becomes so warm as to give off the smell of leather, it is singed. Next to the singeing caused by fire heat, is the heat and dampness caused by the covering of rubber. Close rubber shoes destroy the life of leather. The practice of washing harness in warm water, and with soap, is very damaging. If a coat of oil is put on immediately after washing, the damage is repaired. No harness is ever so soiled that a damp sponge will not remove the dirt; but, even when the sponge is applied, it is always useful to add a

slight coat of oil by the use of another sponge. All varnishes, and all blacking containing the properties of varnish, should be avoided. Ignorant and indolent ostlers are apt to use such substances on their harness as will give the most immediate effect, and these, as a general thing, are most destructive to the leather. When harness loses its lustre and turns brown, which almost any leather will do after long exposure to the air, the harness should be given a new coat of grain black. Before using this grain black, the grain surface should be thoroughly washed with potash water until all the grease is killed, and after the application of grain black, oil and tallow should be applied to the surface. This will not only "fasten the colour," but make the leather flexible. Harness which is grained can be cleaned with kerosene or spirits of turpentine, and no harm will result if the parts affected are washed and oiled immediately afterward. Shoe leather is generally abused. Persons know nothing, or care less, about the kind of material used than they do about the polish produced. Vitriol blacking is used until every particle of the oil in the leather is destroyed. To remedy this abuse, the leather should be washed once a month with warm water, and when about half dry, a coat of oil and tallow should be applied, and the boots set aside for a day or two. This will renew the elasticity and life in the leather, and when thus used, upper leather will seldom crack or break. Hand leather is not generally properly used. When oil is applied to belting dry, it does not spread uniformly, and does not incorporate itself with the fibre as when partly dampened with water. The best way to oil a belt is to take it from the pulleys and immerse it in a warm solution of tallow and oil. After allowing it to remain a few moments, the belt should be immersed in water heated to one hundred degrees, and instantly removed. This will drive the oil and tallow in, and at the same time properly temper the leather.

For "The Friend."

Extract from a letter received by the Friends' Freedmen's Association, Philadelphia.

Orphan Asylum, near Helena, Arkansas,
First month 21, 1868.

"Our 'Orphans' Home' is situated in the midst of a rich farming district, itself all good land, upon which we have grown during the past season, which was an unfavorable one, about 400 bushels good sweet potatoes; 30 bushels Irish potatoes; a reasonable supply of other garden stuffs; 5 bales of cotton, and about 400 bushels of corn—planting about 25 acres in all. In cultivating these several articles our orphan boys were regularly employed when out of school, in order that while gaining book learning they may also acquire a knowledge of other branches of labor and business habits, that when they leave here they may be able to earn a subsistence, and render themselves useful generally to their less favored people and associates."

"The girls are employed in the dining-room, kitchen, laundry, nursery, &c. Our new sewing-room which was put up—lumber purchased and carpenter paid by money contributed for that purpose by different benevolent individuals and societies—is a very interesting department of our institution. There we have our cutting tables—some of them are made of the goods boxes sent us by you, which, lumber being scarce, furnish material for many purposes. I have stood at one side, and a girl at the other, and cut day after day, different garments for the children, until many of them are becoming really familiar with the busi-

ness—and the button holes—hemming and sewing up of many of our girls, and some of them only nine years old, will bear close inspection even by critical judges.

"Yesterday (First-day) we had in attendance 102 pupils, although it was raining and muddy; in addition to their regular reading lessons, they recited in the aggregate 849 verses from memory. I have taught infant and primary classes for nearly four years among these people—sometimes little children and youth, sometimes married men and women, and sometimes soldier boys—until this winter I am enjoying myself exceedingly with a bible class, girls and boys, mostly the orphans, who read correctly and are deeply interested in Genesis, after having gone over the Gospels.

"We have at the Home 86 children; the whole number in attendance at the school is 136, and we employ three teachers. Our school house is a rough frame building, 24 by 50 feet, built off the ground, without underpinning, floor open, weather boarding put on vertically and not stripped very closely, so that teachers and scholars shiver all day in the cold weather that we have had lately. So we have decided to beg for money to build a good house, suitably large and plastered, that teachers' lives may no longer be endangered by exposure, and children who walk from 2 to 4½ and 5 miles to school, half-feld, half-clothed, may be made comfortable. We beg, too, that a Normal school may be in some way opened and sustained here. We can select fifteen of each sex from among the orphans, who would pass a good examination in that direction; they are desirous of becoming teachers, and possess, we think, as nearly all the requisite qualifications for such, as any in the country; and could they only be continued here under such a drill as ought to be carried out normally until properly qualified for the service would, we believe, in a few years, repay all expenditures by helping others. We would then begin to see and feel the results of the well directed labors and interests of the many dear friends and philanthropists who have so nobly responded to our calls for help—for help to help these people to help themselves.

"It is a matter of deep interest to all concerned, what shall be done with these helpless, homeless, parentless ones, when the Bureau ceases to issue rations to them. In the present impoverished condition of the country the prospect of procuring suitable homes for them is very discouraging—the greatest destitution prevails among all classes—many of the colored people are turned squarely out of doors, and it is a pitiable and heart rending sight to see the aged and feeble gray-headed ones who have been faithful servants through a long life, now turned out with nothing but a few tattered garments, no spot to call their own, no shelter but the blue canopy of heaven. It has given us great pleasure to relieve some of you by appealing still to the boxes received from you. But all except a few articles reserved for extreme cases are now disposed of.

"One poor old woman greatly afflicted with fits, and having a disabled hand, called lately in a snow-storm, hardly covered with her rags. We put on her an English dressing gown, a warm coat sack, sent from Philadelphia, and a new hood. She prayed and praised God and blessed 'de good Lord and de christian people of de North.' The children playing in our yard now are clothed with warm garments which make them comfortable and happy; garments which were made and marked in England, or that have been made here from material sent by you. But we still need more material for food for a good Wheeler & Wilson's sewing machine which has been presented to us

by the manufacturers. I see some Friend in Philadelphia advertising remnants of calico, &c., at so much a pound. I wish I could relieve him of some of it. I think there are old style goods, shoes, suspenders, hose, caps, hats, spoons, knives and forks, mugs, oil cloths for children's tables, and many, many other things that have ornamented and cumbered your shelves long enough,—anything that any one may feel like bestowing to aid in a work of love which, in itself, is all unattractive, will be gratefully received and duly acknowledged. Please remember us in our afflictions, and plead our cause in the ears and hearts of a benevolent and wealthy community.

ALIDA CLARK."

Stereotyping with Paper.

This is now in common use among all the principal daily newspaper establishments in New York. It is conducted substantially as follows:—The stereotyper first dries the form of types upon an iron steam table. The form is then partially unlocked, and a hand-brush is rubbed over the surface of the types, cleansing them preparatory to placing over the entire form a sheet or sheets of this banknote paper, of the finest quality, previously wetted, to insure the required pliability. This paper being evenly laid over the types, the workman takes a long handled brush, made of short, stiff bristles, with which he beats the wet paper evenly, forcing it into all the depressions of the types, taking care not to break the paper. This work finished, a dampened sheet of thicker but more ordinary paper is placed over the first. This is also brush-hammered down upon the types, and followed by another sheet of paper, thinly coated with a preparation of whiting and starch. Again the brush is used to beat this home, after which a brown-paper backing is put on it, and then the form of types, covered with the before-mentioned sheets of paper, is trundled to another steam table, where it is slid under a powerful screw-press, several blankets folded over it, and all firmly held down, until the paper matrix is dry-hardened, or "cooked," as the workmen express it. The papering process occupies three or four minutes, the cooking about twice as many. The matrix is now peeled off from the form and prepared for casting, by sifting it with finely powdered borax, which, with a soft brush, is thoroughly rubbed into the sunken surface left by the types. The surplus borax having been removed, the matrix (which now resembles hard but pliable pasteboard,) is ready for the casting-box, which is made of iron, either straight or curved, to suit the press-bed. Handle irons hold the matrix in its proper place, at the exact distance (about half an inch) necessary for the thickness of the stereotype plate, which is made by pouring a quantity of hot type-metal into an open end of the casting-box. This metal, dropping between one surface of the casting-box and the sunken surface of the matrix, fills up the latter without burning it. A few moments are allowed for cooling, and then the matrix is stripped from the warm plate, which is subsequently prepared for the press by trimming down all thick lines, or chiselling away any superfluous metal, paring off the edges, filling, and otherwise treating the stereotype after the usual manner. Circular saws, driven by steam power, and hand-cutting machinery of various kinds are used in finishing, the whole operation of stereotyping occupying from fifteen to twenty minutes. A second plate may be obtained from the original matrix in about two minutes, and almost any number of castings can be taken by careful workmen. In some offices only one mould is taken,

this being used for casting the number of plat required for several presses. The stereotype being an exact reproduction, in solid plate for of the million or more types originally put together by the compositors, is fastened upon the H. Bullock, or any other printing press, and used place of the types. The advantage of duplicating the plates is apparent. Two or ten presses, working similar plates, will print off in a couple hours an edition of twenty or a hundred thousand copies, which formerly occupied so much more time, that when ten or twelve-cylinder "fars" presses became "slow," second and third editions were resorted to by editors desirous of giving the public the latest news. Previous to the use of stereotypes for newspaper purposes, duplicate forms were sometimes "set up" in type, an extra expense to the office adopting this course, which was incurred only whenever a pressure of important news was likely to prevent the forms going to a single press in season for working off the edition. Compositors can now work until half or four o'clock in the morning, and half an hour later half a dozen "duplicators" of their work may be seen on as many different presses, striking off the printed sheets, units of an immense edition of perhaps seventy-five or eighty thousand copies of some newspaper, all of which are frequently counted and delivered to the carriers and newsmen before the editors, compositors, or stereotypers can reach their homes and retire to rest. *Scientific American.*

The Valley of the Amazon.—A region country which stretches across a whole continent and is flooded for half the year, where there are never be railroads or highways, or even pedestrian travelling to any great extent, can hardly be considered as dry land. It is true that in the oceanic river system, the tidal action has annual, instead of a daily ebb and flow, that rise and fall obey a larger orb, and are ruled the sun, and not the moon; but it is, nevertheless, subject to all the conditions of a submerg district, and must be treated as such. Indeed these semi-annual changes of level are far more powerful in their influence on the life of inhabitation than any marine tides. People a half the year above districts, where for the other half they walk, though hardly dry shod, over soaked ground; their occupations, their habits, are modified in accordance with the dry and wet seasons. And not only the ways life, but the whole aspect of the country, character of the landscape, are changed. Two picturesque cascades, at one of which we to our bath the other morning, and at this seas such favourite resorts with the inhabitants of Manaos, will disappear in a few months, when the river rises for some forty feet above its low level. Their bold rocks and shady nooks will have become river bottom. All that we hear read of the extent of the Amazon and its tributaries, fail to give an idea of its immensity as a whole. One must float for months upon surface, in order to understand how fully water has the mastery over land along its borders. I watery labyrinth is rather a fresh-water ocean cut up and divided by land, than a network rivers. Indeed, this whole valley is an aquat not a terrestrial basin; and it is not strange when looked upon from this point of view, that its forests should be less full of life, comparative than its rivers.—*Agassiz's Journey in Brazil.*

It is by Christ's cross that heaven is opened us; and it is by the same that the world is crucified to us.

Faraday the Chemist.—As a man eminent in science, Faraday has long been well known; and after his recent decease, various notices of him have appeared in the public journals, exhibiting his character in a moral and religious point of view, in a very favorable light. He appears to have been strictly conscientious in his conduct; to have been a sincere and humble Christian. His love of order was a striking trait. All the experiments he made in the laboratory of the Royal Institution were numbered, and they were never referred to in succeeding experiments; he kept a private record of his experiments, the one being numbered 16,541. He cared little of wealth and worldly honors. On this subject find the following remarks in a late paper. In a recent lecture at the Royal Institution in London, Professor Tyndall gave some interesting remarks respecting the late Professor Faraday. At the period of his life the question was brought before Faraday whether he should choose wealth and science, and he determined to reject the seductions of riches, and to devote himself to science, and his comparative poverty. After the discovery of magneto-electricity, numerous offers were made to him by which he might have acquired a great fortune. In 1832-33, he did gain, from the direction of his professional knowledge, commercially, upwards of £1,000 per annum. Professor Tyndall said that he might readily have made £5,000 a year, but Faraday afterwards fixed his attention almost exclusively to scientific investigations, his income from commercial applications being limited to such small sums as £25 or £100 per annum. During the last ten years of his life he received nothing from any source, and though he might have acquired a fortune of £150,000, he died a poor man.

THE FRIEND.

THIRD MONTH 14, 1868.

We have received a pamphlet entitled "Report of the Fourth Conference of Teachers and Delegates from Friends' First-day Schools in the United States, held at New Bedford, Mass., in the 11th Month last, and "Published by order of Conference."

Our readers may remember that in the 17th number of the current volume, we gave some views relative to what we apprehend to be the dangerous tendency of the First-day schools among Friends, got up for the purpose of studying the Holy Scriptures, and inducing our members to undertake the explanation, one to another and to others, of the sacred truths recorded in them. We gave a few of the opinions expressed as related in the account of this "Fourth Conference," published in the "New Bedford Mercury," illustrative of the tendency alluded to.

On comparing the extracts we then gave, with some parts in the printed pamphlet before us, we find that in some points they do not agree. Each account represents more correctly the expressions used by the speaker on the spur of the moment, it is not for us to decide; but as report "published by order of the conference" is doubtless been prepared with care, and properly after consultation with the speakers, it is authoritative as to what they wish to be understood as saying, and we therefore think it right to enter on the difference between the one and the other. Both give the names of the respective speakers.

The "Mercury" represents a speaker to have said "He would not speak disparagingly of the enlightening power of the Holy Spirit. This, if

we ask, we may always have to direct us, to enlighten us, and to enable us to teach others." The "Report" gives it, "We find these faculties are improved by exercise, and were therefore intended for use. And this not to disparage in any degree the offices of the Holy Spirit. If we prayerfully seek it in all our efforts it aid will be vouchsafed."

The "Mercury" referring to an exercise on the black-board, speaks of a house being drawn "on the only true foundation, Faith." The "Report" in reference to the same drawing, "Will you tell me what is the foundation of all true Christian character? Faith. Faith in what? Christ. Yes the Lord Jesus Christ is the foundation." Instead of "It is only those who have been delivered from the bondage of sin, who have to contend with sin, folly and the devil." The Report gives, "It is only the Christian who can drink of the living water which He gives, yet is his life a continual warfare which will never cease 'till his feet press the border of Jordan."

"Mercury," "The chairman said he believed, and it had been proved, that blackboards were a great help in imparting gospel truth. Drawing a picture and presenting it in all its simplicity, is of far more value than all the verbal lessons that can be given." "Report," "The chairman spoke of the value of the picture-teaching as recommended by —," instancing the value of a picture of the healing of the "sick of the palsy."

"Mercury," "She was gratified in hearing so many of the clergy; this encouragement from the earnest followers of the Lord, was encouraging." "Report," "It was cheering to hear words of encouragement from brethren of other denominations."

"Mercury," "He further claimed that the books of fiction which were in the libraries had a better influence over the young than all other books that were published." "Report," "Fiction, too, is a terrible name, and though we dare not own it, has crept into every family and first-day school library." "A story in itself natural, is simply a framework which holds a central essential truth. The framework is unimportant if only it holds up truth. A book, then, is not to be tried on the question whether it is a fiction. What is a name? but rather on the solemn question whether its influence is healthy." The words of the quotations, where music is the topic, are so nearly alike in both reports, that we think it not worth while to repeat them. The use of music as an "instrumentality" in these schools, appears to have been strongly and pretty generally urged, so that a delegate not in favor of it observed, "He hoped we would be careful to do nothing that will tend to embarrass or hinder it [the cause of First-day schools.] Any endorsement of music and singing by this Conference, would, in his opinion, produce embarrassment, and he thought it best to leave the matter where it is." Portions of speeches given in the "Mercury" are not to be found in the printed Report, and the latter, of course, is much more extended in many of the speeches given in it.

We could furnish from this printed report many extracts containing sentiments differing from those characterizing Friends, and thus illustrating the correctness of the views heretofore expressed of the tendency of these schools, but we deem it unnecessary at the present time.

When speaking of the report in the "Mercury," in our former remarks, we said, "As the report contains no allusion to any discussion on the subject of plainness of dress and address, which we are informed took place, we infer it has been revised and approved before its publication."

Our information came through a delegate to the Conference. One of its secretaries afterwards wrote us "that no such discussion took place," and that the report in the "Mercury," was not authorized.

The printed "Report" states that John Henry Douglass brought three papers before the Conference: one relating to the first voyage of the people called Quakers, to America. The second, "an epistle of advice addressed to Friends occupying public positions." The third paper [J. H. D. says] presents this state of things. We find a committee of tailors being appointed in that large meeting [Dublin] to make rules and regulations in relation to dress. This was a large committee, and they entered upon the work of examining coats, hats, bonnets, cloaks, &c., &c. One of the results of their deliberations I will mention, which was this: They thought it would be more plain to have the pockets cut crosswise, instead of up and down, &c., &c. This, with other things of a like nature, put the true fire out, and it is any wonder that for nearly one hundred years there was not a man acknowledged as a minister of the gospel in the Society of Friends in that great city? Thus we have a hint of what the condition of the Church was, in the days of its first love, and also when she returned to the yoke of bondage."

The spirit and intent of this could hardly be misunderstood. The information given was, that one or more spoke in defence of, and illustrating the advantages resulting from the plain dress of Friends, but there is no notice in the "Report" of such having been the case.

The Report, in our view, makes a strange exhibit of what the profession of Quakerism now embraces.

SUMMARY OF EVENTS.

FOREIGN.—The present condition of Ireland, and the question of Irish Reform, are to be taken up in the House of Commons in the course of a few days. D'Israeli appeared in the House of Commons on the 6th inst., for the first time since the resignation of Earl Derby. He stated, on behalf of the new ministry, that in domestic affairs the policy of Earl Derby during the last two years would be followed, and in foreign affairs the policy of Lord Stanley would be adhered to. This would be a policy of peace, and not one of isolation, but one of generous sympathy and regard for our own interests and those of other nations. The domestic policy of the new government would be a liberal one. He was of opinion that the grievances of Ireland should be treated with tender regard. In the House of Commons on the 6th inst., Shaw Lefevre called up the question of the Alabama claims. He made a long and eloquent speech, in which he urged a settlement of this vexed question on the plan proposed by the United States government. All future negotiations, he said, would but add to the existing complications. Other distinguished members took part in the debate, which was temperate and conciliatory in its tone. The *Times* says, that the debate must convince the United States government that England wishes to settle the law in this case, and that the failure of Great Britain to refer the Alabama claims to arbitration is due to no desire to shun her just obligations. The U. S. Secretary of State has only to meet Lord Stanley in a like spirit to end the misunderstanding. The ministry will soon bring a bill before Parliament for the purchase by the government of all the telegraphic lines in the Kingdom.

The law for the regulation of the press is still before the French Corps Legislatif. The clause subjecting persons connected with public journals to forfeiture of electoral rights as a punishment for certain offences, was rejected by a decisive vote. The bulletin in the Bank of France increased 4,000,000 francs since the previous week.

It is said that Russia has been strongly urging upon the western Powers a scheme for an independent union of the Danubian Principalities.

The Prussian government has authorized the confiscation of the estate of the King of Hanover. A bill for ratifying the treaty just concluded between the repre-

senatives of the United States and North Germany, has been introduced in the Council.

The last news from the seat of war on the river Parana, is unfavorable for the allies. The Paraguayan army, General Lopez, had gained fresh advantages in the recent engagements.

Letters from the British captives in Abyssinia have been received, dated on the 9th ult. They were still confined in a fort at Magdala, were well treated and in good health. The success of the British expedition was anticipated at Addis Ababa, the advance of the Prince of Tigre who had promised to join General Napier there with a large force of native troops.

Late dispatches from China and Japan have been received via India. The civil war in Japan raged with great violence, and several combats had taken place between the partisans of the Shogun and the Daimios, which were attended with heavy losses of life, and great excesses were committed on both sides. In consequence of the insecure condition of the country the Ministers of the foreign Powers had all left Osaka.

On the 9th inst., the French Corps Legislatif passed the bill for the regulation of the press with only one negative vote; after making amendments which removed some of its unpopular features.

All the members of the Turkish Cabinet have resigned, except the Grand Vizier, and others have been appointed.

London.—Consols, 93½. U. S. 5-20's, 71½. Liverpool.—Cotton active and prices tending upwards. Up-lands, 10½d.; Orleans 10½d. Breadstuffs unchanged.

UNITED STATES.—The Impachment.—On the 5th inst., at one o'clock, the Chief Justice of the United States entered the Senate Chamber, and took his seat as presiding officer of the Court of impeachment. The roll was called and an oath to do impartial justice in all things appertaining to the trial of Andrew Johnson, President of the United States, was administered by the Chief Justice to the Senators respectively. When B. F. Wade's name was called, the question was raised whether he, as the individual who would succeed to the presidential office in case of the President's removal, was entitled to sit as a judge in the case. The matter was debated on this and the following day, when it was finally concluded to permit him to take the oath, leaving the question of his fitness to act in the case to be hereafter determined. Word was sent to the managers of the impeachment from the House that the Court was ready to receive them, whereupon they appeared at the bar of the Senate, and made their demand that order be taken for the summoning of Andrew Johnson before the Court and for the commencement of the trial. An order was accordingly adopted and ordered to be issued requiring the President to appear and answer on the 13th inst., when the Court would assemble.

Congress.—The attention of both Houses has been much occupied with the impeachment question. Many speeches on a variety of subjects have been made, and bills and resolutions introduced, but no measure of great and general interest has been resulted. The Post Office appropriation bill amounting to \$1,515,000, has been passed by the House, and also a resolution instructing the Judiciary Committee to report such an amendment to the Constitution of the United States as shall settle the qualifications of electors impartially and uniformly in all the States.

The Public Debt.—The monthly statement of the U. S. Secretary of the Treasury shows, that on the first inst., the total debt, after deducting cash in the Treasury, was \$3,519,829,623, which is \$7,455,750 less than on the first of the previous month. During the month the debt bearing coin interest increased \$13,797,950, and that bearing currency interest decreased \$1,457,750. The debt bearing no interest decreased \$3,950,751, and the amount of coin in the treasury increased \$8,132,212. The total amount of coin in the treasury was \$106,623,375.

Philadelphia.—Mortality last week, 265. The mean temperature of the Second month, according to the record kept at the Pennsylvania Hospital, was 36.65, the highest during the month being 51 deg. and the lowest 5 deg. The amount of rain was 2.52 inches. The average of the mean temperature of the Second month for the past 79 years is stated to be 36.62 deg., the highest mean during that entire period was in 1857, 41.03 deg., and the lowest in 1854, 24.47 deg. The mean temperature of the three past winter months was 29.52 deg., which is 3.72 deg. less than that of the preceding winter, and nearly two degrees less than the average of the preceding 78 years.

Miscellaneous.—An avalanche occurred on the 4th inst. at Keystone, Siskiyou county, Cal., and buried several men in the snow. Five men were killed and several buildings destroyed.

By a late census the population of the Kingdom of Italy (the Roman territory not included) is found to be 24,231,860. Of this number 12,128,824 are men, and 12,103,036 women. There are 305,343 paupers, 242,386 soldiers, and 174,000 ecclesiastics.

The Legislature of Maryland have elected George T. Vickers for United States Senator in place of P. F. Thomas rejected. On the 9th inst. he took his seat in the Senate.

The United States Commissioner, J. Ross Browne, estimates the yield of the precious metals in the United States for 1867 as follows:

California,	\$25,000,000
Nevada,	20,000,000
Montana,	12,000,000
Idaho,	6,000,000
Washington territory,	1,000,000
Oregon,	2,000,000
Colorado,	2,500,000
New Mexico,	500,000
Arizona,	500,000
Miscellaneous,	5,000,000

Total, \$75,000,000

The entire product of the precious metals from 1848 to January 1, 1868, is estimated as follows:

California,	\$800,000,000
Montana,	65,000,000
Idaho,	45,000,000
Washington territory,	10,500,000
Oregon,	20,000,000
Colorado,	25,000,000
New Mexico and Arizona,	5,000,000
Miscellaneous,	45,000,000
Retained for plate, jewelry, &c.,	50,000,000

Total, \$1,165,000,000

Placer mining is on the decline. Vein or quartz mining is progressing favorably. There is a general decline in the bullion product. The population actually engaged in mining has greatly diminished in the past few years, and does not now exceed 40,000.

The Market.—The following were the quotations on the 9th inst. New York.—America gold, 139½. U. S. sixes, 1881, 111½; ditto, 5-20's, new, 106½; ditto, 10-40's, 5 per cents. Superfine State flour, \$9.25 a \$9.60; shipping Ohio, \$10.30 a \$10.70; St. Louis, \$12.40 a \$14.75. White California wheat, \$3.25; Canada, \$3; amber State, \$2.87; amber Pennsylvania, \$2.67 a \$2.70; No. 1 spring wheat, \$2.53; No. 2 ditto, \$2.43. West Canada barley, \$2.30. Western oats, 84 cts.; southern, 83 cts. Rye, \$1.85 a \$1.90. Western mixed corn, \$1.26 a \$1.31; Jersey yellow, \$1.30. Up-lands corn, 25½ cts.; Orleans, 26 cts. Philadelphia.—Superfine flour, \$7.25 a \$8.00; extra, \$8.00 a \$8.50; fancy brands, \$9 to \$15. Red wheat, \$2.30 a \$2.55. Rye, \$1.73 a \$1.75. Yellow corn, \$1.18 a \$1.20. Oats, \$2 a 85 cts. Clover-seed, \$7.50 a \$8.50. Timothy, \$2.75 a \$3. Flaxseed, \$3. The arrivals and sales of beef cattle at the Avenue Drove-yard reached about 1500 head. Extra sold at 10½ a 11½ cts.; fair to good, 8 a 9 cts. and common 6 a 7 cts. per lb. gross, market. Fancy Sheep were higher, sales of 6000 at 7 a 8½ cts. per lb. gross. Hogs, \$13.50 a \$14 per 100 lbs. net. Baltimore.—Red wheat, \$2.85. Yellow corn, \$1.17 a \$1.19. Rye, \$1.75 a \$1.80. Oats, 80 a 89 cts. Chicago.—No. 1 spring wheat, \$2.08; No. 2, \$2. Corn, 83 a 84 cts. Oats, 57½ cts. Cincinnati.—No. 1 wheat, \$2.50; No. 2, \$2.45. Corn, 84 a 86 cts. Oats, 68 a 69 cts.

RECEIPTS.

Received from William Baldwin, Pa., \$2, to No. 26, vol. 42.

Received from members of Greenwood, Pa., per Isaac Heacock, \$31 for the Freedmen.

TRACT ASSOCIATION.

THE ANNUAL MEETING OF THE ASSOCIATION OF FRIENDS will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 25th inst., at 8 o'clock. Friends generally are invited to attend.

MARK BALDWIN, Clerk.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Seventh-day the 14th inst., at 4 P. M.

SARAH LEWIS, Secretary.

The Annual Meeting of the Haverford School Association will be held on Second-day 4th mo. 13th, 1868, at 3 o'clock P. M., at the Committee-room of Arch Street Meeting-house.

PHILIP C. GARRET, Secretary.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 18th of the month, 1868, at 3 o'clock, P. M., at Arch St. Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

WESTTOWN BOARDING SCHOOL.

NOTICE TO PARENTS.

Parents and others who may wish to enter pupils in the coming Session, are requested to make application as early as practicable to JOSEPH SNOWDON, Acting Superintendent, (address Street Road P. O., Chester (N. J.)) or to the Treasurer, CHARLES J. ALLEN, No. 1 Arch street, Philadelphia.

WESTTOWN SCHOOL.

In consequence of the sudden decease of our valued Friend, Dubré Knight, who has for many years acceptably filled the station of Superintendent of Westtown Boarding School; and the desire of the Matron be released at the end of the present session, Friends waited for the stations of Superintendent and Matron. Those who may feel themselves religiously drawn to engage in these services are requested to make application to either of the undernamed, viz:

Elizabeth Peirson, No. 448 North Fifth St., Phila.
Rebecca B. Cope, Germantown.
Hannah A. Warner, do.
Sarah A. Rich, No. 414 North Fifth St., Phila.
Samuel Hillis, Wilmington, Del.
Thomas Evans, No. 817 Arch St., Phila.
Jos. Scattergood, No. 413 Spruce St., Phila.
Samuel Bettie, No. 151 North Tenth St., Phila.
Philadelphia, 2d month, 1868.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of Boys' School under the care of "The Overseers of Public School founded by Quakers in the Town of Philadelphia, in Pennsylvania."

Application may be made to
Thomas Evans, No. 817 Arch St.
Samuel F. Balderston, No. 902 Spring Garden.
David Scull, No. 815 Arch St.
William Bettie, No. 426 North Sixth St.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER in the Girls' Department—qualified to teach Arithmetic, Grammar, Natural Philosophy, &c., to enter on her duties at the opening of Summer Session.

Apply to either of the undernamed.
Rebecca B. Cope, Germantown, Pa.
Bulah M. Hacker, No. 316 S. Fourth St., Phila.
Martina D. Allen, No. 528 Pine St., Phila.
Susan E. Lippincott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to superintend and manage the farm and family under the care of the Committee for the gradual Civilization and improvement of the Indian natives at Tanenassau, Calaveras Co., New York. Friends who may feel their minds drawn to the service, will please apply to
John M. Knigh, No. 1000 Market St., Phila.
Aaron Sharpless, West Chester, Pa.
Richard B. Bailey, Marshalltown, Chester Co., Pa.
Joseph Scattergood, 413 Spruce Street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

SEAN FANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent.—JOSEPH H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clk. of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

Died, in Camden county, N. J., 30th of 9th mo. 1867, Felix M. Hays, a member of South District Monthly Meeting (formerly of Burlington, N. J.), in the 7 year of her age. This dear Friend possessed the ornament of a meek and quiet spirit, which in the sight of God is of great price—her end was peace.

WILLIAM H. PALE, PRINTER,

No. 422 Walnut street.

THE FRIEND.

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PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

For "The Friend."

the following letter on *Silent Worship* was read among the papers of our late friend James, who deceased 10th mo. 23d, 1866.

DEAR FRIEND,—My S— informed me that he hadst expressed some doubts of the expediency of silent worship for a mixed assembly, and it is to be expected that so many different views are convened; and as I know not how far they have satisfied thee on the subject, I will the liberty of explaining my views thereon. I suppose it is considered by Friends, and probably would be considered by all, that in any congregation of Christians there may be as many different states as there are persons present. We suppose continually refer them to that 'manifestation of the Spirit which is given to every man as he wills,' believing that as they are taught in their very infancy (in Christian experience) to believe in this, they will be more likely to feel their own responsibility, and less likely to depend on the labors of others.

We believe, that Christ is now the great High Priest of the true church universally, and that it is His office, whether instrumental means used or not, to awaken in the heart a real and true concern to be saved; and that when thus awakened, He, through his Holy Spirit (if reverently submitted to) becomes all things to his faithful followers—their Atonement, their Sanctification, their Righteousness, their Justifier. So that becomes glorified in His saints, as their entire deliverance, and they are prepared in the end, to assume all the honor and glory and power, to its true and true source. In the work of redemption, we fully believe that 'we are nothing, Christ is all,' and that it is 'God who worketh in us, to will and to do, of his good pleasure.' So we are taught to depend less, than most professing Christians, upon instrumental means. It is a very good maxim in relation to the poor: that 'the best way to help the poor is to put them in a way of helping themselves.' In Divine sight we are all poor, and entirely dependent upon his grace, and yet each one of us has a part to do, a labor to perform, in co-operation with the work of Divine grace. For if we wait to his will, which is 'our sanctification,' our own wills must be crossed in many respects, as in doing and suffering—in yielding to the passions and dissensions of the Spirit of Truth. The devout husbandman well knows that he

must depend altogether upon the Divine blessing for all his success—upon the fertilizing effects of the sun, the rain, the dew, and many other unseen and probably unknown agents; and yet he has a work to do,—the hedges must be built up and maintained, the foul weeds must be suppressed—the thorns and the briars removed, the exhausted soil replenished, &c., &c. And so we all have a work to do; the cross must be borne if we expect the work of Divine grace to prosper. But if we are what we ought to be, and are in possession of the true faith, we fully believe in the divine truth, that 'The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but the same anointing teacheth you all things,' &c. All things essential to salvation—enlightening the understanding, changing the heart, and bringing the very thoughts 'into captivity to the obedience of Christ.' Having this faith, we fully believe that instrumental aid will be sent when it is needed. And so it is that we are sometimes, and not unfrequently, favored with an awakening and edifying ministry, which has the effect to arouse the lukewarm, strengthen the weak, and confirm the feeble hands that may be ready to hang down.

And as it respects a qualification for the ministry, we believe that every true minister must be first taught in the school of Christ, before he can successfully teach others. We believe the heart must have known a change,—that the altar must itself be sanctified, before the offerings in this way can be availing or acceptable in the divine sight. 'The heart of the wise teacheth his mouth and addeth learning to his lips,' and where a minister has known this change, has had his own faith tried as in the fire, and the dross tin and reprobate silver all removed, his heart inspired with the love of God, and this love shed abroad toward his fellow creatures the world over—but especially toward the tribulated followers of Christ—he has that union within himself (though not of himself, nor at his command) which descends as the rain at the appointed time, and nourishes the hearts of such as the same anointing has prepared to receive it,—dividing the word according to the necessities of the people. We believe the entire office of a minister of Christ, consists in gathering the people unto Him, and settling them upon Him and His blessed teaching. For they know, that if their hearers once come to know the true Shepherd for themselves, and to hear his voice, they have that within themselves that will be their 'strength in weakness, their riches in poverty, and a present help in every needful time.' But we also believe that this ministry cannot be exercised without a special gift and anointing for the work; and that in all cases, and at all times, the bread must first be broken, blessed, and handed to the disciples by the holy Shepherd himself, before they can dispense it to the multitude in such manner as that all may be fed and satisfied. We believe, in common with our fellow-professors of other denominations, in the 'indwelling of the Holy Spirit;' but we also believe that its perceptible influences are not at our command any more than the rain that descends from the clouds, but

that as it is believed in, and waited for, 'the times and seasons,' which are not at our command, are nevertheless sure, to the patient and believing Christian. These influences may be as various as the conditions of those who receive them, but we mostly find in the early stages of religious experience, we are led forth 'with weeping and supplication,' desiring the sincere milk of the word, desiring that our stony hearts may be changed to a heart of flesh, that they may be made pure and holy; that we may thus 'grow in grace and in the saving knowledge of our Lord and Saviour Jesus Christ,' fully believing, also, that as we 'do this will we shall know of the doctrines' revealed to the understanding, from time to time, as we need it, and are able to bear it. By those whose hearts are thus changed the Holy Scriptures are most highly prized, as we find throughout their sacred pages (so far as we have gone) a corresponding experience, and we are thus encouraged to persevere in the highway to holiness, by the examples that have there preceded us. We find them indeed to be 'profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect and thoroughly furnished for every good work.'

These views are submitted, not with any expectation or design of proselyting to my opinions, but rather in simplicity and meekness, to give a reason for the faith we hold, and that thou may not be offended at what might appear a very lifeless form of worship; and I freely admit that when public worship in our way is formally observed, without any heart-changing concern and exercise attending it, there is none more flat and insipid. But then, we try to impress upon our people, that the knowledge they obtain of themselves, or may obtain in this way, if rightly considered, will show them more of the real state of their own hearts, than they would be likely to acquire by having their attention withdrawn from themselves. The great void we feel when left to ourselves, is sometimes a very salutary experience, and very likely to produce self-examination and godly jealousy over ourselves, lest we may be failing of the grace of God, and be in danger of being 'weighed in the balance and found wanting.'

JAMES EMLEN."

Egypt.

For "The Friend."

(Continued from page 225.)

Till after the capture of Babylon by Cyrus, Egypt seems to have enjoyed a quiet prosperity. But now the attention of the Persian king was drawn to the former rival of the conquered kingdom. On the death of Cyrus, his son Cambyses undertook to execute his projects. Egypt fell under his power and was ravaged by his arms. For more than one hundred years (525–414 b. c.) it remained a province of the Persian empire. At length, with the aid of Greek allies, the Persians were driven out, and the independence of the kingdom was vindicated by a line of native rulers. Under Amyrteus, Egypt again rose to prosperity and power, and under him and his successors monuments were erected which in beauty

and finish may vie with those of the earlier dynasties. Persian supremacy, however, was restored by the victorious arms of Artaxerxes III., in 353 B. C. Nineteen years later, victor and vanquished fell before the triumphant power of Alexander the Great.

Within her limits the conqueror designed to plant the capital of his world-wide empire. Alexandria was to be his memorial. Its foundations were laid, but death arrested the projects of the builder, and Egypt fell upon the division of the empire, into the hands of one of his leading generals (323 B. C.). The dynasty of the Ptolemies now commenced. It continued for three centuries, and its rule was characterized by sagacity and moderation. Justice was administered with a good degree of impartiality. Learning and science found a new home at Alexandria, where the famous library was founded by the first of the Ptolemies. Upper Egypt was made safe for merchants and travellers. The port of Berenice was constructed on the Red Sea; Arsinoe was built where Suez now stands. The country was enriched with the commerce of foreign lands, and Jew and Greek taught in her schools. The Euclid was the head of the mathematical school, and the poets Theocritus, Callimachus, and Philotas were reckoned among the ornaments of the court. Alexandria, already a superb city, adorned with magnificent structures, invited the learning and science, as well as the trade and art of the civilized world. Jewish scholarship was welcome there, and with the king's sanction the sacred books of the Hebrews were translated into Greek, by the seventy-two learned men from whom (Septuagint) the version derives its name. Thus the very sentences of the prophets in which the doom of Egypt was foretold were transcribed for her libraries, and doubtless read in the palaces of her kings.

But the centuries of prosperity closed in anarchy. Roman power was in the ascendancy, and to Rome, as to her predecessors, Assyria and Babylon, Egypt, surviving them, was ane to bow (30 B. C.). The kingdom of the Pharaohs and Ptolemies sunk to the rank of a department of the great Roman Empire. It afterwards became largely christianized, and its schools of philosophy and theology have left their impress on the religious thought and belief of Christendom. In 639 A. D. it fell before the prowess of the Arabs, and passed under Mohammedan sway. The Sultan of Turkey long held it in subjection, and when, in 1832, Mohammed Ali—in place of a rebellious pasha—became its monarch, the unhappy country simply passed from Turk to Turk, still yielding obedience to a foreign despot—a native, not of any Egyptian town or city, but of Kavala, a small seaport town of Macedonia.

A comparison of the history of Egypt with the language concerning it employed by the Hebrew prophets, reveals many striking points of correspondence, while a survey of its present condition helps to set forth the contrast between what it was when the prophets wrote and what they foretold that it should become. One of the specific declarations in regard to the future of the country which is frequently made is that it should cease to be an independent kingdom. This prophecy was uttered by Zechariah (x. 11), who coupled its doom with that of Assyria, and who says, "the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." These words are supposed by some to have been uttered about twenty years after the Jews returned from the Babylonian captivity, or B. C. 518, while Egypt was under Persian dominion; but it would seem more appropriate to give them a somewhat earlier

date—the conquest of Cambyses occurring 525 B. C.—and to allow them to refer not only to a near approaching, but to a long subsequent period.

But Ezekiel (595-536 B. C.) had already declared (xxx. 13) that there should "be no more a prince of the land of Egypt," and the brief rebellion against Persian rule, as well as the period of fifty years beginning with Amartyes, can scarcely be regarded as an exception to the fulfilment of the prophecy. From that day to this Egypt has been subject to foreign sway. If there have been native-born princes, they all belonged to a foreign dynasty. It is a most remarkable fact. And yet when the prophecy was made, Egypt was an independent kingdom under a powerful monarch. The neighboring people of Lydia, Libya, and Ethiopia (xxx. 5), and "all the mingled people" "in league," might have seemed to assure its security. But they, too, were to fall along with Egypt before the invader. "They also that uphold Egypt shall fall," wrote the prophet, and we know that their aid was vain against Cambyses, and that to some extent they shared the fate of their ally.

For "The Friend."
Selections from the Unpublished Letters and
Journal of a Deceased Minister.

(Continued from page 228.)

"Ninth mo. 19th, 1838. Thus need'st not the assurance of my unchanged affection and sympathy; neither have I resources nor knowledge on the all important subject, that thou knowest not equally, or far better than myself. How then shall I occupy any portion of the large sheet now before me? Words are easily multiplied, but how often are they vain: how little calculated to relieve a mind disturbed, and jealous of itself as of everything presented to its notice. It may and will often weary of assurances, assertions, and the most plausible expressions, and seek its true rest in abstractedness, separation, and the silence of all flesh; but the last of these is no easy attainment; it involves the reduction of self, the sacrifice of our own wills; and pure and perfect obedience to its Tenant, who makes the cleansed heart His temple. How poorly are we qualified to judge of the necessary measures for our advancement in the path human wisdom never penetrated. We shrink from submitting ourselves, as if afraid to trust to a power our lips would acknowledge. Alas! why is it we so long weary ourselves 'for naught,' and weaken ourselves by our foolish fears, childish surmises, and rebellious reasonings? We are ready to acknowledge the work is not our own; that we have neither power nor ability, and yet we stumble so long at submitting ourselves wholly unto Him, who would do all things for us; prepare a way where our clouded vision could see none; and not only 'put forth,' but go before, now, always. The heart given up in simple, child-like obedience, is the sacrifice called for; and oh! how many weary steps we cause ourselves, by withholding past the time. But while the weakness and reluctance of our natures cause us so many fearful struggles, the operations of the spirit of truth, freely and fully submitted to, must undoubtedly produce deep and sore conflicts. Our natural tendencies are towards evil, and to have them wrought upon and subjected 'to the law of the spirit of life,' involves the crucifixion of the will, and a dying unto self daily. Old things must be done away; and how thankfully should we submit to every overturning of the holy Hand that promises in any degree to wean us from ourselves, from all outward objects, and fasten our hopes and affections more fully on Himself. Ah,

He knows how to keep His children dependant and I cannot but believe the feeble struggle stay the mind in patience, when tempests p upon it, is a sacrifice most acceptable in the Div sight. It is though, bitterly proving to the erure; and I think Isaac Penington aptly descri it as a 'sore travelling and mournful state'; I believe too, nevertheless, it is one productive the richest harvest, when patiently abiding; weans us from a confidence in any mutable efort, stains every passing enjoyment, and sh us the insufficiency of all this world can offer to bring peace. We find, too, our own ax of themselves cannot avail us, and finally, tired ourselves, and of every thing belonging to worn out by resistance, we are more and m willing and ready to submit to the terms, when we reap the benefit intended, even our separa from evil, and close union with Him who offe be with His people 'always, even unto the end the world.' But oh! these doubts, fears, jealousy how heavily do they dwell upon us, and weigh do the spirit. I often remember the complaint agai a rebellious people formerly: 'Moab hath been ease from his youth, and he hath settled on his la and hath not been emptied from vessel to ves neither hath he gone into captivity: therefore, taste remains in him, and his scent is not change. A state of ease and indifference has been in ages of the world productive of spiritual lethargy, and if its opposite can only keep alive the fire devotion, and preserve in the hearts of manki recollections of their weakness and dependen we have cause to embrace messengers of suffer as our surest friends. Who in heart coul they were indifferent to the requisitions of religi and to the name of its Author, and yet how stantly do we see those surrounded with in merable blessings 'settled on their lees,' al regardless of eternal interests, as of Him who d for them, and in matchless mercy, willet not any should perish. Oh! it is an awful thing be neglecting the soul's welfare! Truly wha a man profited if he gain the whole world a become spiritually bankrupt there? What is much to part with to secure a well-grounded of rest, when done with life's turmoil? and ye am often jealous of myself lest the reward be much in view. Should it not be our first w and care to serve Him whose love can never sufficiently magnified for His own sake. The ward is only of mercy. We can do nothing ourselves, and if at last admitted to one of mausions prepared for those who are made e quorers, the path through which 'tis reach however marked by suffering, must still bear indelible character of mercy.

"My feelings are yet very dim, but so far as can exercise them, they bring back pleasant recollections of my visit; notwithstanding some p of it reprove me as unfaithful in attention; mornings of a sure Guide within. I often b to lament my unwillingness in submitting to strain when I feel it required, and so often this mercy exercised and abused, that I at t greatly fear the language will become applical, 'I am weary of repeating.'

"W. S. appeared in a few words in my meet to-day. I was not alone in thinking it savorel the right thing, seeming to bring a solemnity of us not immediately dissipated. I am sure he m my sympathy, and I don't know but my h almost rejoiced that he could be made willin put forth on the Lord's errand. It was not ooked for by some of our members. They di with us on First-day. I was struck with a m than usual soberness of countenance and dep ment, but did not know what was passing with

ope he may be preserved faithful, and if called
labor in word and doctrine, do it in humility
sincerity."

9th mo. 30th, 1838. * * * I was glad to hear
good account of your Quarterly Meeting—
particularly pleasant, and ought to be cause
gratitude, when we can meet together and be
ed. —, I expect, in some sort, considers
self within your limits. It will be a pity if he
comes blind to early lessons; but I have no idea
who appear to have slidden into the prevailing
will, become lost there. Personal preference,
think, has drawn many aside, and when the
principles now advocated become fully understood,
a few I hope will be enabled to see the differ-
ence between them, and the substantial enduring
of primitive and present Quakerism, slight-
ness in many instances it seems held. But I
like to remember my own weaknesses and beset-
ments, while observing the failings of others, and
recollect it requires all, and much more than
diligence, to keep my own heart. A good
profession only will not serve our purpose. —
We witness a good confession before men, but
less the truths of the Gospel be incorporated,
evidence themselves by their own fruits, our
selves may at length become as the hypocrite's,
wofully perishable.

"Hast thou seen the last number of the
"FRIEND"? The preliminary remarks to, as well
the life of Joseph Pike, I think particularly
cellent. The first singularly adapted to the
present state of society, evidencing the author one
to feel how things are among us, and to in-
crease the regret such a one [the lamented
on Barclay] should be called hence when their
lives in the cause of Truth seemed so much
ed. I was particularly arrested by J. Pike's
speak on the subject of educating children:—
they are certainly judicious, and consonant with
the direction of the wise king 'to train up a child
the way he should go.' The restraint he urged
precept and example, was most wholesome dis-
cipline, and of a character to exempt him from
any grievous sentence uttered against Eli, Israel's
son formerly, 'because his sons made them-
selves, and he restrained them not.' It is
assured to trace the lives of such godly elders;
such who 'ruled their own houses well,' and who
stood as upright pillars in the church: their
merits must continue precious, and preach to
succeeding generations."

(To be continued.)

Cheapness of Chinese Wares.—A vessel recently
arrived at San Francisco, California, with a large
out of goods from China, purchased at prices
remarkable cheap that the custom-house officers
that port would not believe in the veracity of
the invoices, and seized the goods as falsely val-
ued by the purchasers. The probability is,
however, that the invoices are correct, it takes so
long to sustain life in China, and wages are so
low. In the importation were handsome sets of
celain bought for four dollars the set. Beautiful
fans, painted by hand in brilliant colours,
bearing figures of dragons and Chinese beauties,
purchased at a cent each. Spades for garden
work, bought at the cost of a few cents each.
Saw bars of a good quality invoiced at a cent
each. Nice baskets, in sets of four, costing in
Celestial Kingdom but four cents a set, and
or articles equally low.—*Late Paper.*

'To go to meeting to hear a man, is not wait-
on the Lord but on man."

See "Friends' Library" vol. ii. pp. 355, 356.

From the "North American and U. S. Gazette."
Review of the Weather, &c.
FOR SECOND MONTH (FEBRUARY.)

	1867.	1868.
Rain during some portion of the		
Twenty-four hours,	6 days.	0 days.
Rain all or nearly all day,	4 " 1 "	1 " 1 "
Snow, including very slight falls,	3 " 11 "	3 " 11 "
Cloudy, without storms,	7 " 6 "	7 " 6 "
Clear, as ordinarily accepted,	8 " 11 "	8 " 11 "
	28 " 29 "	28 " 29 "

TEMPERATURES, RAIN, DEATHS, &c.

	1867.	1868.
Mean temperature of Second		
month, per Penna. Hospital, 40.21 deg.	26.65 deg.	26.65 deg.
Highest do. during month do.	51.00 "	51.00 "
Lowest do. do. do. 17.00 "	5.00 "	5.00 "
Rain during the month, do. 2.89 inch.	2.52 inch.	2.52 inch.
DEATHS during the month, being		
for four current weeks for 1867	1056	1298
and five for 1868,	1056	1298
Average of the mean temperature of Second		
month for the past seventy-nine years	30.62 deg.	30.62 deg.
Highest mean of temperature during that		
entire period, 1857,	41.03 "	41.03 "
Lowest mean of temperature during that		
entire period, 1815, 1836, 1838,	24.00 "	24.00 "

WINTER TEMPERATURES.

Mean temperature of the three winter months		
of 1866 and 1867,	33.24 "	33.24 "
Mean do. do. 1867 and 1868,	29.52 "	29.52 "
Average of the winter temperature for the		
past seventy-eight years,	31.34 "	31.34 "
Highest winter mean occurring during that		
entire period, 1827, '28, and 1850, '51,	38.33 "	38.33 "
Lowest do. 1814, '15, and 1835, '36,	26.66 "	26.66 "

COMPARISON OF RAIN.

	1867.	1868.
First month (January),	1.70 inch.	3.62 inch.
Second month (February),	2.89 "	2.52 "
Totals,	4.59 "	6.14 "

It is evident from the above that we have just
passed through not only a very severe month, but
a very severe winter; the former being thirteen
and a half degrees lower than the same month last
year, as well as four degrees below the average for
the past 79 years.

Well, as to the winter itself, it has been about
three and three-quarter degrees below that of last
season, and nearly two degrees below the average
for the above named long period of time. And
yet we cannot boast of anything like the follow-
ing:

"MILWAUKEE, Feb. 10.—The weather here is
intensely cold, the mercury at 7 A. M. showing 16
degrees below zero."

"WINONA, Minn., Feb. 10.—Thermometer 36
degrees below zero."

"MADISON, Wis., Feb. 10.—Thermometer 34
degrees below zero."

"HASTINGS, Minn., Feb. 10.—Thermometer
36 degrees below zero."

"ST. PAUL, Minn., Feb. 10.—Thermometer
40 degrees below zero."

Universally cold weather has prevailed almost
everywhere. Accounts from the southern States
state it to have been very severe in that section of
country.

In reference to there being but one day accord-
ed on which rain has fallen, it may be proper
to remark that where both rain and snow falls, the
latter is always recorded.

From the deaths above noted for the month
under review, deduct one-fifth for the extra week,
and we have the following figures, viz: 1867,
1056, and 1868, 1039.

Comparisons are frequently made showing the
well grounded preference, as regards *healthiness*,
our own city has over that of New York as a place
of residence. Doubtless this is, in a great mea-

sure, attributable to an overcrowded population,
as may well be inferred from the following ex-
tracts, taken from a report recently made on the
subject, including the editorial comments of one
of our daily periodicals:

"*New York and its Tenement Houses.*—The
entire resident population of the city of New York
is probably about 800,000 or 900,000 souls. By
resident population we mean those inhabitants of
the great Babylon who sleep within its bounds,
and (happily) have their washing done there—
those being the usual tests of voting citizenship.
There are of course, many thousands of New
Yorkers who do business in the city, but who
shake its mud from their feet after business hours,
and seek for a fireside and a bed far away from
the island of Manhattan. The reader, unless he
or she happens to be pretty familiar with the sub-
ject, will doubtless be somewhat surprised to learn
that of those 800,000 or 900,000 inhabitants
nearly or quite 600,000 live in cellars and tenement
houses, presenting a picture of wholesale
poverty and misery such as no other city in the
world presents—certainly not in Europe or Ameri-
ca—exhibits.

"We do not make this statement without sufficient
authority for it. The figures will be found
in a report made by a competent committee to a
public meeting of the friends of home missions,
held at the Howard Mission, New York, on last
Monday night.

"According to the report referred to, the ward
which contains the greatest number of tenement-
houses is the Eleventh, which has 2049 tenement-
houses, containing 13,433 families, or 64,254 per-
sons. The largest cellar population is in the
Seventeenth, and the next in number is in the
Sixteenth ward—the two wards having a cellar
population of 4591.

"The Fourth ward, in which the Howard
Mission is situated, has 456 tenement houses,
which contain 3636 families, and 17,611 persons;
those living in cellars number 346, and the others
912; making in all a population of the kind under
consideration of 18,569. The tenement house and
cellar population of the Fourth ward is the most
dense of any in the city, being packed together at
the rate of 200,000 to the square mile. This ward,
which was originally a swamp, contains more dense
of infamy than any other spot of equal size in
America.

"Not the least interesting portion of the report
upon which our statement of facts is based, is an
authentic description of a tenement house, an in-
stitution of which Philadelphia has heard much,
but happily seen nothing within her own bounds.
According to this authority, New York tenement
houses are usually eight stories high, including
the basement, and built two on a lot, which is
only 100 by 25 feet in size. The basement is
usually crowded with families, and sometimes the
cellar underneath, lying below high-water mark,
and frequently flooded by the tide, swarms with
squalid women and children. A hall about three
feet six inches in width runs through the centre
of the building, dividing it into two ranges of
apartments on each floor, from basement to attic,
and these apartments are sub-divided into front,
middle and rear, making six suites on each floor.
The first floor fronts are often used as low gro-
geries, with the families of the owners living in
the rear of them, and the remainder of the build-
ing is packed, six families on a floor, to the roof.

"These houses are sometimes built twice and
even three as deep as the one just described, with
six and even eight suites of apartments on each
side of the hall, making from twelve to sixteen
suites to a floor. The 'suites of apartments' should

really be called *sets of dens*. They usually consist of two rooms, a living-room and a sleeping-room; the first being about eight feet by ten, and the second seven by ten, averaging seven feet in height. The bed-rooms have no ventilation except what they get through the door opening from the living-room, which has no ventilation except what it gets through the door and window opening into the narrow hall.

"This so-called living-room is used to cook and wash in, and is also frequently used as a work-room by some poor mechanic. Not unfrequently two families, and even four, live in one of these small sets of dens, and in this manner as many as 126 families, numbering over 800 souls, have been packed into one building, and some of the families taking boarders and lodgers besides! Around many of these tenements, or in close proximity to them, are slaughter houses, stables, tanneries, soap factories and bone-boiling establishments.

"Our Home Mission report further states that there are living in these squalid cellars and tenement-houses more than 116,000 children who are under fourteen years of age."

Of course much of the interesting *minutiae* of the report has to be omitted, having already extended our "Review" to an almost unwarrantable length.

J. M. E.

Philadelphia, 2d month 4th, 1868.

Selected for "The Friend"

Christ's Presence, The Authority of the Church.

One of the peculiar traits of ancient Quakerism is *silent waiting* upon the Lord. It was practised by the early Friends, not only in presenting themselves for the duty of divine worship, but also in their meetings for the discipline of the church. They did not believe themselves qualified for either service without it. Any more than the first Christians, they knew not what to pray for at they ought—they knew not the will of the Lord respecting the part they were to act, and therefore waited for the mind of the Spirit, and that divine energy, by which it quickens the perceptions of the soul, and gives ability to speak and act with the Spirit, and the understanding also. The subjects of deliberation in meetings of record, chiefly relate to the health and prosperity of the members. Not the amusement or the exaltation of the natural man, but to build up one another in the Truth, and to promote the glory of God, were their great concerns.

Sometimes these meetings may appear to the superficial observer to be insipid and uninteresting, because little occurs to please the senses. To the spiritual traveller they may be painful and laborious, yet keeping where his Lord is, he is not only filling up his measure of suffering, and learning to keep the word of patience, but united with other similar spirits, he is made instrumental to preserve the flock and administer life to others. Even after seasons of conflict and watching, he is at times able to say, "It is good for me that I have been here." The Lord gives him a precious reward for his steadfastness, which is of more value than any thing to delight the natural taste. As an assembly maintains this exercise, waiting for the Master with loins girded, solemnity and weight spread over it; the Lord comes to be known as a crown of glory, and a diadem of beauty; the spirit of judgment is granted, and strength to turn the battle against the assaults of Satan.

In this stands the authority of our religious meetings, of more force than any arguments whatever. These are glories pertaining to this later dispensation, and while there is a baptised and sanctified people keeping this ground, upon

all the glory there will be a defence:—under the direction of the omnipotent and all-wise Head, the body will edify itself, the fathers and mothers will be made to reign in Christ, the young men will grow in strength, and experience, and skill, and the children will be nursed and fed with proper food. This is not a mere picture. At such seasons, Friends who were sound in the faith could once say, "The Seed reigns." It is still realized among those who rejoice in Christ Jesus alone, and have no confidence in the wisdom, or policy, or artificial knowledge of men. Human policy is not unfrequently mingled with the subtlety of the serpent, which strikes at the simplicity of the Truth. "The world by wisdom knows not God." If this wisdom rules in the visible church, those things which are done to be seen of men, and to please unregenerate men, may engross its deliberations, and exclude a right exercise for the spiritual health of the members. If the course of proceeding which worldly professors take, is adopted, fidelity to Christ, and the foolishness of the cross, will be lost. And should riches, and worldly greatness bear sway, sorrowful desolation will it make wherever such influence prevails. Those who receive honor of men, and are not seeking the honor which comes from God only, will be likely to strive to carry out the will of those who honor them, and this gives rise to a similar state of division with that in which the Corinthian church was involved.

No mere resemblance of unity and love will avail, and nothing is likely to prevent apostasy, but keeping to the original ground of waiting for the putting forth of the Leader of Israel, to know Him to go before, and following faithfully when He does appear, either as a still small voice, as the pillar of fire by night, or of the cloud by day. In this state, the inuency and dependence of the child will be preserved, and the Lord's power at seasons known to be over all, and the church led in safety. The watchful and faithful ones will be baptised into one body, and drink into one spirit, and the peace which Christ gives will be their portion. The refreshing waters of Shiloh will be presented for their acceptance, which are of incomparably greater worth than the specious displays of man's contrivance. Instead of the will or wrath of man, which is like a blast from the wilderness, the gentle, peaceable, yet unwavering Spirit of the Lord, our righteousness, will dictate and direct among his people.

Was there ever a period when it was more needful to recur to the good old way; the sound principles and christian practice of our fathers in the Truth? We cannot be too much awake to the devices of Satan, which are lulling many to rest, and leading them to think that a more relaxed support of our testimonies will now do. If these testimonies are of divine origin, as they most assuredly are, it must be the Lord's will that they be firmly supported. Should lukewarmness spread the body, and they be allowed to fall, of the attempt be made to keep the form without divine wisdom and strength, universal lifelessness must ensue, and the very existence of the Society be jeopardized. A society making the profession we do, cannot long exist after that divine power has withdrawn, which alone is the life and support of it; but notwithstanding the enemy may come upon us as a storm and tempest against the wall, or as a subtle deceiver, to glide us gently and peaceably on to another foundation, let us not draw back from daily fervent seeking for the manifestation of the Lord's presence and power, both for individual support, and to guide us in our solemn assemblies; that his great Name may be honored and exalted, and Satan with all his

deceptive stratagems may be put to flight, as the church again arise and shine, arrayed in luminous robes of pure righteousness, salvation and strength.

Selected

CHEER EACH OTHER.

"Yes, cheer one another along,
In paths which ye ought to pursue,
A word to dissuade is wrong,
To those who are striving to do.
Speak cheerfully unto the sad,
The wounded in heart and the poor,
A word of affection makes glad
And helpeth the wrong to endure.
Be gently with others that err,
Thy mercy that saveth the lost,
And all that thy love may confer
Can never God's bounty exhaust.
Oh! cheer one another along,
And joy, and affection impart,
Unkindness of spirit is wrong,
But blessed are the cheerful of heart."

Selected

WELLS OF MARAH.

"And they went three days in the wilderness, a found no water. And when they came to Marah, it could not drink of the waters of Marah, for they were bitter." Exod. xv. 22, 23.

By Marah's bitter fountains the hosts of Israel stand, As evening clouds round them, a sad and weary band While sounds of lamentation rise in the summer air, The wail of woman's anguish, the groan of man's despair.

Three days of desert journey their pilgrim feet have trod Since through the parted billows they took their road.

And since on these returning waves the morning sun beams shone,
No other waters have they found in all their journey on.

One hope alone sustained them, and hushed the thought of fear,—

"The wells of Marah are at hand, each hour we can more near."

And now they gain the fountain side, they stand upon the brink,
They see the limped water rise, they taste—and dare no drink!

O bitter disappointment! O hope deferred, deceived! Where is the guide they trusted, where the promise he believed?

We blame the weakness of their faith, but sorely it was tried;
And even Moses' heart might sink, till to the Lord he cried.

Ab! still the wells of Marah lie beside our pilgrim way
And Israel's old sorrow may be still our own to-day;

When some loved object long desired, and long pursued
And find too late the glory fled, and hope and promise ebb.

Well then for these, in such an hour, who know what Meekness know,
And turn to Him who changeth not, the faithful One and true;

And from His loving heart receive, and from His gracious hand,
The cure for every ill they meet through all the desert land.

For in the wilderness of earth still grows the healing tree
Unchanged in all its wandrous power to soothe our remedy;

Still answering the cry of faith, will God the gift bestow
To pour a sweetness in each cup of bitter human woe.

And, of that mighty secret, when our spirits are possessed
We bless the storm that drove us to the haven of our rest;

We bless the disappointments that have darkened earthly skies,
And taught our hearts to nobler joys above the clouds to rise.

And now we do not ask to pass the bitter fountains by
But that our God may meet us there, to bless our sanctity;

And so to lead us onward, till the wilderness be passed
And safely to the land of rest we enter in at last.

Walking and its Uses.

the special advantages of walking, as an exercise many. Perhaps the most important is, it takes us out of doors, and keeps us there the pure air and the bright sunshine. The exercise, which is gentle and prolonged, increases only the frequency, but the fullness of respiration thus bringing a much larger quantity of air into the lungs, and through them to the rest of the system, thereby giving the finishing touch to the process of digestion, and vitalizing "the red current of life." Another advantage to respiration is, When a person is sitting or standing still, exhaled air from the lungs, which is unfit to breathe again, fills the space about the face; a portion of it is taken into the lungs at the next breath; especially is this the case if the head is bent forward; but when a person is walking, the air from his lungs, his head being bent back the expired air before he draws in his next breath, and thus he gets a supply of pure air with its full proportion of oxygen, at every step, and thus is the vigour and vivacity of the system results from exercise in the open air, unaccounted for. Walking is very beneficial to the digestive organs, by the gentle yet constant motion which it imparts to them, and which is fatal to their long-continued, healthful action. It keeps into action, and properly develops more than any other mode of exercise. It tends to equalize the circulation of the blood. It keeps the trippers, rope-dancers, and those who exercise legs a great deal, are not troubled with that universal complaint—cold feet. The same is, that exercise calls the blood to the extremities, and the blood feeds and warms.

It is a great objection to walking is, that it takes up time. True, it takes some time—more, perhaps, than it does to ride—but so he accomplishes of any thing desirable; is not good health desirable? In the end, even, it results in the saving of time, by preserving the health, and increasing the vigor of all physical and mental functions. In no way is so much time wasted, to say nothing of, as in being sick, and yet people are unwilling to give a little time to keeping well.

It is to obtain the greatest amount of good from walking, must like every thing else, be done in the first place, it is always best to have a definite object in view when going out to—some particular place or object of interest, some purpose to accomplish, or some friend to visit, and not walk merely for the purpose of walking, if any other object can be attained at the same time. But better walk without any other object, than not walk at all. The position of the body while walking is of great importance. The head should incline slightly forward from the body, the feet should be placed under the body, and the inclination should be according to the rapidity of the walk. The head should be kept on a line with the body, the shoulders and hips held back, and the chest extended in its action by tight clothing or otherwise. The arms should be allowed to swing freely on each side. The respiration should be carried on through the nostrils, and not through the mouth. In commencing a long walk, walk slowly, and gradually increase the speed. In old persons who are unaccustomed to walk, should begin with short walks, being careful not to overdo, and increase the distance as their strength and endurance increases. Any one who neglects this precept—never ride when you can walk—will not only be more weary and less healthy, but will accomplish far more than he or she otherwise would.—*Journal of*

No Cross, No Crown.

For "The Friend."

The following "Preface" by William Penn to his "No Cross No Crown," contains very pertinent matter for the consideration and instruction of all. When first awakened to serious things by that arresting hand and voice which strives and pleads with each heart, the writer of this well remembers with what deep conviction and earnestness he read and re-read this stirring appeal for obedience to the cross, and to the alone saving grace of the Lord Jesus.

The whole work would well repay an attentive perusal.

"Reader,—The great business of man's life is to answer the end for which he lives; and that is, to glorify God, and save his own soul. This is the decree of heaven, as old as the world. But so it is, that man mindeth nothing less, than what he should most mind; and despieth to inquire into his own being; and chooseth rather to dedicate his days, the steps he should make to blessedness, to gratify the pride, avarice and luxury of his heart; as if he had been born for himself, or rather given himself being, and so not subject to the reckoning and judgment of a superior power. To this lamentable path hath poor man brought himself, by his disobedience to the law of God in his heart, by doing that which he knows he should not do, and leaving undone what he knows he should do. So long as this disease continueth upon man, he will make God his enemy, and himself incapable of the love and salvation, which he hath manifested by his Son, Jesus Christ, to the world.

If, reader, thou art such an one, my counsel to thee is, to retire into thyself, and take a view of the condition of thy soul; for Christ hath given thee light, with which to do it. Search carefully and thoroughly; thy life hangs upon it; thy soul is at stake. 'Tis but once to be done; if thou abusest thyself in it, the loss is irreparable; the world is not price enough to ransom thee. Wilt thou then, for such a world, overstay the time of thy salvation, and lose thy soul? Thou hast to do, I grant thee, with great patience; but that also must have an end: therefore provoke not God to reject thee. Dost thou know what it is to be rejected? 'Tis Tophet, 'tis hell, the eternal anguish of the damned. Oh! reader, as one knowing the terrors of the Lord, I persuade thee to be serious, diligent and fervent about thy own salvation! As one knowing the comfort, peace, joy and pleasure of the ways of righteousness, I exhort and invite thee to embrace the reproofs and convictions of Christ's light and spirit in thine own conscience, and bear the judgment of thy sin. The fire burns but the stubble; the wind blows only the chaff. Yield thy body, soul and spirit to Him who maketh all things new; new heavens and new earth, new love, new joy, new peace, new works, a new life and conversation. Men are grown corrupt and drossy by sin, and they must be saved through fire, which purgeth it away; therefore the word of God is compared to a fire, and the day of salvation to an oven; and Christ himself to a refiner of gold, and a purifier of silver.

Come, reader, hearken to me awhile; I seek thy salvation; that is my design. A refiner is come near thee, his grace hath appeared to thee: It shows thee the world's lusts, and teacheth thee to deny them. Receive his leave, and it will change thee; his medicine, and it will cure thee; he is as infallible as free: without money, and with certainty. A touch of his garment did it of old; and will do it still: his virtue is the same, it cannot be exhausted; for in him the fullness

dwells: blessed be God for his sufficiency. He laid help upon him, that he might be mighty to save all that come to God through him: do thou so, and he will change thee: yes, change thy vile body, like unto his glorious body. It is the great philosopher indeed, the wisdom of God, that turns lead into gold, vile things into things precious: for he maketh sinners out of sinners, and almost gods of men. What then must we do, to be witnesses of his power and love? This is the crown: but where is the cross? Where is the bitter cup and bloody baptism? Come, reader, be like him. For this transcendent joy, lift up thy head above the world; then thy salvation will draw nigh indeed.

Christ's cross is Christ's way to Christ's crown. This is the subject of the following discourse; first written during my confinement in the tower of London, in the year 1668, now reprinted with great enlargement of matter and testimonies; that thou mayest be won to Christ; or if won already, brought nearer to him. It is a path, which God in his everlasting kindness guided my feet into, in the flower of my youth, when about two and twenty years of age. He took me by the hand, and led me out of the pleasures, vanities and hopes of the world. I have tasted of Christ's judgments, and of his mercies, and of the world's frowns and reproaches: I rejoice in my experience, and dedicate it to thy service in Christ. It is a debt I have long owed, and has been long expected: I have now paid it, and delivered my soul. To my country, and to the world of christians, I leave it: May God, if he please, make it effectual to them all, and turn their hearts from that envy, hatred and bitterness, they have one against another, about worldly things; sacrificing humanity and charity to ambition and covetousness, for which they fill the earth with trouble and oppression. That receiving the spirit of Christ in their hearts, the fruits of which are love, peace, joy, temperance and patience, brotherly kindness and charity, they may in body, soul and spirit, make a triple league against the world, the flesh and the devil, the only common enemies of mankind; and having conquered them through a life of self denial, by the power of the cross of Jesus, they may at last attain to the eternal rest and kingdom of God.

So desireth, so prayeth,

Thy fervent christian friend,

WILLIAM PENN."

Tides and Their Causes.

The phenomenon of the daily tides of our sea coasts and tidal rivers is attributed to the attraction of the moon upon the earth; that the moon draws the earth toward it, and that in drawing the earth toward it, it bulges up the water of the ocean on the side presented toward the moon, and drawing the earth and water thus on that side, also draws the earth away from the water on the opposite side of it, and thus leaves the water bulged up on that side; and in doing all this, the effect comes after the cause some three hours, which is termed "the tide lagging behind." Now, if we knew *per se* what attraction of gravitation was, and that it produced this anomaly of force, there would be nothing to question in the matter. But as we only know by attraction that it means drawing to, it is impossible to reconcile the theory of the tides as they run to the attraction of the moon. If the moon is so potent in drawing up, why does it not draw a bulge on the inland seas—our great lakes? I will not discuss the question of the moon's apogee and perigee—its different velocities in different parts of its or-

hit, as laid down by the law of Kepler, or whether it turns once on its axis in a month or not, as either theory will answer for its phases as well as for the face of the "man in the moon;" but I will endeavour to give a more rational theory for the phenomenon of the daily tides.

The earth revolves on its axis, and makes a revolution every twenty-four hours, and this moves its equatorial surface nearly a thousand miles per hour. Now the water on its surface, covering about three-fourths of it, and being more mobile than the solid earth, is, by centrifugal force, made to roll around the earth, the same as the water is made to move around a grindstone when in motion, a thing familiar to every body that uses that instrument. In the Southern Ocean this motion of the water is so well known to mariners who double Cape Horn in sailing from San Francisco to New York, that they now run considerably lower down, in order to ride this tide eastward, than they did in former times. Here, then, we have one fact of water tide more comprehensive, at least, than the tractive theory of the moon. We have also the fact of two great promontories in Capes Horn and Good Hope, where this great tidal wave must strike against, and they produce constant oscillations of the water to and fro, and produce gurgitation and re-gurgitation in all the gulfs and rivers that line the coasts of the northern, or more properly the land hemisphere. These gurgitations swell the water highest in the place where the seas become the narrowest, as the more northern latitudes. In addition to these daily oscillations of the water, there are constant eddy currents, denominated "gulf streams," all agreeing in their courses and motion to this theory of the ocean tides.

When our present received tide theory of moon attraction was first laid down, the fact of the water of the great Southern Ocean rolling round faster than the solid parts of our planet was not known. Smith, in his Physical Geography, says: "The tidal wave flows from East to West, owing to the earth's daily rotation in a contrary direction." Here he is unintentionally correct, because the water, striking these promontories of the two great capes, is hurled back, and not, as he assumes that the great ocean wave is moving from east to west. The United States Government's sailing charts lay down the fact of this great ocean wave moving from west to east, south of the capes, and the ships coming from the Pacific to the Atlantic Ocean take advantage of this, and ride the sea at the rate of over twenty knots per hour, by following the routes laid down in Maury's charts.

The old philosophy of the crystalline spheres was not more at variance with the correct motion of the stars and planets than the moon theory of the tides. In their dilemma to account for the retrograde motions of the planets they denominated them wanderers, stragglers, because they would not march with the "music of the spheres." In the moon theory of the tides the lunar satellite is made to pull and push at one and the same time, which is entirely at variance with the philosophy of force.

There is nothing in the heavens nor in the earth, that proves to us positively that the sun holds the planets, and the planets their satellites by attraction, as we are taught that the moon attracts the water of our world. We see that all terrestrial bodies tend toward the centre of the earth, and we call this gravitation; but we cannot see how a body moves around the earth without falling on it by this law. We say in dynamic philosophy that bodies move in the direction of least resistance, and that we can positively understand; but what force *per se* is we do not know.

It is always better for us to explain phenomena by positive known laws and motions than by any that rest merely upon conjecture.—*Scientific American.*

For "The Friend."

Thomas Taylor.

The following account of Thomas Taylor is taken from "Biographical Memoirs" of some of the early members of our religious Society, published in England in 1854:

"He was born about the year 1616, and in early life he was awakened to a sense of his sinful condition by nature, accompanied with earnest desires after a state of holiness, in which he might find acceptance with the Lord; and for a long period he passed through great exercise of mind, often dreading that he should miss of eternal salvation. Yet, through the mercy of God, he was preserved in His holy fear, by which he was kept in integrity and simplicity; until in His own good time, the Lord was pleased to open to him a door of hope, and to give him to believe that he should yet see that blessed day of His heavenly and powerful appearance, the manifestation of which, to his soul, was the object of his continued prayer.

He finished his studies at the University of Oxford, and was afterward preferred to a benefice at Richmond, Yorkshire. It was at that period, he tells us, he began to perceive that some of the practices in the observance of which he had been educated, were without authority from the Holy Scriptures, especially that of infant baptism. On this subject he was engaged in controversy, in the year 1650, in consequence of his religious scruples to bring his children to the font."

In the year 1652, Thomas Taylor, desirous to have an interview with George Fox, went to Swarthmore where he then was; and his mind being open to conviction, he gladly received George Fox's testimony, under which light broke in upon his understanding, and his heart became contrite before the living God. 'The next day,' George Fox remarks, 'we had a meeting at Ulverstone; and Thomas Taylor sitting still, a tender spring of life sprang up in him, and he spoke to the people, showing them where they had been, and how they must turn to the Lord Jesus Christ.'

At this interesting period of Thomas Taylor's life, the prayer of his soul to the Lord was, that He would be pleased to judge and to condemn forever, all that was contrary to the word of His pure power. And the Lord heard his cry, by His grace he had himself raised within him, and through the Lord's mercy he experienced victory and deliverance.

Having now freely received of Christ Jesus, he was concerned to preach him freely and forsook his benefice, not consulting with flesh and blood, but trusting in the Lord that He would provide. He became a faithful laborer; and many were his witnesses how zealously he served his blessed Master, and how truly he cared for the flock, even as one wholly given up to spend and be spent in the work committed to him. In the exercise of his gift as a minister, Thomas Taylor travelled through various districts of England.

While thus engaged, in the year 1657, he was committed to Appley jail, where he underwent an imprisonment of nearly two years' duration. In 1660 he was imprisoned both in Lancaster and York castles; and in 1661 was arrested in a religious meeting at Eyam, Derbyshire, with other Friends, and subjected to gross personal abuse from the soldiery, who, accompanied by a constable, rudely dragged them out of the house, and obtained their committal to Derby jail, because they refused to give security for their 'good be-

haviour.' In the following year Thomas Taylor was imprisoned at Stafford, for declining to swear and at the assize was sentenced to prebend.

In one of his epistles to Friends, dated 'F the place of my confinement for the testimony Jesus, in the Seventh month, 1664,' he says: 'Seeing God hath so graciously performed promises to us, in bringing up our souls from death and our life from the devouring sword, and I unlocked our tongues to speak of his wonder the great congregation, shall we not speak for the name of our God, the ever-living God, in parison of whom the whole world, with its gods, and lords, is nothing? We may no hindered by the adversary from breathing forth our pure life, given to us of God, in a continuation of his holiness; for if we should be all the very stones would cry out. Now is Lord Jesus risen indeed, and ascended above heavens, principalities, and powers, and again to our spirits according to his blessed promise; that of His fulness we might all abundantly partake, causing our cup to overflow with heavenly consolations, to the watering of every tender plant, in Israel. For as the dew to the tender herb, so is thy blessing, O Immanuel, to the garden thy own planting, to thy beloved plants that for Thee, among whom the pouring forth of name is as sweet ointment. Blessed are all that wait for Thee, who hast enclosed thy people the arms of thy own Almightiness, and in blessed kingdom filled those who hungered after thee. Even so, Father of Life, be it for ever to thy own glory, who alone art worthy.'

Though this imprisonment lasted many years yet a little liberty was sometimes permitted to reside with his family, at lodgings his wife provided in the town; 'and so,' he gratefully marks, 'we are made content; and all is good the good will of God.'

In the eighth year of his captivity, we believe still sweetly sustained amid his trials, thus addresses his Friends:

'Dear beloved in the Lord,—My very affection salutes you, and all the dear flock of you, giving you to know of my health in the main of health, where in the midst of these afflictions (which in common with all are ordered for us on earth, for the Gospel's) my soul is more than a conqueror, praises the Lord! and we may not in the least let fall holy hope and trust, for any thing that flesh do against us. But let us keep fast in our living faith of the Lord Jesus; for that we may effectually overcome; yea, be able to quench all the fiery darts of the devil. For our watch we need to stand in all things, of with the whole armor of light, that no enemy come between us and our God, to deprive his precious life, or hinder our fellowship with Holy Spirit. The living powerful presence of His glory, in the face of Jesus Christ be to your spirits, to sanctify, bless, keep and preserve you, all my dear Friends, in body, soul and of pure, spotless and altogether blameless to Him.

'Yours in the dear fellowship of God's blessed Truth.'

He remained in confinement, at Stafford, in the year 1672, when, with many hundreds of others who had been immured in various jails, he was released upon the Declaration of Indulgence by Charles the Second, after an imprisonment of nearly eleven years, during which he suffered much at the hands of cruel jailors, and often greatly burdened in spirit by the wickedness and profanity of the felons and murderers with whom it was his hard lot so long to dwell.

continued faithful in the Lord's work, and he was afterward again an inmate of Stafford, yet on his liberation in 1670, he resumed labors in the ministry, until it pleased his great Master to say, 'It is enough,' and to call to his rest. At that solemn hour, in quietude in his Redeemer's faithfulness, he could exclaim to those who stood around: 'I am going to my Father, and to your Father; to my God and your God.'

George Fox testifies of him; that 'he turned to the Lord Jesus Christ, so that they became hearers and followers of Him that speaketh from heaven. And when he had fulfilled his ministry and finished his course, he laid down his life in peace, and died in the Lord.'

Thomas Taylor's decease took place at Stafford, the Third month, 1681. He was about 65 years of age, and had been a minister 29 years.

Selected for "The Friend."

Feel alarmed in seeing that as a community, we are in great danger of leaning to the understanding of men, in this day of the truly surprising richness of intellect; and that, for want of leaning to the Lord with all the heart, we are off greatly from first principles; intermingled with that which is not distinguished simplicity, but which has a tendency to lead us to be satisfied with many things, out of which, as a people, we were brought by a strong and stretched out arm, which delivered the iron hand of cruel persecution, as well as the false dependence in religion.—*Sarah Weston Grubb.*

Bees Work in the Dark.—A lifetime may be spent in investigating the mysteries of the bee-hive, and still half the secrets may be undiscovered. The formation of the comb has long been a celebrated problem for the mathematician, whilst the changes which the bees undergoes offer at least an equal interest to the chemist. Every one knows what honey, from the comb, is like. It is a pure syrup, and a trace of solid sugar in it. Upon straining, however, it gradually assumes a crystalline form;—it candies, as the saying is, and ultimately becomes a solid lump of sugar. It has been suspected that this change was due to a chemical action; that the same agent which produces the molecular arrangement of the iodine of starch on the excited collodion plate, and determines the formation of camphor and iodine crystals in a bottle, causes the syrup honey to assume a crystalline form. This, however, is the case. Scheibler has inclosed honey in stoppered bottles, some of which he has kept in perfect darkness, whilst others have been exposed to the light.

The invariable results have been that the undisturbed portion rapidly crystallizes, while that exposed to the light in the dark has remained perfectly liquid. Now see why bees are so careful to obscure their windows which are sometimes placed in the hives. The existence of their young depends on the liquidity of saccharine food presented to them, and if light were allowed access to the syrup would acquire a more or less solid tendency; it would seal up cells, and in all probability prove fatal to the inmates of the hives. *Quarterly Journal of Science.*

Scriptures.—The true use of the scriptures is to lead us to the living Word, which alone can create and cure any of us. For Christ Jesus is our light and our strength—the physician of the soul.

A Memorial issued concerning Israel Pemberton, says:

Having chosen the fear of the Lord in his youth, and being preserved therein, he established and supported an unblemished character, by his justice, integrity, and uprightness, in his dealings amongst men, and his mild, steady and prudent conduct through life.

Our blessed Lord has declared, that the world will love its own. Let us trust in Him, who overcame the world even in the act of being crucified and slain by the world.

THE FRIEND.

THIRD MONTH 21, 1868.

The history of nations teaches that when popular storms arise and spend their force on political institutions, it is necessary that the government be exposed to their fury, in order to stand, must have a strong anchorage in the reminiscences of the past. There are few things in which habit exercises more controlling power than in the governmental institutions of a people, intertwined with long established law and custom, and clothed with the sanctity of venerable age. This feeling is one of the principal supports of the autocratic rule of the monarchs of Europe, effectually shields them from the threatening encroachments of popular intelligence, and turns aside the ill directed attacks of outraged freedom, and the clamors of party zeal. From generation to generation, through the long lapse of ages, the popular mind has been trained to look upon the authority and prerogatives of the Sovereign as inherent to his person, and to regard whatever would weaken or curtail them as an invasion of sacred rights. Hence any sudden effort to advance the liberty of the people, or to call the head of the government to account for the abuse of his power, is the signal for dangerous commotion, and can hardly be consummated without a popular revolution.

But in these United States, this love for ancestral institutions, merely because of their antiquity, has not had time to be developed, and the hold which our national polity has upon the affection of the people, springs mainly out of their comprehension of, and attachment to, the fundamental principles of liberty in which that polity rests, and the consciousness that their individual interest is dependent on its stability. Thus the government may be said to be one of principle, theoretically at least—affecting all its citizens alike, and while these principles are generally recognized as exacting obedience, none can be so elevated, either as individuals or a party, but that they will be held amenable to organic law; and no complication of circumstances can occur—unless during a rebellion—in which a just enforcement of those laws may not be executed without tumult.

In the struggle that has been going on during the last three years between the President of the United States and the Representatives of the people, there has naturally arisen a conflict of opinion as to the constitutional limits of the Administrative functions, and the hands in which the political power of the government is lodged. Each has charged the other with errors, both speculative and practical, arising from overstepping the prescribed limits of their respective spheres of action, and confounding their distinct functions; and to a dispassionate observer it is almost ludicrous, to notice how confidently each party brings forward the testimony of the "fathers of the constitution," to support or give currency to the positions assumed. The controversy has

finally culminated in the impeachment of the President by the House of Representatives. As this is the first time, in our history as a nation, that such an important step has been taken, we cannot but think it a very striking evidence of the intelligence of the people, and an unmistakable evidence of their confidence in the competency of the government to maintain its authority, under the pressure of any emergency, that the announcement of this extraordinary event has hardly disturbed their usual composure, and the tide of every-day life rolls on as though there was nothing that need do more than ruffle a little portion of its surface, nothing that foreshadowed the deposition of the most powerful Ruler in the civilized world.

It is not within our province to inculcate any opinion as to the expediency or otherwise of the course pursued by either party in the present contest, or of the judgment likely to be rendered by the high court before which the elevated functionary accused is summoned to plead. But we are willing to believe, and experience of the past warrants the belief, that let the final issue be what it may, provided it is attained within the prescribed form of law, the common sense of the people, to whichever political party they may be attached—will induce them to yield a ready acquiescence in it, and to sanction its being carried into execution.

Apart from the outcry and party passions of unprincipled politicians, it is certainly an extraordinary and imposing event, for the chief Magistrate of a Republic, containing more than thirty millions of people, claiming and exercising the rights and privileges of freemen, to be arraigned by their Representatives, to answer their impeachment of his administrative acts, before a tribunal, which is not only bound to secure to him an impartial trial, but, if he is found guilty, also possesses the power to vindicate the violated laws of the country, and teach a lesson of penal justice, the more impressive because of the exalted position of the offender.

To visit the penalty prescribed by law on any one holding such an office as President of these United States, would certainly be a very grave transaction, fraught with serious consequences for good or for evil. Nothing can justify it but the maintenance of the supremacy of the law itself. According as the trial is lifted above the contaminating atmosphere of party policy, the laws governing the case impartially enforced, and the demands of justice strictly observed, will the force of the example set, and the probable effects on this nation and the nations of Europe be good, and tend to secure and enlarge the rights of the people.

But should it unhappily occur that, to gratify a vindictive feeling, or in eagerness to correct what are supposed to be great wrongs, or to punish one branded as a great offender, the Representatives of the people, or the Senate, sitting as a high court of the nation, should infract, or go beyond the legal forms applicable to the case, or palpably violate the spirit they are evidently intended to embody, however the several stages of the trial may be invested with imposing solemnity, it would give a wound to our national policy which the lapse of years could hardly sever over, and go far to prove that there is no tyranny so oppressive and unscrupulous as that of a majority, or of a party which has obtained supreme power.

In reply to the query sent to "The Friend," we may say that we doubt there being such a word as "adaptativeness," properly belonging to the English language. We have never seen it except in the extract given in our 27th number.

SUMMARY OF EVENTS.

FOREIGN.—The Prince of Wales is to visit Ireland. It is intimated that his visit will be signalized by a royal proclamation granting partial amnesty to political offenders.

Parliament has been engaged in considering the Irish question and the causes of the prevalent discontent. Great diversity of views appeared among the members; some contending that the island was edified by the cause for it, and it might be removed by wise legislation. The present church, school, and land tenure systems, it was thought, might be greatly improved. Earl Mayo, Chief Secretary for Ireland, denied that the island was governed for the advantage of England. Its wealth, he thought, had been increased within the last quarter of a century. English capital was applied to the development of its resources, and the improvement of its condition. There was nothing to indicate the prostration and decay spoken of. The consumption of spirits which is the best test of a people's material prosperity, was increasing. He advocated the maintenance of the present policy, but promised that a bill should be introduced for the relief of tenants. The House of Commons, in Committee of the Whole, has agreed to report for passage Gladstone's bill for the abolition of church rates. It is reported in Berlin that a proposition was recently made to Lord Stanley to submit the Alabama claims to arbitration of Prussia; and that he was willing to entertain the proposition so far as it applied to the question of indemnity, but refused to submit the other points in dispute. Despatches from Abyssinia state that General Napier was about to send a reconnoitering party to Lake Ashange, in the Tigre district, in the hands of Egypt. The British Government has refused to furnish reinforcements. The expenses of the expedition have already amounted to nearly £4,000,000.

A new law defining and enlarging the right of public meetings, has been introduced in the French legislature, and is now under discussion. It is expected to be passed in the Emperor Napoleon will visit St. Petersburg in the sixth month next. The bulletin in the Bank of France has increased 10,000,000 francs.

The eruption of Mount Vesuvius on the 14th inst., was increasing in power and grandeur. The volcano was emitting immense volumes of flame and smoke, and the clouds of the smoke were very frequent. Despatches from Rome state that Lucien Bonaparte and six other persons have been made Cardinals.

The treaty between North Germany and the United States, providing for the protection of the rights of naturalized citizens, has been unanimously ratified by the Federal Congress. The commercial treaty between Prussia and the Austrian government, has been signed. Prince Napoleon was cordially received in Berlin and elsewhere in Germany. He returned to Paris by way of Vienna.

A St. Petersburg dispatch says: The Nicolas railway is to be disposed of to a newly formed company. The terms of the sale are already settled. The property and rights of Americans in the material and rolling stock of the road are protected.

The Grand Vizier has returned to Constantinople from Crete. He reports to the Turkish government that the war between the Turks and the Cretan insurgents had at length ended.

London 3d Mo. 16th.—Consols, 93. U. S. 5-20's, 72½. Liverpool.—Uplands cotton, 10½d; Orleans, 10½d. Breadstuffs dull, quotations unchanged.

UNITED STATES.—The impeachment.—On the day appointed, the 13th inst., the United States Senate again organized as a Court of Impeachment, and the President of the Senate made ready to preside. The President of the Senate made ready to preside. The President of the Senate made ready to preside.

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gas, and coal oil. It is supposed the removal of these taxes will reduce the annual revenue from sixty to eighty millions of dollars. A letter from General Grant stating that 70,812 votes had been cast in Alabama for the new constitution, and 10,005 against it, was presented. The bill amendatory of the Reconstruction act is now a law. The President having failed to return it to the House with his approval or objections within the constitutional limit of ten days. It provides that hereafter any election held under these acts shall be decided by a majority of the votes actually cast; and at the election in which the question of the adoption or rejection of any constitution is submitted, any person duly registered shall vote in any part of the State in which he shall have been registered, or where he may reside at the time of the election, upon presenting his certificate of registry, under such regulation as the district commander may prescribe.

The House of Representatives adopted a resolution that the further sale of the agricultural public lands ought to be prohibited by law. A bill has been under discussion continuing the Freedmen's Bureau for another year from 7th mo. 16th next, and also a bill for the immediate admission of Alabama into the Union. A motion that no business shall be transacted in the House during the progress of the impeachment trial, was disagreed to.

A bill has passed both Houses which removes from the Supreme Court all power in cases arising under the Reconstruction acts.

Philadelphia.—Mortality last week, 238. Of consumption, 42; inflammation of the lungs, 29; old age, 13. *At the polls.*—At the election in this State on the 10th inst., a total of nearly 77,000 votes was polled, which is larger than at any previous election. Harrison, the Republican candidate for Governor, had a majority of 2530. The House of Representatives stands 152 Republicans to 138 Democrats.

Westminster.—The trial of Jefferson Davis, which was to have commenced at Richmond on the 25th inst., has been postponed until the 14th of next month.

The President has sent to the Senate the treaty lately concluded with the North German Confederation in relation to the freedom of emigration and change of nationality. It was referred to the Committee on nationality.

Henry Stanberry, Attorney-General of the U. States, has resigned his official position. He, with four others, will defend the President on his impeachment trial.

The amount of national bank notes in circulation on the 14th inst., is reported to be \$269,735,550; to secure which the government holds U. S. bonds to the amount of \$34,637,400.

The United States Supreme Court has decided that the law of Nevada requiring a tax of one dollar on every passenger leaving the State by coach or railroad, is unconstitutional.

The Markets, &c.—The following were the quotations on the 16th inst. *New York.*—American gold, 139½. U. S. sixes, 1881, 111½; ditto, 5-20's, new, 107½; ditto, 10-40's, 5 per cents, 101½. *Superfine State flour,* 9.25 a 9.55; shipping Ohio, \$10.80 a \$12.65; St. Louis, \$12.25 a \$14.75. *Amber Pennsylvania wheat,* \$2.81; 1. Milwaukee, \$2.47. *Western oats,* 84 cts. *Rye,* 81 cts. *Southern yellow corn,* \$1.28 a \$1.30; western mixed, \$1.24 a \$1.26. *Middling uplands cotton,* 23 a 25 cts. *Philadelphia.*—Superfine flour, \$7.75 a \$8.25; extra, \$8.50 a \$10; finer brands, \$10.50 a \$15. *Southern and Penna. red wheat,* \$2.55 a \$2.65; Kentucky white, \$3.25. *Rye,* \$1.80. *Yellow corn,* 84 cts. *Rye,* 81 cts. *Clover-seed,* \$8 a \$10. *Timothy,* \$2.75 a \$3. *Flaxseed, \$3. *The arrivals and sales of beef cattle* were light, reaching about 1000 head. The market was dull and prices lower. Extra cattle sold at 10 a 10½ cts.; fair to good, 8 a 9½ cts., and common 6 a 7½ cts. per lb. gross. Sheep were also lower, sales of 500 at 8 a 8½ cts. per lb. gross. *Swine.*—Demand at 10 a 11 cts. per lb. gross. *Butter.*—Demand at 10 a 11 cts. per lb. gross. *Chicago.*—No. 1 wheat, \$2.05 a \$2.07; No. 2, \$1.93. *Corn,* 85 cts. *Barley,* \$1.90 a \$2.40. *Rye,* \$1.64 a \$1.67. *Cincinnati.*—No. 1 winter red wheat, \$2.50. *Corn,* 86 cts. *Rye,* \$1.95 a \$1.97. *St. Louis.*—Prime to middling winter red wheat, \$2.70. *St. Louis.*—Prime to middling winter red wheat, \$2.60. *Oats,* 68 a 72 cts. *Baltimore.*—Southern wheat, \$2.80 a 2.85; Pennsylvania, \$2.55 a \$2.66. *Yellow corn,* \$1.15 a \$1.16; white, \$1.10 a \$1.11. *Oats,* 80 cts.*

RECEIPTS.

Received from Marshall Fell, Pa., \$2, vol. 42.

Received from J. M. Smith, Smyrna, O., \$10, for the Freedmen.

The Annual Meeting of the Haverford School Association will be held on Second-day, 4th mo. 13th, at 3 o'clock p. m., at the Committee-room of Arch St. Meeting-house.

PHILIP C. GARREY, Secretary.

TRACT ASSOCIATION.

THE ANNUAL MEETING OF THE TRACT ASSOCIATION FRIENDS, will be held in the Committee-room of A Street Meeting-house, on Fourth-day evening, the 4th instant, at 8 o'clock. Friends are specially invited to attend.

MARK BALDWIN, Clerk.

Philadelphia, Third month, 1868.

WESTTOWN BOARDING SCHOOL.

NOTICE TO PARENTS.

Parents and others who may wish to enter pupils the coming Session, are requested to make applications as early as practicable to the JOSHUA SWOOD, Acting agent, (address, State Road P. O., Chester Pa.), or to the Treasurer, CHARLES J. ALLEY, No. Arch street, Philadelphia.

WESTTOWN SCHOOL.

In consequence of the sudden decease of our valued Friend, Dubé Knight, who has for many years acceptably filled the station of Superintendent of the Westtown Boarding School; and the desire of the Matrons be released at the end of the present session, Friends wanted for the stations of Superintendent and Matrons.

Those who may feel themselves religiously disengaged in these services are requested to make application to either of the undersigned, viz: Elizabeth Peirson, No. 448 North Fifth St., Ph. Rebecca B. Cope, Germantown. Hannah A. Warner, do. Sarah A. Richie, No. 444 North Fifth St., Ph. Samuel Hilles, Wilmington, Del. Thomas Evans, No. 817 Arch St., Phila. Jos. Manswood, No. 100 Spruce St., Phila. Samuel Bettie, No. 151 North Tenth St., Phila. Philadelphia, 24 month, 1868.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of Boys' School under the care of "The Overseers of Public School founded by the Friends of the Town of Philadelphia, Pennsylvania."

Application may be made to Thomas Evans, No. 817 Arch St. Samuel F. Balderton, No. 902 Spring Garden David Scull, No. 815 Arch St. William Bettie, No. 426 North Sixth St.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER in the Girls' Department qualified to teach Arithmetic, Grammar, Natural Philosophy, &c., to enter on her duties at the opening of Summer Session.

Apply to either of the undernamed. Rebecca B. Cope, Germantown, Pa. Elizabeth Hilles, No. 219 S. Fourth St., Phila. Thomas D. Allen, No. 528 Pine St., Phila. Susan E. Lippicott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to superintend and manage the farm and family under the care of the Committee for the maintenance of the Freedmen's Colonization Society at Tennessee, for the improvement of the colored natives at Tennessee, Georgia, &c. No. York. Friends who may feel inclined to the service, will please apply to John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Baily, Marshallton, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR PHILADELPHIA, TWENTY-THIRD WARD, PHILADELPHIA. Physician and Superintendent, —JOSHUA H. WORTON, M. D.

Application for Admission of Patients is made to the Superintendent, to Circular Office of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house on Arch St. 3d mo. 5th, 1868, SAMUEL BAKER to ELIZABETH daughter of James E. Kaighn.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLI.

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NO. 31.

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JOHN N. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

When paid quarterly in advance, five cents.

The Cod-Fisheries of Norway.

Every year, early in the month of January, the fish begin their great migration from the deep. Moving in a north-easterly direction, they reach the coast of Norway and concentrate themselves upon the Lofoden Islands, entering estuaries by the Westford. These islands situated near the northern extremity of Norway about 150 miles within the Arctic Circle. Westford is a sheltered bay extending for 7 miles between the islands and the conti-

ne cause of this great migration of the cod is ably due to the instinct of propagation. The fish are specifically lighter than sea-water and floats in it, hence the fish seek those shallow and quiet waters where their ova may be securely laid, protected equally from the strong northwinds of the glacial regions and from the furious currents and waves of the Atlantic by off wind guards and natural breakwaters find in the Lofoden Islands. In this favorable locality, after the roe is hatched, they leave young fry.

Immediately on the appearance of the immense schools of cod at Lofoden, a remarkable result ensues—all other kinds of fish disappear with one exception. The exact cause of this curious phenomenon is not yet understood, but literally it is that the very herrings used as bait can no longer be taken in those waters, but have to be transported from a distance, and are sold to the fishermen as articles of trade.

As soon as the cod are known to have arrived, fishing begins without delay. But during the month of January, the results are neither large nor important, as those engaged at first are only casual laborers and peasants living near the coast. Fishermen by vocation, many of whom come from considerable distances, begin to arrive towards the end of the month, when the great commences; the exact date slightly varies in different years, but it may be approximately as the first week in February. The total number of men then assembled is estimated at 700. The quantities of cod are prodigious, numbers incalculable; a good or a bad season does not depend on the variable supply of fish, but is apparently always the same, and beyond question,—but upon the weather, as every day prevents the open boats putting out to sea and occasions a serious loss to the whole fishery.

Every afternoon, at a given signal from the surveillance, those fishermen having nets or long lines, row out one or two sea miles to their fishing-grounds, set their tackle, then row back and pass the night on shore. Next morning, the signal being again given, they all row as before, take their catch and return with it during the forenoon. The fishermen with deep lines remain all day at sea, leaving very early and returning in the evening; the distance these have to row is from four to seven English miles.

As soon as the fisherman has come to shore, he proceeds to cut the head off every fish and takes out the roe and liver, thus distributing his catch into four groups. The fish is sold on the spot to purchasers or dealers, who are there for the purpose, or else the fisherman hangs it up to dry for himself, and later in the season, removes with it to the "støvned," the home-time, meeting-time at Bergen. The roe he usually salts immediately.

The livers are disposed of in the following manner:—some he throws at once into large wooden vessels, holding from eight to twelve hog-heads, and, by frequent agitation and stirring with wooden beaters, obtains from them, at the ordinary temperature, a fine transparent oil, which floats on the surface. This oil is drawn off and preserved separately. The livers thus partially exhausted are then either scoured in barrels for the further purpose of oil burning at home, or else, being left in the open wooden vessels, suffer decomposition; the oil produced becomes gradually darker, bubbles multiply, gaseous products are freely disengaged, accompanied with an exceedingly unpleasant penetrating smell that may be perceived at a great distance. The livers that are not thus treated, the fishermen pack into barrels bought for the purpose. Day by day the livers produced by the day's fishing are put into a barrel until it is quite full; it is then bunged and a new barrel begun. When the fishing is ended, every one takes the number of barrels belonging to him and journeys homeward. The best livers and finest oil are taken from those fish that have just arrived from the deep sea, the cod is then fattest and in best condition; but by remaining in shallow water, where the function of spawning is accomplished, where feeding is not its object, and where little food is to be obtained, it becomes leaner and leaner, until, on its return to the deep sea, it is quite emaciated.

Cod-fishing at Lofoden terminates on the 14th of April. All the contracts for service expire on that day, according to ancient custom; even though the fishing may be productive with a prospect of continuous good results, the men disperse notwithstanding, and their labors are discontinued. The reverence that the northern races have for the festival of Easter is the original cause for this usage, together with the ardent desire felt by every individual to pass the holidays following that religious anniversary, preceding as they do the joyful spring time and much-longed-for summer, in his own home. Quite recently some employers have tried to make contracts with their men to continue the fishing beyond the 14th of April, if fish were abundant; this, however, is at

present an exceptional stipulation and by no means the custom.

On arriving at their several huts and villages the preparation of the oil is proceeded with, and generally completed by the end of May. While the barrels of liver remain at Lofoden, and still more during the journey afterwards, much of the cellular tissues become disintegrated, and the oil flows out; so soon as the barrels are opened, the oil is carefully poured off and kept apart, and this, together with that made at Lofoden in the open wooden vessels, is the *light yellow oil*. The livers having been partially exhausted are then thrown into iron kettles hung over an open fire, the water contained by the livers being allowed to evaporate; the oil is poured off as fast as it becomes disengaged by the warmth, and is put into barrels. This is *brown oil*. Increased heat above 212° Fahr. is now applied, so that drops of rain, (for the operation is always carried on in the open air,) falling into the kettle are instantly converted into steam with a slight explosion; the color deepens; as the temperature increases the oil gradually grows darker, till at last, when what remains of the livers floats about as hard dark lumps in oil that is almost black, the process is considered to be finished, and the remaining product is the *dark tanner's oil*.

In Sweden, Denmark, and even in Norway itself, as well as in other places, there is a prejudice in favor of the brown oil. It is regarded by many as superior in its remedial properties to the light yellow oil. But as the light yellow oil is an exudation at a low temperature from the liver at its freshest period, and has certainly less flavor and odor than any other kind, it does not appear that this preference is well founded.

Cod-fish abound only in the cold and temperate seas of the northern hemisphere; they are found on all the coasts of north Europe, and upon the shores of the British Islands; it is probable they do not proceed much further in a southerly direction. One or two rare species have been noticed in the Mediterranean, but none have ever yet been described as inhabiting the great Pacific Ocean or the seas of India or the East. Their habitat is thus reduced to recognizable limits.

Thirty-six millions of fish are annually caught, dried and salted at Newfoundland, Iceland, Norway and Sweden; these, under the name of stock-fish, are exported to all parts of the world. Let it be allowed that half as many more are sent to market when fresh, this will give a total of 54,000,000, a number that would appear to imperil the duration and very existence of the species. But the fecundity of this fish is so great that 9,000,000 of eggs have been found in the roe of one female. Hence, six cod would, under favorable circumstances, supply to the whole human family, annually, their present demand for this important article of food. Cod-fish would soon fill the northern seas and become as multitudinous as the sands beneath them, if other and more effective agencies than those of man were not constantly at work to keep their numbers in subjection.

Immense shoals of cod arriving from the deep

sea make their annual appearance on the Norwegian coast early in January, and continue there to the end of April, when the last of them return. We are already in possession of the fact that at Newfoundland the shoals of cod arrive at the end of June and retire in October. By a comparison of these dates, it is apparent that their arrival first on one coast, then on the other, and their departure first from one coast, then from the other, are separated by exact intervals of six months. In both cases they come from and return to the deep sea, that is, the Atlantic Ocean. At Lofoden they arrive, as now alleged, for the purpose of spawning; at Newfoundland, certainly as fish of prey. At Lofoden, all other kinds of fish fly before them and are suffered to escape; at Newfoundland, they follow in fierce pursuit shoals of capelin, cuttlefish and herrings. At Lofoden, they arrive in their finest and best condition, leaving thin and emaciated; at Newfoundland they arrive hungry and ravenous, devouring their prey with the greatest voracity, till at last they become gorged and no longer able to feed; in this state, previous to their departure, they can be seen through the clear water to refuse their favorite food held before them as bait. From the great bank of Newfoundland to Lofoden flows that powerful equalizer of temperatures, that warm river in the sea, the great Gulf Stream. In its course, and about midway between Lofoden and Newfoundland, is the island of Iceland; cod leaving Lofoden in March to arrive at Newfoundland in June and July, might be expected between these dates to appear on the fishing-grounds of this island; they actually do so, the chief cod-fishery in Iceland occurring in the spring and summer. Finally, cod approach Lofoden from the south-west; Newfoundland is due south-west of Lofoden.

Weighing these facts, a very interesting and important inquiry presents itself, whether these multitudes of fish, retiring as they do from one and appearing on the opposite side of a great ocean at definite and exact intervals, may not be composed of the same individuals moving in prodigious numbers and probably in detached shoals, urged by a powerful instinct to pursue systematic and periodical migrations,—to the East for the purpose of propagation, and to the West in pursuit of food.—*Lond. Pharm. Journal.*

Selected for "The Friend."

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Jacob will not forsake them." Isa. xli. 17.

Thomas Hounham used to carry coals from the Barmour coal-pits, in the county of Northumberland, England, to Doddington and Wooler. At other times he would make brooms of the heath, and sell them round the country. He was poor and despised, but, said one who knew him, "In my forty years acquaintance with the professing world, I have seldom met with his equal as a man devoted to God, or one who was favored with more evident answers to prayer." Being disappointed of receiving money for coals the day before, he returned home one evening, and, to his pain and distress, found that there was neither bread, nor meat, nor anything to supply their place in the house. His wife wept for the poor children, who were crying with hunger and continued crying till they both fell asleep. Having got them to bed, and their mother with them, it being a fine moonlight night, Thomas went from his house to a retired spot at a little distance to pray, and to spread his family wants before the Lord. He found great pleasure in meditating on Hab. iii. 17, 18: "Although the fig tree shall not

blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herds in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." In this place he continued about an hour and a half, and found great liberty and enlargement in prayer,—such heart-heating and self-humbling views of himself, and of interest in the grace of God, and the love of his adorable Saviour, and had such delightful views of Jesus by faith, that all thoughts about temporal things were taken away. Under this sweet and serene state of mind, he returned to his poor cottage; when by the light of the moon, he perceived through the window, something upon a stool, or form (for chairs they had none) before the bed, and after viewing it with astonishment, and feeling it, he found it to be a joint of roasted meat, and a loaf of bread. He then went to the door to look if he could see any person; and after raising his voice as well as his eyes, and neither perceiving nor hearing any one, he returned and awoke his wife and children; then asking a blessing, they all shared in the providential repast.

About twelve years afterwards, it was ascertained that the Lord had made use of a *merciful* farmer thus to supply Thomas Hounham and his family in the time of their urgent need. The farmer lived at Lowick-Hightead. In consequence of his peevish character, he was called by his neighbors Pinch-me-ear. One Thursday evening he ordered his housekeeper to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took as usual a piece of bread and cheese in his pocket; in the evening he came home in very bad humor, and went to bed. In about two hours he called up his man servant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to the cottage of Thomas Hounham and leave them there. The man did so; finding the door on the latch, and perceiving the family fast asleep, he put down the meat and bread and returned to his master's house.

The next morning the old farmer called his housekeeper and the man in, and seemed in great agitation of mind. He told them that he intended to have invited John Mool, with two or three more of the neighboring farmers, (who were always teasing him about his niggardly disposition,) to sup with him on their return from market. As he proposed to take them by surprise near home, he did not give them the invitation at market, but just as they came to the spot where he proposed to break the matter to them, a sudden shower of rain fell, and they all rode off before he got opportunity. On going to bed he did not rest well, but dreamed he saw Hounham's wife and children starving from hunger. He awoke and tried to put off the impression; but fell asleep again, and a second and third time had the same dream.

He lamented afterwards that he had been so overcome with the nonsense as to send the food; but since he had done it, he could not now help it.

He then charged his servants never to mention the matter or he would turn them away directly; and it was not till he had been a long time dead that his female servant related the fact to a gentleman, who had previously heard from T. Hounham how unaccountably God had supplied him on that memorable night.—*Remarkable Answers to Prayer, by John Richardson Phillips.*

True peace must consist in peace of conscience.

How Insects Pass the Winter.

You have doubtless heard how the bear, groat on the fruits of his fall campaign, retires some hole in the rocks, where the softly-fall snow, by degrees, makes a beautiful ermine carpet, which protects him from the cold during his long winter sleep. The fat, which lies great folds just under the skin, is gradually absorbed into his system, and as he takes no exercise, it requires but little fuel to keep the spirit of life glowing. Occasionally he sucks his paw and seems to derive much comfort therefrom.

When the spring comes, and his icy roof melts and runs away to fill up the little brooks and tables of strange things as they go leaping down the hill-slopes, he comes out, and a very lean, hungry bear he is for a few days. Then the snail, who, when he feels the first approach of cold weather, retires into the innermost chamber of the wonderful house he always carries about his back, and there turns mason, and by means of a cement which he manufactures, builds a strong wall to keep out the chilly air of win and so goes to sleep, caring not a whit for howling winds which torture the sturdiest till they groan again with anguish.

There are very few insects—that is, full-grown insects, that pass their winters thus. Most insects are at that time still in the egg, undeveloped, and waiting for warm weather to hatch them. Of many species are in the grub, or baby state; in more in the pupa, or chrysalis stage; while few, arrived at maturity late in the fall, are fully hidden away in cracks and quiet nooks, to be tempted out from their seclusion by the cold those rare, but delicious winter days, when the sun shines bright, and the glittering icicles melt, wrung from their very hearts.

How hard it is to realize, as we walk about a bleak winter's day, well protected from the stinging cold by innumerable wrappers, that the pure white shroud of snow serves also as a counterpane, and that under its folds are hidden the germs of millions of future insects, friends and foes. All about us, in the ground under our feet, in the trees, swinging their gant and naked limbs about over our heads, in the holes and corners of cracks in our walls and fences, in every crevice and crevice in our houses, in the very stones which crackles so crisply under our tread, where the wind has blown the snow away, are lying hidden from our gaze myriads of insects in all various stages of their existence. Although we may not see them, still we may be as certain as they are there, as we are positive that the seeds of the many thousand plants which will next spring delight our eye, or please our other senses, are now concealed in the bosom of mother earth under the same snow a mantle to protect them from cold.

Although but few come fitting or running across our path, yet if we search for them diligently, we shall find them in great numbers every hand. Let us take a trowel, and go down into our orchard, and dig down among the roots of the trees, and many strange forms of insect will reward a careful search—little mummified, wrapped in thick shrouds, queer little babies in close-fitting, swaddling clothes, some sound as others, with just animation enough to wriggle their tails feebly, and then go off again into their deep sleep. Take your trowel, and dig into the mound in the hollow of a tree, and other little sleepers come to view; twist off this ragged bark, and whole colonies get their first glimpse of the sun—to be sure, as though seen through a glass dimly, but nevertheless their first peep at daylight; around these twigs we find some

like clusters of seed-pears; swinging on the ends of branches, swaying to the music of every breeze, we find the cradles and hammocks of many moths and butterflies; on the bark strange things disfigure the trees, whilst in the very grass near our feet, if we pluck it up and examine it closely, we shall find tiny babies snugly laid away in lined apartments.

The heat of our houses and stables keep the household insects partially awake during the winter, whilst in their nests and hives the ants and bees quietly sleep most of the time, till the bright sun tempts them to leave their homes, often to meet their fate by the wayside, where, half-dead, they fall, and soon die.

The lady birds who have survived the first sharp frosts of jack-frost, like to creep into out-of-the-way corners, and there huddle close together like a flock of sheep facing a northerly, only to leave for winter-quarters occasionally on a foraging expedition among the cows of the ants. One never found, on a cold day in November, more than fifteen of these little red jackets together in a hole in a post sound asleep. The grub of the beetle lives in the ground in winter in a sort of cave, hollowed out, and polished very smooth.

The grubs of our bugs live in the summer below the surface of the ground, but as the season advances they descend into the depths of earth, and go to sleep.

The weevils pass their winters in different ways. The kind lives in peas, and you can find them in peas in winter time, getting ready to creep in the spring. If you examine these same peas early in the spring, you will find in nearly all little black beetles, their heads just peeping out of small holes they have made with their teeth. On the branches of many of our trees we shall find their delicate limbs encircled by armlets made of many scores of beads, each bead in time to produce a caterpillar. These bead-bracelets are selected from the damp and rain by water-proofing, which puts our best roofing material to a blush. These are the eggs of the lackey moth, and are found on the plum, pear, and hawthorn. Another moth plucks off the hairs from a body till she is nearly stripped naked, and then she covers up the eggs. The vapor she lays the eggs upon warm, silky beds, using identical cocoons, out of which they themselves once crept, when first coming into the world moths.

The eggs of insects are able to withstand an intense degree of cold. The same temperature which would immediately kill the tiny inhabitant of the egg, if once hatched, seems to have no effect on him in that safe retreat.

Some caterpillars are hatched from eggs in the autumn, and pass the winter quietly dozing upon the twigs and branches of their favorite bushes, closely resembling their habitation, that only a shrewd eye of some hungry bird spies them out. We find thus on currant bushes the caterpillars of the magpie moth, perfectly torpid all winter and frozen quite stiff, but yet ready to crawl out when the weather moderates. They are sometimes perfectly brittle, and will snap like glass between the fingers, and yet, if suffered to thaw out, all this freezing does not seem to have injured them in the slightest.

Up in the oak trees we can find whole colonies of little caterpillars defying the cold, whilst they are snugly wrapped up in warm counterpanes of bark that they have woven themselves, sleeping in one fashion, two or three in bed together. Most of our butterflies and moths, however, pass their winters in the chrysalis state. Those little mum-

mies are to be met with on every hand. Down deep in the earth myriads of them are packed away, patiently awaiting the warm spring day, which will urge them to struggle out of their cases, and fly away to accomplish their destinies.

It is a very curious sight watching caterpillars preparing for the chrysalis stage. Many are hung up in the open air, some merely kept in place by a slight net-work of threads, whilst others are suspended in delicate hammocks or stout silken shrouds. Some caterpillars build for themselves little winter palaces about the size and shape of half a walnut, of chips and bits of bark, glued together by a natural cement which they manufacture. Other chrysalids, like Mohammed's coffin, swing in mid-air between heaven and earth, suspended by a delicate thread.

Mason bees build for their babies nurseries of mud and small stones, or lumps of clay, and after laying eggs, and leaving a little pollen for each grub to eat when hatched, close up the entrance.

Carpenter wasps dig galleries in timber, and partition them off—flies and gnats having been stored away for future use of the young grubs, who, after eating their fill, pass their winter in a dormant state.

The female humble bee passes the winter quietly, dozing under the moss or in the old homes under ground. Of hive bees, in the autumn the lazy drones are nearly all killed off by the workers, and the rest remain partially stupefied all through the cold winter months, not entirely asleep; for if any hive is examined in winter, many will be found wandering about in its almost empty corridors, tasting the honey which they prudently stored away in the autumn for this expected winter imprisonment.

One gall wasp lays its eggs on the branches of rose bushes, and the result is that the branches swell, and little spines shoot out here and there, sometimes green, at others red, until the homes of the little ones are completely covered with fibrous mossy turfs, which are very warm, and protect the young grubs from the cold.

Ants, contrary to general opinion, do not lay up any stores for winter, but are bunched through the whole of the cold season, although warm sunny days in the early spring, even before the snow has left the ground, will tempt them from their snug winter-quarters.

Grasshoppers generally winter in the ground, in the egg, although some species are hatched out late in the fall, and conceal themselves during cold weather, in the stubble and dry grass. Crickets, for the most part, die on the approach of cold weather, although a few survive, and hide themselves under rocks and boards, and occasionally appear. Those that live in and about houses are to be found all winter in various stages of existence, their growth hastened by the heat of the fire-places which they especially haunt.

The full-grown squash and clinch bugs conceal themselves when winter is near at hand, the first named in crevices of houses, walls, and fences; the latter on sundry plants, or on the ground under dry leaves, &c. The females of the barklice, after laying their eggs, die, but remain affixed to the bark, their backs forming roofs, the better to protect the eggs from the storms of winter.

Two-winged flies generally pass the winter in the pupa state, ready for work when the sun bids them push open the tops of their barrel-like coffins and creep out. Mosquitoes and gnats do the same, although even in the depths of winter specimens can be found sporting by the frozen edges of quiet ponds, awakened, as it would seem, somewhat prematurely from the general sleep.

I have now given you a general idea of what

our insects are doing in the winter, and I hope you will look about you when the snow is on the ground, and all things appear dead or asleep, and see what you can find for yourselves, and I think your exertions will be well repaid, and your curiosity satisfied by many strange, and perhaps hitherto unknown facts.

If you will take a cigar-box, or better, a soap-box, and fill it partly with fresh earth, and put a little vegetable mould and moss on the top of the earth, and place in the earth a number of grubs and chrysalids, putting them about as far down below the top as when you found them, taking care to keep the moss and mould moist and damp, not wet, the heat of the house will hasten the delivery of many beautiful and strange insects from their queer coverings. The top of the box must be covered with muslin, so that when they come up out of the ground they will not fly away. —*Riverside Magazine.*

For "The Friend."

The Sixth Annual Report of the Women's Aid Association of Friends of Philadelphia, for the Relief of the Freedmen.

We have the satisfaction of stating, to the Friends who have contributed to the funds of the Association since our last report, that the Orphan Home at Burlington has been well sustained. The Matron has discharged her duties faithfully; and frequent visits of inspection have been made by committees appointed for the purpose. Through the kindness of Friends in and near Burlington, vegetables and other supplies have been repeatedly furnished, as well as seasonable donations in money; for which, on behalf of the helpless orphans, we would return warm thanks. The garden of the Home has been productive, and some of the children have assisted in its cultivation.

Most of the orphans were mere infants, and in consequence much arduous care has devolved on the matron, our friend Louisa Vining, who has manifested a motherly interest in watching over them. To this attention, under the blessing of a kind Providence, we may attribute the general good health of the children. Their school education has also been carried on satisfactorily under the supervision of Vesta A. Hawes, employed as teacher by the Association.

Since our last report nine boys have been received from Richmond, Virginia, several of whom were placed in families. In this connection we regret to state that some of those thus entrusted to the care of persons who were supposed to be suitable to have charge of them, were so badly treated that the Committee was under the necessity of demanding their return to the Home. It is a sad thought that any should be thus unkindly of their responsibility as christian professors, in undertaking the charge of training children for usefulness in their families. The Committee have deemed it their duty to enquire into the condition of the orphans in the respective places to which they have been sent, so far as they could do so. Most of the replies have been satisfactory. In one instance a child was taken by a family residing in a village in Illinois; he was the first of his race that had been brought into that community, and much opposition was soon manifested. As it was desirable he should be educated, application was made for his admission to the public school, which was objected to by some of the Directors. But the man under whose care he was placed, being an influential person, and a large tax payer, demanded the child's admission as a right, and it was reluctantly conceded. The discussion growing out of this subject was the means of changing the views of a number of the inhabitants of the

village, and at the next election they were found on the side of freedom. The boy greatly improved in appearance and deportment, was recently brought on a visit to Philadelphia, by a member of the family, who called with him on one of our Committee, and spoke of the great interest they took in the lad and their intention to do all in their power for his welfare.

The family at Burlington now numbers 19 children, all excepting four quite young. The Managers of the Shelter for Colored Orphans in Philadelphia, having kindly consented to take these infants into their excellent Institution, the Committee, after deliberate consideration, have decided that it would be right to close the Home at Burlington, after providing places for the few remaining children; as they hope to accomplish this spring. Their efforts will then be turned towards assisting the Friends who have charge of the Orphan Asylum at Richmond, Va., and also siding, as the means may be placed at their disposal, similar institutions under the care of Friends in the Mississippi region.

During the past year, in addition to the maintenance of the Home at Burlington, clothing and pecuniary aid have been given to the Richmond Orphanage, and to that located near Helena, Arkansas, under the care of Calvin and Alida Clark, which have been gratefully acknowledged as cheering and timely supplies.

The two boys mentioned in our last report, as having lost both their legs through the cruelty of their Southern masters in compelling them to remain out in freezing weather, having been, through the liberality of a maker of artificial limbs and the help of the Committee, provided with good substitutes for their lost members, are now, by the kind permission of General Armstrong, of the Freedmen's Bureau, about to be entered in the Normal School at Hampton, Va., to be educated as teachers. This we trust will enable them to secure a reputable living.

The experience of the Women's Aid Association has led them to the conclusion that hereafter it will more effectually promote the object they have in view, to aid the efforts making in the Southern States for the improvement of the colored race, than to bring them North for that purpose.

SARAH LEWIS, *Secretary.*

Second mo. 14, 1868.

Account of Sarah W. Cope, *Treasurer.*

Cash on hand 3d mo. 24th, 1867,	\$126 43
Subscriptions received in 1868,	879 90
Deposit returned from Girard Life and Trust Company,	3449 57
	8445 90
Cash paid for house in Burlington,	\$2250.00
Expenses of Orphan Asylum at Burlington, including salaries of matron and teacher for year ending 3d mo. 4th, 1868,	1450.50
Dry goods purchased,	57.78
Cash sent A. Gibbons for Richmond Orph. Asylum,	50.00
Cash sent Alida Clark for Orph. Asy., Helena, Ark.	50.00
Cash sent I. B. Crenshaw, for Richmond Orph. Asy.,	320.00
	4178 28
Cash on hand 3d mo. 4th, 1868,	277 68
Balance of deposit in Girard Life and Trust Company,	842 04
	\$1119 66

RELIGION.

BY WILLIAM LEGGETT.

— "What treasures untold Reside in that heavenly word."—*Cowper.*

Like snow that falls where waters glide,

Earth's pleasures fade away;

They melt in time's destroying tide,

And cold are while they stay;

But joys that from religion flow,

Like stars that glide the night,

Amid the darkest gloom of woe,

Shine forth with sweetest light.

Religion's ray no clouds obscure;

But o'er the christian's soul

It sheds a radiance calm and pure,

Though tempests round him roll;

His heart may break 'neath sorrow's stroke;

But to its latest thrill,

Like diamonds shining when they're broke,

Religion lights it still.

EBENEZER.

"Hitherto hath the Lord helped us." 1 Sam. vii. 12.

Thus far the Lord hath led us on,—in darkness and in day,

Through all the varied stages of the narrow homeward way,

Long since, He took that journey, He trod that path alone;

Its trials and its dangers full well Himself hath known.

Thus far the Lord hath led us,—the promise has not failed,

The enemy encountered oft has never quite prevailed;

The shield of faith has turned aside, or quenched each fiery dart;

The Spirit's sword, in weakest hands, has forced him to depart.

Thus far the Lord hath led us,—the waters have been high,

But yet in passing through them we felt that He was nigh.

A very present helper in trouble we have found;

His comforts most abundant when our sorrows did abound.

Thus far the Lord hath led us,—our need has been supplied,

And mercy has encompassed us about on every side;

Still falls the daily manna, the pure rock-fountains flow;

And many fountains of love and hope along the way-side grow.

Thus far the Lord hath led us,—and will He now forsake

The feeble ones whom for His own it pleased Him to take?

Oh, never, never! earthly friends may cold and faithless prove;

But His is changeless pity, and everlasting love.

Calmly we look behind us, on joys and sorrows past,

We know that all is mercy now, and shall be well at last.

Calmly we look before us,—we fear no future ill;

Enough for safety and for peace, if *Thou* art with us still.

Yes, "They that know thy name, O Lord, shall put their trust in Thee,"

While nothing in themselves but sin and helplessness they see,

The race Thou hast appointed us, with patience we can run;

They will perform unto the end the work Thou hast begun.

For "The Friend."

Extracts from George Whitehead upon the subject of the Holy Scriptures.

"I always had a love to the Bible and of reading therein, from childhood, yet I did not truly understand nor experience those doctrines essential to salvation until my mind was turned to the light of Christ. Yet I do confess it was of some use and advantage to me frequently to read the Holy Scriptures when I was ignorant and did not understand the great and excellent things therein testified of. For when the Lord had livingly

Selected.

opened my understanding in the Holy Script by my often reading the same before, having better remembrance thereof, it was a help advantage to my secret meditations. It is *tho* faith which is in Christ that the Holy Scriptures are said to make the man of God wise unto salvation, and profitable to him for doctrine, reproof, &c. Doubtless Paul esteemed Timothy's knowing the Holy Scriptures from a child, to be an advantage and help to him, but it was principally through Faith which is in Christ Jesus. Things considered, *I would not have christians remiss in educating and causing their children to read the Holy Scriptures, but to doce them both to learn and frequently to reread them.* I have sometimes observed children reading the Bible have been affected with good things they have read, from a secret love of them, which hath had such impression, that they have been induced to a more serious consideration thereof, when the Lord has opened understandings in some measure, by the high his grace in them.

It was, without doubt, an advantage even to evangelical prophets of God, that they knew law of Moses, and understood his judgments; threats therein declared. They had thereby more advantage over Israel in their ministry, to warn them and declare such judgments their great transgressions, when it was revealed by the spirit that any of those judgments was approaching; and the more advantage they had over the people because they had the law of Moses read among them, and professed the same. So have Christ's ministers, who know the Holy Scriptures, the more advantage over the hypocritical professors of the same as their only men who are yet of corrupt and disorderly conversation."

A Floating City

One of the most wonderful cities in the world is Bangkok, the capital of Siam. Did you ever witness such a sight in your life? On either side of the wide, majestic stream, moored in regular streets and alleys, extending as far as the eye can reach, are upward of seventy thousand neat little houses, each house floating on a compact raft of bamboo, and the whole intermediate space of river presents to our astonished gaze one of a mass of ships, junks, and boats, of every conceivable shape, colour, and size. As we glide among these, we occasionally encounter a stray house broken loose from its moorings, and hurrying down the stream with the tide, amidst the uproar and shouts of the inhabitants and all the spectacle. We also noticed that all the front row of houses are neatly painted shops, in which various tempting commodities are exposed for sale. Behold these, again, at equal distances, rise the lofty elegant porcelain towers of the various wattle temples. On our right hand side, as far away we can see, are three stately pillars, erected to the memory of three defunct kings, celebrated for some acts of valour and justice; and a little beyond these, looming like a line-of-battle ship amongst a lot of cockle-shells, rises the straggly and not very elegant palace of the king, with his Siamese Majesty, with ever so many wives and children, resides.

Right ahead, where the city terminates, at the river, making a curve, flows behind the palace, is a neat looking fort, surmounted with a tower of mango trees, over which peep the roofs of the houses and a flagstaff, from which floats the royal pennant and jack of Siam—a flag of red ground work, with a white elephant worked in the centre. This is the fort and palace of the Prince Chulalongkorn.

King Siam, and one of the most extraordinary intellectual men in the East. Of him, however, we shall see and hear more. After we have dived our traps on shore, and taken a little rest, we, be careful how you step out of this boat into the balcony of the floating-house, for it will recede the force of your effort to mount; and if not aware of this, you lose your balance, and fall into the river. Now we are safely transhipped, for we were not as yet safely landed; but we now form an island, though a very small one, if the vast population of the city of Bankok.

We take a brief survey of our present apartments, and find every thing, though inconveniently small, clean, and in other respects comfortable. We have a little balcony that overhangs the river, and is about twenty yards long, by one and a half broad. Then we have an excellent sitting-room, which serves us for a parlour, dining-room, and all; then we have a little side-room, for books and writing; and behind these, extending the length of the other two, a bed room. Of course, must bring or make our own furniture; for, though these houses are pretty well off on this river, the Siamese have seldom any thing besides their bedding materials, a few pots and pans to cook with, a few jars of stores, and a fishing net and two. Every house has a canoe attached to it, and no nation detests walking so much as the Siamese; at the same time they are all expert swimmers, and both men and women begin to acquire this very necessary art at a very early age; though it is, man runs a constant risk of being drowned, as, when a canoe upsets, none of the owners by ever thinking it necessary to lend any aid, supposing them fully adequate to the task of saving their own lives. Canoes are hourly being upset, owing to the vast concourse of vessels and boats going to and fro; and owing to this negligence and carelessness in rendering assistance, Benjamin American missionary, lost his life, some twelve years ago, having upset his canoe when it was not getting dusk, and though surrounded by boats, no one deemed it necessary to stop and rescue the poor man up.—*Springfield Union.*

For "The Friend."

The following account of the religious experiences of Thomas Dick, one of the Brethrenwood disciples, was given by himself to a Friend in 1811. He said he did not often speak freely on this subject, but that the way was then open:

"Some years past it was laid upon me to encourage others to do well. I thought I was a poor man, I could not encourage others to do well; I shivered it away, (putting out his hand as though he had put it from him); but (bringing his hand back and laying it on his breast, he said) I was brought back again, and laid upon me; I then shivered it away again. It was then opened in my view, that the truth was a very precious thing, very precious indeed. Oh! how precious did look to me! words cannot tell me. I then and with Peter, I depart from me, O Lord, I am unclean man!" but it was laid upon me again.

"As I was going to a meeting one morning, I saw a flock of sheep before me; (putting his hand to his eyes, he said, I did not see them with these eyes) they appeared to be travelling; the foremost were fat and grown large, and I heard them kicking to one another, (putting his hand to his ears, he said, but not with these ears,) saying, 'I need speed, help you on the way.' The hindmost looked poor and small; their heads hung down, and they seemed almost ready to give out. I understood what it should mean. Then something came and talked with me, (putting his hand to his breast, he said, it talked to me here,) and told

me, 'these are my sheep, and this day you shall see them lift their heads in hope, and feed on the Bread of Life: those who are before are the priests and deacons; they are grown fat and full; they can encourage one another, but they forget the poor of the flock.' I went on to the meeting; the priest proceeded and went through with his usual course of exercise: he preached, prayed, and sung, and used those very expressions I heard the fat sheep use to one another. After he had done, I thought it my duty to tell them what I saw on the way: so I did; and I thought I saw my vision fulfilled; the poor of the flock lifted up their heads in hope, and were encouraged; and the priest acknowledged, in the presence of the people, that what I said was true; and that the truth had been declared among them by a poor ignorant Indian: then I went home very comfortable. Oh! how comfortable I did feel.

"Then sometimes I felt my mind drawn into sympathy with some; and I wanted to go and see them. I did not know what to do! so I thought I would make some business beyond where they lived, and call in as though it was by chance, or happened so. I thought a good deal of a poor family, and I took a little grist on my back, and went to a mill beyond where this family lived; I got my grist ground, and came back and stopped in as though I wanted to warm. It was just night, and there was a rich man lived the other side of the road; I suppose he would have been willing to have given me a bed to sleep on that night, but I thought I had rather sleep on the poor man's hearth by the fire. I felt their wants, I wanted to be with them. (Here it is understood, he had a religious opportunity in the family, but his own words are not recollected.) In the morning, when I was going away, I asked the woman to hand me a bowl; she was unwilling; I told her she must; so she got one for me, and I took out part of my meal, and left it with her; for I felt the wants of the poor children, so that I dare not carry it away; then I took leave of them, and went home quietly.

"And so when I felt my mind drawn to any, I went some way to see them; and by and by, I began to think I was getting along pretty well. So, one day, as I was thinking I should go to meeting three or four days hence, I began to think what I should say when I came there. So I thought it over, and I got something fixed in my mind; I thought it would do very well. I hung it up, and by and by I took it and looked at it again; I thought it would do very well. So I did a good many times before meeting day came; I went to meeting, and after the priest got through I stood up and said it off as well as I could, and I thought I said it off pretty well. But oh! how I was troubled! I went home; I did not know how the matter was; but oh! how I was distressed! And so I passed along some time, and did not know what the matter was.

"By and by, something came and talked with me, and says: 'Did you ever know a great man, if he want great business done, away to Congress or Philadelphia, to send a poor, ignorant, unlearned man to do it?' No, I says, I did not. 'No more will Great Spirit take you.' Well, I thought, sure enough, I have been mistaken! I never have known what good is; and oh! how I was distressed. By and by, something else came and talked to me and says: 'Great One knows all things; He can do all things; he knows what is best; and if a king want great business done, and has servants under him, if he wants to send a wise, learned man, if he is a faithful servant, he will only say just what his master tells him to say; if he is an ignorant, unlearned man, if he can talk,

he can say over after him just what he tells him to say; if it's two or three or four words more or less, as master directs, so he ought to do. Then it says to me, Suppose one of your neighbors have a piece of fresh meat given to him; he takes it—feels of it, he hangs it up; by and by takes it down, he feels of it, looks at it, handles it, hangs it up; by and by he takes it down, he feels of it, he handles, looks at it, hangs it up again: so he does a great many times, and keeps it three or four days, till it begins to spoil; then he takes it, cooks it, and sets before you to eat: would you eat it? No! I said I could not eat it. Well, it says, just so your preaching was the other day; the Great Spirit won't have it; folks won't have it.

"Then I thought of it, and it came into my mind, the passage where there was a piece of money brought to our Saviour; I don't remember it particularly; I believe they had some design of ensnaring him; but I remember he asked them, whose image and superscription was on it; they told him Caesar's. Well, he told them to render to Caesar the things that are Caesar's, and to God the things that are God's. Then I saw my preaching had Caesar's inscription on it, because it was something of my own preparing; it did not come from the Great Spirit, and therefore it had not his inscription on it, and he would not receive it, and that was the reason I was so troubled; I saw that every thing of man's contrivance had Caesar's inscription on it, and only that that comes immediately from the Great Spirit would return to him, or would be food for his true sheep. My sheep, says Christ, know my voice, and they follow me; and the voice of a stranger will they not follow.

"Now after this it was laid upon me again to encourage others to do well, but the work looked to be so great, and I felt like such a poor ignorant Indian, that I thought I could not give up. I said to that that talked with me, There are many that can do better than I; take some other and excuse me. It asked me who? I said such a one. It told me to fetch him up; I did, in my mind, but he would not have him. Then I fetched up several others; but he would not have them, and told me I must give up. Now, I found the Great Spirit condescended to my poor weak state, and opened things to my understanding in a way to meet my capacity. So I believe it is necessary to wait upon him to be instructed what to say, and how to say, and when to say."

For "The Friend."

The article on "Tides and Their Causes," in the 30th number of "The Friend," taken from the "Scientific American," is so directly opposed to the received theory of this subject, that it seems to require some notice, lest the views there held forth should lead any to adopt the same unphilosophical ideas.

Centuries before Newton demonstrated the truth of his wonderful theory of gravitation, it was admitted that the moon was the principal agent in producing the tides. It was observed that the time of high or low tides at any given place, was always dependent on the position of the moon; and when the theory of attraction of gravitation was advanced and became known and understood, all was clear as to the cause of the tides; and so far as I am aware, no one ever undertook to deny the agency of the moon in producing them, till the present instance.

In the article referred to, it is spoken of as "an anomaly of force" that the attraction of the moon should produce high tides on opposite sides of the ocean at one and the same time. That it does so, however, is strictly true, and the explanation is

so simple and generally understood, that it seems hardly necessary to repeat it. All can readily understand how the attractive force of the moon, acting on the mobile waters of the ocean, produces a high tide upon that side which is turned towards the moon. On the opposite side, however, there are two distinct causes tending to produce another high tide at the same time. The first of these is the centrifugal force arising from the revolution of the earth and moon around their common centre of gravity, (which point is about 800 miles beneath the earth's surface, on the side next the moon, and not at the earth's centre.) The centrifugal force thus produced tends to throw off or raise the water on the side from the moon. The other cause is entirely different, but produces the same result. The moon's attraction upon the solid portion of our globe exerts all its influence at the centre of gravity of that solid portion, which is about 4000 miles nearer the moon than the water upon the far side of the earth is; and, as the attractive force is inversely as the square of the distance, it is much greater upon the solid matter of the globe than upon the water on the far side,—hence the solid portion is actually drawn away from the more distant fluid parts, and the effect is to increase the tide wave there. When the sun and moon are in conjunction or opposition, the sun lends his aid in producing the tides, which are consequently greater at such times.

There are no tides upon our great lakes and inland seas, because they are too small in surface and too shallow for the moon's attractive force to have much effect, though accurate measurements seem to indicate a rise and fall of two or three inches in some of the largest. The Atlantic ocean being comparatively narrow from east to west, and the Pacific being studded with numerous islands and shoals, are neither of them capable of giving rise to a true tidal wave of any appreciable magnitude. It is in the great Southern ocean, where the influence of the moon and sun are comparatively unobstructed, that the true tidal wave takes its origin, and flows with unceasing regularity. Its direction follows the moon from east to west, and as it passes the Capes of Good Hope and Horn, it naturally takes a northern course through the Atlantic and Pacific oceans, progressing at the rate of about 1000 miles per hour; hence it is some time ere it reaches our northern latitudes, and hence the "lagging behind" of the wave.

The article above alluded to speaks of "the water of the great Southern ocean rolling round faster than the solid parts of our planet," and likens it to water upon a grindstone. It is plainly in error. Water upon a grindstone cannot move faster than the circumference of the stone—unless force can create itself; neither can the water of the Southern ocean (as a mass) move faster than the solid parts of our planet. Even were this possible, its striking the promontories of America and Africa from the westward would produce a continuous flow, and not a tidal wave, at regular intervals of twelve or thirteen hours. The real effect of the earth's centrifugal force is to heap up the waters in a belt about the equator, and not to produce a wave "rolling round faster than the solid parts of our planet."

There is, however, a great current in the Southern ocean, setting to the eastward, and it is this that mariners take advantage of when doubling Cape Horn to the eastward. A current, however, is a very different thing from a tidal wave. The former is local, is dependent mainly upon the difference of temperature of different parts of the ocean for its existence, and is water actually moving forward; the true tidal wave is merely a swell, or progressive rising of the water, having

no tendency to carry floating objects forward with it, but only lifts them up as it passes beneath. Only when it enters the shallow waters of bays and rivers does it produce a real progressive motion, which is vastly slower than the advance of the tidal wave.

The theory of attraction of gravitation as now understood, is amply sufficient to explain the laws which govern the motions of all the heavenly bodies, and hold them in their respective orbits. It is simple, beautiful and comprehensive, and will require for its overthrow arguments of greater strength and accuracy than those in the article alluded to. It would require more space than I feel warranted in taking, to show that this one Creator of gravitation, once implanted by the Creator upon nebulous matter, is all that is necessary to give the heavenly bodies not only their present shapes but also all their motions.

A.

For "The Friend."

The near approach of our Yearly Assembly, again recalls the necessity of providing some means of thoroughly ventilating our meeting-house on Arch street; and on behalf of the hundreds of my fellow sufferers who annually, in impaired health and oppressive languor, pay the penalty of passing the greater part of a week in a noisome and vitiated atmosphere; I earnestly recommend the subject to the immediate attention of the committee in charge of the house.

We are careful to teach our children the constitutions of the air we breathe; and that on its purity, that of the vital fluid mainly depends—that when air has passed through the lungs, it will no longer support life; and that every pair of human lungs, totally destroy so many gallons of the purest air in a minute—and by way of illustrating this teaching, we take them into rooms in which hundreds of these lungs are at work, and where every aperture through which fresh air might enter, or the foul poisoned breath might escape, is carefully closed. "My brethren these things ought not so to be"—but a word to the wise is sufficient.

[This would have been more properly addressed to those having the care of the meeting-house.]

EDITOR.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 235.)

Some remarks near the conclusion of the annexed letter, show how humble a view the writer took of herself in respect to any attainment made to the narrow way of holiness as a faithful, cross-bearing follower of a meek and lowly Jesus. They, with the whole epistle, are inserted in the hope that the tribulated reader—some lowly, distrustful, faith-tried ones who shall peruse it, may be encouraged to let patience have its perfect work under the Lord's refining hand, whatever self-abasement be meted; or however much they may seem to themselves to walk in darkness and to have no light. Though in their humiliation, the judgment may be taken away, so that such hardly dare hope they are of the Redeemer's chosen people because so chastened and afflicted; yet He who remains to be the resurrection and the life can, in His own good time, proclaim even to the bound hand and foot with grave clothes, "Lazarus come forth," no less to their own humble admiration, than that of others.

"10th mo. 12th, 1838. Although laboring under the burden of almost insupportable weakness, I nevertheless feel willing and even glad thus again to commune with thee, and to evidence that

whether suffering or rejoicing, my feelings are in their wonted channel towards my much-loved friend. I agree with thee in the sentiment that sympathetic friendship is one of the most soothing and delightful boons this world can offer us; I most true it is, the heart cannot at all times rest in it as a source of relief, or even of pleasure. Were it a fountain always open to drink at, were there not be a danger of our seeking it as a chief resource, and thereby forgetting the precious source from whence all our comforts flow. Penn remarks, 'The way to keep our enjoyment is to resign them;' but adds, the kindness Providence will restore them with 'more lovely blessings than before.' I have no doubt the more refined attachments must undergo the purifying process: they too must be offered in sacrifice, a part of the whole burnt offering required at our hands; and oh! how gladly should we bend the strokes of chastisement, that if fully submitted to, works for us all our need; and if in its options, it casts so deep a veil over everything had formerly delighted in, as to make us find indeed this world had not one object to afford a ray of comfort, it is still all well. He who dealing with us, 'wounds but to heal;' and if we can but confide in His mercy, experience but the least grain of faith to support us in our wilderness, we have indeed cause humbly to come and adore that Power that arrested our wandering course, held out a hand to rescue, and in unmerited mercy opened a path for us into the regions of endless day. I do not, my dear friend, these are all familiar themes and I am as ready to believe they are subjects which thy heart turns without weariness, because we can never contemplate them too much, I too often remember to query with ourselves, we owe to Him who has done, and is doing so much for us. I too believe thou art learning to prove less of seeking thy supplies immediately from the inexhaustible fountain; and I earnestly desire for thee, perfect submission to a lot in the furnace, if Infinite Wisdom so fit. If He makes us completely solitary, and strangers to ourselves, 'it because it is best for us!' and we may always believe the ability perform it correspondent to the labor called for.

If He withdraws us from society, and seems allot us almost solitude, it may be that He there draws us more and more closely to Himself; tabernacles us more firmly on the immutable foundation, and causes us to feel all our resource centre more in His unchangeable sufficiency. * * * We may be refreshed for a time, even exult in it in high places, and to 'dip our feet in oil' but the clouds must return again; the heart must be driven to its daily work, and to realize it however we may be animated by comfortable hopes and promises, and strengthened by fellow labor and sympathy, we must go down again into suffering; must partake of bitter cup that we drink alone; and must constantly try to, and seek to that alone source of help, which can only effectually aid us. Thou remarks, note thy submission, &c. It struck me painful for if I or my letters ever indicate it, I fear I speak not the truth. I do not know from what thou gatest it, but if thou finds any good thing in me, I fear it has arisen from an undue or guarded expression. There is too, too little warrant such comfortable hope.

"I hope thou hast silenced the reasoner who regards to those calls to apprehended duty in so articles in thy dress. I fear thou hast tempered some of these sacrifices by a little of thy prudence, thereby rendering the work still hard and having them as stumbling-blocks in thy way

I have no business now with these cautionary exhortations, "What will the world say?" "Thou art not at answerable. Simple obedience is only safe path, as thou very well knowest. It then all from thee, and suffer not thyself to be disturbed with anxieties nothing worth cost: bear with me in this. I write not as being better than thyself."

The following memorandum at one of the miles of life, points to an earnest christian solicitude, which all ought to realize and increasingly as the receding years of this very uncertain image bring nearer the accountable stewardship at the end of the race. How careful would we be to put our whole trust in the ever-true Helper of His people—the Father of the poor and God of all comfort. And instead of going upon any thing as of ourselves, who are to give much heed to a ruling precept of the Psalmist: "I have set the Lord always before me;" and then diligently labor that obedience keep pace with the knowledge of His will, is our ever sure Friend and Guide into all.

10th mo. 15th, 1838. Twenty-nine years old. The events of twenty-nine years recorded in my life for or against me. The days of the years of pilgrimage are few and full of trouble. A man's own experience will attest. Conflicting desires, hopes, and fears, have varied many of the years I have numbered, though goodness and grace, an unmerited favor, have thus far followed. For the few or the many that may be in our allotted me, I have only the one hope, obedience may keep pace with knowledge, by believing if that is the case, the end of my journey will be answered, and the hope of eternal life secured."

(To be continued.)

THE FRIEND.

THIRD MONTH 28, 1868.

"The Presbyterian" of the 21st inst., there "Letter from Eastern Ohio," in which anonymous authors say: "The village [Freeport, Conn. county,] is an old one, in the midst of a rich, agricultural community, inhabited for last three generations with that (in many respects) truly excellent class of citizens, called Friends or Quakers. Whatever claim these people may have had to the name and character of Friends, they were far from being friends of the cause, of the sacraments, of baptism and the Lord's Supper, of prayer, and the holy Sabbath day, of missions, or of church evangelization in any or of any sense whatever. This is all true of them as a people, from their rise to this day, but especially so of them since the division into two contending factions. Sad to say, that strong as the cause of the more worthy of them are to morality and respectability, yet infidelity, in its most subversive form, has enveloped itself about them, (especially those of the "hickory" or Hicksite class,) completely as the embalmers' bands increase the stench of the dead! So palpable is this state of things to the eye of all who are not willfully blind, that many, in communities where Quakerism has been the rule, are beginning to turn from it as a pestilence resting on the sand, that can afford no security to the troubled soul in the times of its life's conflicts with sin and death, and are anxiously asking "for the better way."

We notice this untrue statement, (untrue so far as Friends are concerned,) because we are sur-

prised the respected journal in which it appeared, should have allowed such a charge against our religious Society, to be disseminated through its columns. If those originating it and those publishing it to the world did not know differently, it is their own fault, for the official declarations of faith put forth by the Society, and the doctrinal works of its members approved by it, "from their rise to the present day," are of easy access to all.

As to their not being friends to the Bible, their whole course proves the contrary. They have always encouraged the spread and diligent perusal of the Bible, without note or comment, and in our own State, when but an infant colony, Friends raised by voluntary contributions sufficient funds to print a large edition of the Holy Scriptures, the first printed in Pennsylvania, and had it widely spread among the inhabitants. The Discipline of Philadelphia Yearly Meeting, which is published for the use of any who choose to consult it, contains the following:

"We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Holy Scriptures; and that they excite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation, of our Lord and Saviour Jesus Christ; and to educate their children in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness; which is infinitely preferable to all other considerations.—1732.

"We have always believed that the Holy Scriptures were written by Divine inspiration; that they are able to make wise unto salvation, through faith which is in Christ Jesus; for, as holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But as we freely acknowledge, that their authority doth not depend upon the approbation of any church or assembly, so neither can we subject them to the fallen corrupt reason of man. As a true understanding of the Divine will, and meaning of Holy Scripture, cannot be discerned by the natural, but only by the spiritual man, it is therefore by the assistance of the Holy Spirit, that they are read with great instruction and comfort.—1828."

As to "sacraments," Friends find no such word or thing in the Holy Scriptures, but they truly believe in Christ's baptism of the Holy Ghost, and in the Lord's supper, whereat the soul feeds spiritually on the flesh and blood of Christ, and both of these they consider essential to salvation. They believe the Jewish Sabbath typified Christ, the true and only rest of the believer, that it was fulfilled in Him and abrogated, and as they nowhere find in the New Testament that either He or His apostles commanded any other day to be substituted for the Sabbath, or to be called or observed as the Sabbath, Friends do not give that name to the first day of the week, or believe there is any more holiness in it than in any other day; nevertheless they unite with all other christians in abstaining from unnecessary bodily labour on that day, and in setting it apart for the performance of public worship to the Almighty.

The assertion that Friends are not friends to "missions, or of church evangelization, in any

orthodox sense whatever," shows how inexcusably ignorant the writer is of their principles and practices. From their rise, their ministers have been engaged, more or less, in such missions and evangelization as they believed the Head of the Church immediately called them to; it being the belief of the Society, that He alone has the right to select those on whom He will bestow a gift for the ministry of the gospel, and to determine where and when they shall exercise that gift. And this is the only ministry which they believe will bring souls to Christ, or edify the church.

When such a serious charge is made against a religious Society, as that "infidelity, in its most subtle form, has enveloped itself about them," there should be some explanation in what that infidelity consists, and how it is manifested, in order that the charge may be met. In the present case, it is sufficient to say the charge is untrue, and to make the following quotation from the Discipline, to which we have already referred.

"If any belonging to our Society shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, or shall deny the divinity, mediation or atonement of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity and divine inspiration of the Holy Scriptures; or print, publish, or spread any work tending to lay waste a belief in these important Christian principles: as it is manifest they are not one in faith with us, the Monthly Meeting where the party belongs, should extend due care for the conviction of his or her understanding and right restoration; but if this be without effect, it should issue a testimony against them.—1806, 1834."

To say that "Quakerism" "can afford no security to the troubled soul in the times of its terrible conflicts with sin and death," is to deny that christianity, stripped of the rites and ceremonies imposed by the will and wisdom of man, is ineffectual for salvation. There has been in every generation since their rise, and there is now, "a cloud of witnesses" among Friends, that "the grace of God, which bringeth salvation," has taught and enabled them to deny ungodliness and the world's lusts, and to live soberly, righteously and godly in this present world; while the triumphant deaths of thousands who have departed in their faith, have clearly evinced that they had not followed cunningly devised fables, but the truth as it is in Jesus.

The "Hicksites" separated from the Society of Friends forty years ago, and the latter is in no way accountable for the opinions held by them. But if the views which we understand to be inculcated in "The Presbyterian" were true, that a certain portion of mankind is foreordained to be saved, and Christ having made atonement for their sins, they are sure of salvation; while another portion cannot obtain an interest in that atonement and must therefore be lost, and this altogether irrespective of anything but sovereign election and reprobation, we see not what is to be gained by this correspondent's converts leaving "Hicksism" and embracing Presbyterianism. The final event must be the same whether members of the one Society or the other; whether "infidel" or "orthodox" the decree cannot be changed or escaped.

SUMMARY OF EVENTS.

FOREIGN.—London dispatches say that the advices from the Abyssinian expedition continue favorable. On the 25th ult., General Napier and his forces were twenty miles north of Addis. The people and chiefs of the Wello district were friendly and disposed to furnish supplies to the British troops. On the 20th the state of the laws in regard to the allegiance of British subjects, was

under discussion in Parliament. Lord Stanley was one of the speakers. He admitted that the dogma of national allegiance was now obsolete. The English government had already made advances for a settlement of the questions at issue, and he declared that they were willing to meet the government of the United States half way. He met the Foreign office was now in communication with the United States Secretary of State on the subject. There were many difficulties in the way of an adjustment, but they were not regarded as insuperable. The debate on Irish grievances did not seem likely to lead to any immediate result. Disraeli admitted that the attitude of the Irish Church establishment was unsatisfactory, but why should they unsettle a system which had been in operation for three hundred years, under the influence of a panic? Fenian outrages should prompt no measures and hasten no policy. The members of the House, he hoped, were not alarmed by the speeches of men who, while in power, did nothing but make speeches, some for Ireland, and some for the Irish church. He concluded by assuring the House that the Ministry were disposed to consider all the questions which had arisen in regard to Ireland, and all they asked for was time.

The Council of the North German Confederation has approved the treaty recently concluded with the United States concerning the rights of naturalized American citizens.

A Vienna dispatch states, that the Upper House of the Reichsrath has rejected the motion made by the clerical party to declare upon the civil marriage bill and that no change is made in the Concordat. This decision, which is regarded as practically annulling the Concordat, caused great rejoicing among the people, and the following night the city was generally illuminated.

In Paris a new pamphlet, seeking to establish the claims of the Napoleonic dynasty to popular opinion, has been made public. The Emperor's authorship of the pamphlet is authoritatively denied. The Corps Legislatif has adopted an amendment to the law on public meetings, which allows political meetings to be held for the election of members for General Councils. It is reported that the Papal government has rejected the advice of the emperor for the celebration of Italy.

On the 15th the peace envoys from Peru and Chili, were hourly expected at Cadiz.

The latest advices from Japan state that quiet had been restored in the country. The rebellion against the Tycoon had been effectually suppressed, and there was reason to hope a strong government would be established.

An Imperial ukase has been issued at St. Petersburg, removing all distinctions between Poland and the other provinces of the empire, and completing the absorption of Poland into Russia.

On the 23d inst., the London Convention introduced resolutions into the House of Commons on Church reform in Ireland. The leading idea of them is the total extinction of the present Irish Church as an established institution. Disraeli said that the government would be ready to meet the question at a future day, and it was agreed that debate on the subject should commence on the 30th of Fifth month.

London.—Consols, 93½. U. S. 5-20's, 72. Liverpool.—Uplands cotton, 10½; Orleans, 10½. Breadstuffs and provisions quiet and unchanged.

UNITED STATES.—Congress.—The House of Representatives has passed a bill continuing the Freedmen's Bureau. The Senate has passed a bill authorizing the President to conclude a treaty with the Navajo and appropriating \$150,000 for their removal. The Senate has also passed the House bill exempting manufacturers from internal tax, with some amendments. The House Reconstruction Committee has reported a bill to admit Alabama to representation in Congress. A portion of the time of both Houses has been consumed with matters relating to the impeachment of the President.

Pennsylvania Railroads.—According to the report of the Auditor General, there are now 3187 miles of railroad in the State, built and equipped at a cost of \$300,338,500. The aggregate receipts for 1867 were \$23,338,500. The aggregate expenses \$23,432,292. During the year 303 persons were killed on the roads, and 415 injured. Number of passengers conveyed over the roads 19,232,103; locomotive engines on all the roads, 1958.

Philadelphia.—Mortality last week, 232.

Miscellaneous.—On the 20th and 21st, a snow storm of unusual violence prevailed over New England and the middle States. In many places the snow fell an average depth of about 12 inches, and being much drifted, caused a temporary cessation of travel on various railroads.

The Constitutional Conventions in North Carolina and South Carolina having completed their labors, adjourned on the 17th inst.

Partial results of the election in Arkansas, show that the new constitution has probably been defeated. The whites have voted almost unanimously against it, and there has been a large falling off in the colored vote.

A company is organizing in San Francisco, Cal., for the purpose of connecting Marine and San Francisco, by constructing a suspension bridge across the entrance of the harbor.

The total paper circulation of the United States is stated to be about \$686,000,000, viz., National Bank notes, \$300,000,000; "green backs" \$356,000,000, and fractional currency, \$30,000,000. There is now over \$1,000,000 of gold in the Treasury.

The amount of national bank notes in actual circulation on the 10th inst., was \$299,693,560, of the following denominations: one dollar notes \$8,431,254; twos, \$5,448,505; fives, \$112,869,583; tens, \$77,130,723; twenties, \$43,673,326; fifties, \$16,977,991; one hundred, \$25,289,700; five hundred, \$5,944,901; thousands, \$2,019,000.

Violent earthquakes visited Porto Rico again on the 10th and 17th instants. Buildings were badly damaged, ships in the harbor were carried ashore, and the inhabitants were thrown into a great panic. A slight shock was felt at St. Thomas on the 16th.

Trial of the President.—On the 23d inst., according to the order previously taken, the United States Senate again organized as a Court of Impeachment. The impeachment managers and the counsel of the President, appeared at the appointed hour. The latter presented and read a long answer to the charges contained in the articles of impeachment. The President denied the truth of the several charges made against him, and especially that his action in reference to the Secretary of War constituted a high misdemeanor in office within the true intent and meaning of the Constitution of the United States. The President's counsel then applied for thirty days more for the preparation of the defense. The motion was rejected by aye 40, nays 41. The managers announced that they would put in their replication on the next day, the 24th inst. Senator Davis, of Kentucky, moved that as the Constitution requires the Senate to be composed of two Senators from each State, and certain States are unrepresented, the trial shall be continued until all the States are represented. This motion was rejected, only two Senators voting for it.

The Markets, &c.—The following were the quotations on the 23d inst. *New York.*—American gold, 138½. U. S. sixes, 188½, 110½; ditto, 5-20's, new, 106½; ditto, 10-40, 5 per cents, 104½. Superfine State flour, \$9.10 a bag; shipping Ohio, \$10.00. "Cuba sugar, \$19.50. St. Louis, \$9.40; shipping Ohio, \$10.00. "Pennsylvania wheat, \$2.70; extra, \$12.00. Amber, \$2.38. "Pennsylvania wheat, \$2.70; extra, \$12.00. Milwaukee, \$2.38. Western oats, 83 cts. Rye, \$1.80. Western mixed corn, \$1.25 a \$1.30. Uplands cotton, 24 a 25 cts.; Orleans, 25 a 26 cts. *Philadelphia.*—Cotton, 25 a 26 cts. Cuba sugar, 10½ a 12 cts. Superfine flour, \$7.75 a \$8.75; extra, family, and fancy brands, \$9 a \$10. Southern and Penna. red wheat, \$1.80 a \$1.85. Yellow corn, and Western mixed, \$1.17. Oats, 80 a 85 cts. Clover-seed, \$8 a \$8.75. Timothy, \$2.62 a \$2.75. Flaxseed, \$3. The arrivals and sales of beef cattle at the Avenue Drover's yard were very light in consequence of the rain, the yard being obstructed by snow, the cattle detaining the western stock trains. Sales of about 400 head at 10½ a 11½ cts. Beef, 12½ a 13½ cts. for extra, 8 a 9½ cts. fat to good, and common 5 a 7 cts. Sheep were also scarce, about 3000 sold at 7½ a 8½ cts. per lb. gross. Of hogs 3500 sold at \$13 a \$14 per 100 lbs. net. *Baltimore.*—Prime southern red wheat, \$2.90. White corn, \$1.10 a \$1.11; yellow, \$1.13. Oats, 83 a 85 cts. Rye, \$1.82 a \$1.90. *Chicago.* \$1.13. Oats, 82 a 85 cts. Rye, \$1.85 a 86 cts. Oats, 55 a 60 cts. *St. Louis.*—White wheat, \$2.85 a \$2.89. Prime red, \$2.65 a \$2.73. Oats, 71 a 75 cts. Corn, 85 a 89 cts. Barley, \$2.75. Rye, \$1.70 a \$1.73. *Cincinnati.*—No. 1 winter wheat, \$2.45. Corn, in ears, 86 cts. Rye, \$1.75. Oats, 69 cts. Barley, \$2.55.

RECEIPTS.

Received from Elizabeth S. Dean, O., \$1.25, to No. 52, vol. 41; from A. Cowgill, Agt. I., for Thomas Hoge and Daniel Green, \$2 each, to No. 27, vol. 42.

Received from members of Kennett Preparative Meeting, per William House, \$50, for the Freedmen.

The Annual Meeting of the Haverford School Association will be held on Second-day, 4th mo. 13th, 1868, at 3 o'clock P. M., at the Committee-room of Arch Street Meeting-house. PHILIP C. GARRETT, Secretary.

WESTTOWN BOARDING SCHOOL.

A Sated Meeting of the Committee to superintend the Boarding School at Westtown, will be held on *Friday* on Sixth-day, the 3d of next month, at 2 o'clock P. M.

The Committee on Instruction meet at 10 A. M.; the Committee on Admissions at 1½ A. M., of the same day.

The Visiting Committee attend the examination of the School, commencing on Third-day morning closing on Fifth-day afternoon of the same week. SAMUEL MOASIS, *Clerk*.

Philada. 3d mo. 24th, 1868. For the accommodation of the Visiting Committee conveniences will meet the trains that leave Philada. at 2.30 and 4.50 P. M., on Second-day, the 30th inst.

WESTTOWN BOARDING SCHOOL.

NOTICE TO PARENTS.

Parents and others who may wish to enter pupils the coming Session are requested to make application as early as practicable to JOSEPH SNOWDON, Acting superintendent, (address Street Road P. O., Chester Pa.), or to the Treasurer, CHARLES J. ALLEN, No. Arch street, Philadelphia.

WESTTOWN SCHOOL.

In consequence of the sudden decease of our valued friend, Charles F. Knight, who has for many years faithfully filled the station of Superintendent of Westtown Boarding School; and the desire of the Matron be released at the end of the present session, Friends wanted for the stations of Superintendent and Matron.

Those who may feel themselves religiously engaged in these services are requested to make application to either of the undersigned, viz:

Elizabeth Peirson, No. 448 North Fifth St., P. M. Rebecca B. Cope, Germantown. Hannah A. Warner, do. Sarah A. Richie, No. 444 North Fifth St., P. M. Samuel Hiles, No. 817 Arch St., Phila. John Scattergood, No. 413 Spruce St., Phila. Samuel Bettie, No. 151 North Tenth St., Phila. 2d mo. 24th, 1868.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of Boys' School under the care of The Overseers of Public Schools, founded by Charter in the Town of Philadelphia, in Pennsylvania.

Application may be made to Thomas Evans, No. 817 Arch St. Samuel F. Balderston, No. 902 Spring Garden. David Scull, No. 815 Arch St. William Betde, No. 436 North Sixth St.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER in the Girls' Department, qualified to teach Arithmetic, Grammar, Natural Philosophy, &c., to enter on her duties at the opening of Summer Session.

Apply to either of the undersigned. Rebecca B. Cope, Germantown, Pa. Martha M. Hacker, No. 316 S. Fourth St., Phila. Maud M. Allen, No. 528 Pine St., Phila. Susan E. Lippincott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to intend and manage the farm and family under the care of the Committee for the gradual Civilization and improvement of the Indian natives at Tanassassa, Cragoos Co., New York. Friends who may feel much drawn to the service, will please apply to John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshallton, Chester Co. Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSEPH H. WORTH, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of Friends' Asylum Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER, No. 422 Walnut street.

THE FRIEND.

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Egypt.

(Continued from page 234.)

ing back to a still earlier date, we read the words of the prophecy of Isaiah (810-698 B. C.) ring (xxx. 3) that Judah should find it vain rest in Egypt; and this was exactly fulfilled when the nation sought an Egyptian alliance with the king of Babylon. At nearly the same time it was declared by the prophet (xx. 4) that Assyrian should carry away "the Egyptians men, and the Ethiopians captives, young and naked and barefoot;" and although we read of extended conquests of Sargon, the Assyrian, no history speaks of what we might suppose must have taken place—the transfer of the Egyptian people to Nineveh. Yet, singularly enough, the remains of Assyrian architecture, pottery and glass-making, as well as other arts which belong to this period, attest the decidedly Egyptian influence which prevailed at the Assyrian capital (Smith's History, I., 221), and it was undoubtedly due to Egyptian captives, who also foretold what he did not live to see, the subjection of Egypt (xix. 4) to "a cruel lord fierce king"—a prophecy fulfilled either in Nebuchadnezzar or Cambyses, or in both. The agency of priestly rule, of which history speaks in connection with priestly kings, is also specifically declared (xix. 3). The anarchy and confusion in which Egypt was to be against Egypt—followed the invasion of Nebuchadnezzar, read again (Isa. xix. 8-10), "The fishers shall mourn, and all they that cast angle in the waters shall languish; moreover, they work in fine flax, and they that weave nets shall be confounded. And they shall be taken in the purposes (foundations) thereof, and shall make sluices and ponds for fish." In due time the area watered by the Nile was fully extended by a complete system of irrigation.

Only second in importance to the fertilizing power of the river was the abundance of its fish (Smith's Hist., I., 76), which were carefully reared in great ponds connected with the river banks; but these works have long since decayed, and the prophecy has been literally fulfilled. Nor has its fulfillment been less complete in the comparative disappearance, except in the marshes of the Delta, of the abundant vegetation of the river—the reeds that fringed its banks, the lotus and other beautiful water-plants that grew on its surface. The prophet wrote (Isa.

xix. 5, 6), "And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up; the reeds and flags shall wither. The paper-reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks shall wither, be driven away and be no more." The paper-reeds, the famous papyrus especially, which served the old inhabitants for innumerable uses, especially boat-building, and had furnished the principal materials for literary records employed by the priestly scribes, and especially under the Ptolemies, has become almost, if not quite, extinct. The land once abounded with gardens or orchards and vineyards, and we still see on the monuments all the processes of gathering the fruits and making the wine. "The cucumbers, melons, leeks, onions and garlic," for which the Israelites longed, indicate the exuberant fertility of Egypt in ancient times.

One might have supposed that this fertility, at least, would have continued—that, situated at the confluence of the great lines of traffic between the East and West, and fitted to become what it was afterward, the granary of Rome, the country in which the sagacity of Alexander located the destined capital (Alexandria) of his great empire could not fail to invite industry enough to keep it from being left uncultivated and neglected. But this was not the case, and whether the condition of things foretold by the prophets was realized in the time of Nebuchadnezzar or not, it has been since.

The fate of Egypt's idols and images was foretold by Ezekiel (xxx. 13). The traveller to-day has only to copy the prophetic record. The idols are destroyed. The images have ceased out of Noph (Memphis). Pathros, or Upper Egypt, has been made desolate. "A fire has been set in Zoan, and (this) one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers." Judgments have been executed in No (Thebes), and the multitude of it has been cut off. Sin (Pelusium) has seen great distress, and the pomp of the strength of Taphneph has ceased, while over the stones which Jeremiah once planted there (Jer. xliii. 10) Nebuchadnezzar *did* set up his throne.

The destruction of Egypt *did* come out of the north (Jer. xlii. 20), by the hands both of Nebuchadnezzar and Cambyses. And yet the desolation was not to be like that of Tyre, or Assyria and Babylon. It was to be waste (Ezek. xxxix. 11) "for forty years." Then its inhabitants were to be regathered (Ezek. xxxix. 13), and it was to be inhabited (Jer. xlii. 26), "as in the days of old." Still we read that it was to be "a base kingdom." "It shall be the basest of kingdoms: neither shall it exalt itself any more above the nations." It should "no more rule over the nations." (Ezek. xxxix. 15.)

All this has been remarkably and exactly fulfilled. Volney says, that for twenty-three centuries Egypt "has seen her fertile fields successively a prey to the Persians, the Macedonians, the Ro-

mans, the Greeks, the Arabs, the Georgians, and at length to the race of Tartars distinguished by the name of Ottoman Turks." "Wherever the cultivator enjoys not the fruit of his labor, he works only by constraint, and agriculture languishes. Wherever there is no security in property, there can be no industry to procure it, and the arts must remain in their infancy. Wherever knowledge has no object, men will do nothing to acquire it, and their minds will continue in a state of barbarism. Such is the condition of Egypt." He draws a vivid picture of extortion, degradation and misery, and adds: "This is a just picture of all the villages, and equally resembles the towns. At Cairo itself, the stranger on his arrival is struck with the universal appearance of wretchedness and misery. The crowds which through the streets present to his sight nothing but hideous rags and disgusting nudities. Everything he sees or hears reminds him he is in the country of slavery and tyranny. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes and murders. There is no security for life or property. The blood of man is shed like that of the vilest animals. Justice herself puts to death without formality." Well might he exclaim, "How are we astonished when we behold the present barbarism and ignorance of the Copts, descended from the profound genius of the Egyptians and the brilliant intelligence of the Greeks!" The French infidel perhaps did not know that it had been all foretold long before.

Gibbon, scarcely less skeptical than Volney, has borne testimony almost equally significant: "A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet, such has been the state of Egypt above five hundred years. The most illustrious Sultans of the Bahrar and Berzite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants." How exact the fulfillment of the prophecy that Egypt should be the basest of the kingdoms, and that it should never be possessed of a native prince! Where, in the history of any other kingdom or nation, shall we find a parallel for this? And how remarkable is it that the fact should thousands of years ago have been precisely foretold that a nation that had for ages held the foremost position among the kingdoms of the world, and had subjected them to her sway, should no more have a prince of her land!

We may imagine ourselves sitting down to read the prophecy upon some ruined fragment of the colossal monuments of ancient Thebes. All around us is magnificent desolation. "No written account," says Stanley, "has given me an adequate impression of the effect, past and present, of the colossal figures of the kings. What spires are to a modern city—what the towers of a cathedral are to its nave and choir—that the statues of the Pharaohs were to the streets and temples of Thebes. One was the granite statue of Ramesses himself. By some extraordinary catastrophe it

has been thrown down, and the Arabs have scooped their mill-stones out of his face, but you can still find what he was—the largest statue in the world. Nothing which now exists in the world can give any notion of what the effect must have been when he was erect. Nero towering above the Colosseum may have been something like it, but he was of bronze and Rameses was of solid granite. Nero was standing without any object; Rameses was resting in awful majesty after the conquest of the whole of the then known world." But with kindred astonishment the traveller surveys the majestic temples of Karnak and Luxor, with their pillars, columns and obelisks, some of them still erect, others prostrate and never again to be reared; or turns his eye to the western cliffs on the opposite side of the Nile, and reflects upon the rock-hewn tombs, which are really gorgeous palaces, in which the dust of the rich and great was destined to repose, and in which the art of man for thousands of years has clothed the repulsiveness of the sepulchre with the pomp of royal splendor. And yet, in the words of a more recent traveller, Thebes, with all its marvelous and gigantic remains of ancient art, "lies today a nest of Arab hovels, and crumbling columns and drifting sands."

This is scarcely an exaggerated sample of a great portion of the land of Egypt. Its glory has departed. The first and oldest of the great kingdoms of the world, it still exists as a base kingdom, and subject to a foreign and despotic dynasty. The tourist that passes through it inevitably makes his journal a record of prophecy.

For "The Friend."

[The following, which we take from one of the Denominational Journals, shows how surely those who are scholars in Christ's school are taught the same lessons. The cardinal doctrine of the indwelling of the Holy Spirit, and the necessity of baptism with that Spirit, to cleanse the soul and prepare for every good word or work, which Friends have so much insisted on, is as true now as when the Saviour of men first proclaimed it. It is a self-crucifying doctrine, and men hate it because it makes it absolutely needful that all their deeds should be brought to the light, and everything that is not wrought in God be abstained from and rejected. Very many among our members appear to have lost sight of the practical application of this doctrine, and consequently are striving to substitute outside performance to attain to that which the law of the Spirit of life in Christ Jesus alone can produce. Never was it more important that the Society of Friends should hold fast the profession of their faith without waver, and exemplify it in their lives and conversation, than now. Thus they would become as lights in the world, and others would be drawn by their example to forsake the beggarly elements and seek for enduring substance.]

BAPTISM OF THE HOLY GHOST.

The Baptism of the Holy Spirit or "*The Anointing*," as it is called by the Apostle John, (1 John i. 20, 27,) is the crowning blessing of the Gospel Dispensation, compared with which every other baptism and every ritual observance sinks into comparative insignificance. Yea, were all Christians under the pervading and abiding influence of the Baptism of the Holy Ghost, much less would they value and dispute about the outward form of baptism which has never tended to build up the saints in holiness; and warred about only tends to alienate the hearts of those who should have been fast friends and co-workers—and everlastingly united in the service of Christ. In view of the influence of these contentions about the

form, we have often thought that the Quaker non-observance of the rite was more acceptable to God than this idolatrous attachment thereto. Why, really possessed of the Baptism of the Holy Ghost, even without the rite, the Church of Christ would be infinitely better off than with the most punctilious observance of the rite without the other. This contenting all one's life about a form that of itself neither blesses nor saves the souls of men, as has been true in nearly all branches of the Christian church, we believe to be a perfect abomination in the sight of God; and a horrible disgrace to the Christian church. It has been a great bar to Christian love, and the graces of the Spirit, and a great hindrance to the world's salvation. On the other hand let it be remembered, that it is the Baptism of the Holy Ghost that sanctifies and saves. This is the baptism that purifies the soul and no other. This is therefore the one worth contending for, and no other. This is pre-eminently the *Christian baptism* in marked contrast with all modes and forms.

John the forerunner, baptized with water in contrast as he says with Christ, who should baptize with the Holy Ghost. Water baptism, both then and now, is but a type, sign, or shadow of the baptism of the Holy Spirit. Water baptism is but a sign of cleansing—Spirit-baptism really cleanses the heart. Water-baptism speaks to the outward sense. Spirit-baptism speaks to and reaches the heart, and makes all pure there. Leaving for a moment, the form of contrast between the two, let us contemplate the direct fruits, or results of the Baptism of the Holy Spirit. The influence of the Spirit is given to convince of sin and of righteousness, or in more common language to convict and to convert, to humble, sanctify and save. Coming fully under the Divine power of the Spirit; sin appears in all its odious infirmities, and abhorrent nature in the sight of God, then, cleansing from its guilt, it clarifies the moral vision, and renders the soul transparent, as with the light of heaven like the sea of glass, clear as crystal—as depicted by the apostle in the Apocalypse. The purified soul is enlarged and enabled, freed from narrow, sectional, and partisan views and aims. Under its expanding influence, the apostles being Jews can be Jews no more—can no longer indulge their sectional jealousies toward the Gentile world—can no longer look for a temporal kingdom and glory as their inheritance in their Messiah—the spiritual and inward kingdom of holiness and love becomes all-glorious and all-satisfying. They lose sight of geographical boundaries and landmarks, of earthly ambitions, rivalries and honors, which Jew and Gentile, enlightened, and all carnal religionists seek to seek and attain the glorious mark of the prize of the high calling of God in Jesus Christ. They lose sight of grades and classes, and caste distinctions, of parties and sects, and coming to possess an all-prevailing sympathy with Christ, they seek to know all those, and only those who are known of him, whatever form or color they wear; or of whatever nation, realm or tribe they may be. Enriched with faith, sealed with the Spirit, they view themselves sons and heirs of God, looking forward and seeing their glorious inheritance, not in earthly dominions and palaces, but in the eternal city of God! Heirs to that heavenly country, they count themselves but pilgrims and strangers here, living constantly as seeing Him who is invisible. While naught on earth can bless, without this, in this baptism they have blessedness itself. This baptism, then, is the only hope of the church and the world. O that the attention of all parties and sects might be aroused to contemplate this truth, surely they would forget in

the comparison all else, and thus would they save and obtain substantial good—good that earth can not mar—that hell could not take away. Thy lives would then be hid with Christ in God, each heaven-baptised soul would be clothed with the true, the unquestioned panoply of God! The whole Christian armor! They would be endued with power from on high to do their glorious solemn work. Yes, Christian, however much reputed doctrines and forms may be, here we lay that we have eternal rock! By this baptism have we the "spirit of adoption," and "know whom we have believed;" by this we receive holy "anointing," the "sealing of the Spirit," the "confirming unto the end," the "fullness of God," the "Spirit's witness." We partake of "divine nature," "enter into the holiest of into Christ's "rest," know Christ "revealed within" and walk in the "light as Christ is in light." By this we obtain sanctifying grace, a death, burial, and resurrection with Christ. Baptized of Christ the church is strong—it is body, and one soul! Baptized of Christ, the tions are forever cemented in one! Let Christ be thus blest, and Christ's first and last prayer answered! "Our Father who art in heaven, will be done, on earth as it is done in heaven and the last—"Father, I pray not for these alone but for them which shall believe in me through their word—that they all may be one, as I, Father art in me, and I in thee—that they be made perfect in one, and that the world believe that thou hast sent me, and hast loved them as thou hast loved me!" All this is fulfilled when God's people—when we as Christians are truly baptized with the Holy Ghost.

For "The Friend."

The Sun-dance of the Sioux.

There are perhaps many readers of "The Friend," who will be deeply pained and surprised to learn, that at the present time, and within the four days journey of Philadelphia, certain are openly performed, at sight of which the Christian spectator stands aghast, and men of less sensibility view with fear and dread.

Among the most warlike and powerful tribes our aborigines, the Sioux or Daotah Indians, have a foremost place. In consequence of our encroachment on their hunting grounds and other wrongs they have often assumed a defiant and independent attitude towards the General Government; abounding in much that constitutes the wealth the uncivilized man, they have been looked upon as a dangerous foe. It was during the summer of 1866, when a large number of this nation, some from the neighboring tribes, were collected in the vicinity of Fort Laramie, for the purpose of effecting a treaty of peace with the United States, that the "sun-dance" occurred, of which the following is a brief description.

A few miles below the junction of the Lar river with the Platte, on a sandy plain, a tent was erected, consisting of old canvas buffalo skins stretched on poles, and supported by a strong post in the centre. This tent was surrounded by vast numbers of teepees or lodges, among and around which grazed droves of Indian ponies making a lively, and in the distance, a picturesque scene.

Although expected guests, little or no provision had been made for our accommodation, we therefore considered ourselves successful in obtaining seats on the ground within the enclosure, at close proximity to those who were to act as witnesses in this religious occasion. There were fourteen victims to this ancient and barbarous custom, who, with few exceptions, were male

prime of life. They were lying or sitting on the earth, moderately painted, and appeared thoughtful if not dejected. To make their case a severe, a large vessel well filled with soup, frequently carried among them, of which, ever, they were not to partake, although their had already been prolonged. About noon the master of ceremonies approached one of the tents, whom he conducted to a place in the tent, through an aperture in the canvas he beheld the sun, to which he solemnly directed his attention, at the same time blowing a whistle made from a bone of the wild turkey, and richly ornamented with feathers. This ceremony was then performed several times from different points, the victim was then laid prostrate. Whilst in this position his breast was clutched by the hand of his conductor, while with the other the flesh was pierced through with a knife, and a buffaloe thong, which was passed into the orifice and securely tied. This severe operation completed, the subject was turned over, and a similar incision was made in the back and fastened with another thong. The man then rose to his feet, when a rope already affixed to the main of the tent was secured to the thong in his right hand, whilst another rope tied round the neck of the man, standing a few feet in the rear, was attached to the thong in his back.

Thus far the scene had proved enough if not too much for some of the Commission, who thought it prudent to retire while they had the power to do so. Had the victim manifested those emotions which one would suppose natural from such treatment, it is more than probable that the other Commissioners would have followed their example. Judging from appearances, the distress and agony was confined to the beholders, for the man never so deeply compassionate seemed utterly regardless of the terrible infliction, intent only in maintaining the advanced position in his tribe, content in passing this ordeal without fear or shrinking. Being thus firmly secured between the front and the horse in the rear, the great effort was now to break loose from his confinement. For this purpose the most violent efforts were made, by jerking himself back and forth in session, until the skin of his body was stretched to an extent that was appalling and hideous to behold.

These attempts to extricate himself being thus ineffectual, the horse was struck on his face with a cudgel, which although it produced the desired effect on him in causing him to draw back, it failed to liberate the man. At the time for his release was now happily approaching, for had it been prolonged this account would not have been written, as the narrator was never oblivious to the sickening scene. Notwithstanding, however, the multitude of men, women and children without and within the tent. The music performed by several females beating a tight drawn buffaloe skin, was continued without intermission, as was the conversation among various groups of this fierce and warlike people.

At length when all preceding efforts had failed in setting the prisoner free, a stalwart Indian approached, and taking him in his arms, as if a little thing, hurried the wretched man forwards and backwards, until the thongs were torn leaving wounds terrible to behold. Gathering up a little strength remained in me, I turned from this heathenish rite, and sorrowful, and on foot, returned to my quarters at the distance being some seven or eight miles, the day extremely hot. "Are not the darknesses of the earth full of the habitations of iniquity?"

The process of conducting the ceremony when women are concerned, differed from the men in this respect, the incisions were made in their shoulders, through which the usual thongs were passed, to which two heavy buffaloe skulls were attached. As the object to be attained was the disengaging themselves from these weights, a dance was commenced and continued until the motion became so violent as to tear out the thongs when the skulls would fall to the ground.

As an incident connected with my return to the fort, I may mention, though foreign to the subject, that my present mood inducing me to give a camp of emigrants a wide berth, I struck from the main road into a path through the sand, in which I had not proceeded far, when I was intercepted in my course by two rough, weather-beaten men from the said camp, who, to my great surprise, addressed me in the plain language, informing they were members of our Society, from Pelham, C. W., bound for Virginia city in the gold regions. They had been three months already on the road, and expected to be three more before arriving at the place of destination. They were greatly relieved and comforted with the intelligence that a treaty of peace with the Indians, through whose country they were passing, would soon be effected, at least the appearances were promising for such a result.

My spirits however were not much lightened by this interview, concluding that if Quakerism could remain unimpaired during such a journey, it would be doing all that could reasonably be expected from it.

For "The Friend."

My thoughts have been arrested lately on hearing expressions from goodly persons, associating afflictive dispensations, which have overtaken some fellow travellers, as the judgments of the Almighty. Though He remains to be a God of judgments as well as of tender compassion, long-suffering and slow to anger, and of great kindness, should we not be careful how we exercise our own spirits in judging, as to the wherefore these afflictions may come? Our Saviour set us a beautiful example of tender feeling when He beheld the city and pronounced its doom. He wept. Does a succession of bereavements come unto one? are the pleasant hours of another turned into wearisome days? It is enough, their God is dealing with them. Who of us but may stray; but may fall: who but may provoke Him as we journey through the wilderness of this world? even while thinking we are travelling to the promised land. The prophet saith, "In the way of thy judgments, O Lord, have we waited for Thee;" and if in answer to prayer, or without our asking, His hand may not spare, nor His eye pity, if He seems to strike where it hurts the worst, to take from us what we love the most, we would fain trust His mercy is still mingled with His correction: that His eye may pity still. Let us have more of the spirit of pleading Moses in our hearts, than of the displeased Jonah, who could mourn for the pleasant ground that sheltered him, nor care to ask for pity for others, even for the sake of the little ones. We may uphold the right, and wink not at the wrong; but it is possible for us, in the strength of our own zeal, to get from under the sweet spirit of Jesus. Though we may think this visitation is for that wrong that hath been done, let us be careful how we say to our brother, "It is a judgment," nor cease to ask for them that pity we would so gladly receive. He who said, "Ephraim is joined to idols, let him alone;" again spake, "How shall I give thee up, Ephraim; I will not return to destroy him, for I am God and not man."

The Scientific Expedition to Alaska.

Professor Davison's Account of his Observations.
The San Francisco Bulletin says: "A special meeting of the Academy of Sciences was held in this city on Wednesday evening, for the purpose of listening to a lecture by Professor Davison, chief of the coast surveying expedition to Alaska, on the geological, climatic and geographical peculiarities of that newly-acquired territory. He said that in the latitude of the Aleutians and of Sitka, the warm water current encounters and is underrun by the cold current from the Arctic seas, causing the great condensation and rainfall noticeable at Sitka and at other points in the new territory. During observations at Sitka for fourteen years the average fall of rain each year was eighty-four inches. There are to be found but few valleys in the country, and they are all covered by a mossy carpet one to two feet thick. There is heavy timber in the vicinity of Sitka; trees one hundred and fifty feet high, and four to five feet in diameter. He described a yellow cedar which grows there, and said he was taking home a piece obtained from the hull of a vessel built in the country thirty-two years ago; but the wood is still as sound as it was when first cut. There is no wood on the coast equal to it, the rest being of little note. There are no signs of hard wood in the country.

"Little patches of ground in the interior are cultivated by the Indians, but not a valley of one hundred acres can be found on the whole coast. To show how humid the atmosphere of the country always remains, he mentioned the fact that at no place except Chilkoot could they find where fire had raged in the woods. The best island on the coast is Kodiak. There are hills and vales with green herbage; thousands of acres covered by green grass two and three feet high, affording abundant pasture and excellent hay for use in winter. There is sufficient clear weather to admit of the curing of hay for stock. The waters of the archipelago abound in cod, halibut and salmon, the latter being particularly abundant. In some of the small streams inland the progress of boats is frequently impeded by them, and millions are thrown on ice shores in banks two or three feet deep, where they die. Many of the best fishing banks between Unalaska and Kodiak are kept secret by the fishers as a legitimate advantage in their business.

"He had heard some persons say the cod caught on the banks of Alaska were not the true cod, but he could not detect the difference, except that those caught there are usually larger and have a better flavor than those taken on the banks of Newfoundland. He said the aggregate of territory where the cod are found constitutes a reservoir of fifty thousand square miles in extent, with from twenty-five to fifty fathoms of water, and he entertained no doubt of the fact that the fisheries will in the course of a few years prove much better and more lucrative than those on the eastern side of the continent. Already the importation of cod into British Columbia has been quite stopped, and there is no good reason why the same result should not follow in this State. The principal difficulty in the way of our fishermen, has been that they were obliged to dry their fish from April to September; but in a country where hay can be cured, fish can be dried. Dr. Kellogg remarked that he had seen men drying salmon in the open air on Spruce Island. Dr. Davidson said in the lower part of Newfoundland it is impossible to dry hay. He described a specific breed of cattle found on Kodiak and Atto Islands, which were imported from Siberia about fifty years ago. They are small, hardy, round-limbed, and their

flesh has a fine flavor. They are pastured in summer and kept in stable stables during winter.

"He said that geological matters pertaining to the country still remain, to a great extent, a mystery. The expedition could not make any extensive surveys. He believed, however, that they succeeded in finding the locality of extensive deposits of bituminous coal, and he thought if government would fit out an expedition to explore it thoroughly, the yield of coal alone would more than pay for the territory. Much of the coal in the territory is lignite, but all of it is easily obtained from places contiguous to good harbors. Copper exists there in native form. He had seen plates of that metal kept by the Indians as heirlooms, inscribed with certain records and traditions. The copper comes from a point on Copper river, about twenty-five miles from its mouth. He had no hesitation, however, in saying that the deposits of gold and copper sink into insignificance when compared with the coal measures and fishing banks, on which latter the whole value of the country depends."

For "The Friend."

Robert Widders.

The following account of a faithful member of our religious Society in its early days, is taken from "Biographical Memoirs of Friends."

"Robert Widders was born about the year 1618, at Upper Kellot, Lancashire, and was convinced by the ministry of George Fox, in 1652. Like many other serious persons, his contemporaries, he had previously been earnest in his search after truth, but had been unable to obtain full satisfaction, until he was plainly directed to take heed to that saving Grace of God which has appeared in the hearts of all men, but which in the time of his ignorance he had overlooked. This grace of Jesus, as he faithfully obeyed its teachings, he experienced to be his safe guide to the heavenly kingdom.

Soon after his conviction of the principles of Friends, he was called to go forth as a minister of Christ; and though naturally a man of few words, yet he labored without weariness and travelled without fainting, for the propagation of truth in the earth, despite the opposition and the trials which beset his path. Possessed of an excellent understanding, largely endowed with a spirit of discerning, his very presence and countenance are said, by Margaret Fox, to have refreshed and comforted those among whom he had his conversation; the witness for God in their hearts answering his appearance, the power of the Lord was so quick and lively in him.

In 1653, he accompanied George Fox into Cumberland, where he was imprisoned in Carlisle jail for a considerable period, among the vilest characters. The following year he was sued to an outlawry by the incumbent of Caton, for tithes, and thrown into Lancaster castle. After being detained about a year and a half he was liberated, and his property distrained for the fine. He was afterward outlawed a second time; but in consequence of the death of the claimant no further proceedings were taken.

Thomas Camm observes, in reference to the persecutions which were largely the lot of Robert Widders, that his sufferings surpassed those of most that he was acquainted with, 'for he was several times stripped of much that was within the reach of the spoilers.' 'But,' he continues, 'as his sufferings and troubles exceeded, so also did his christian constancy and valour. Well might he be called one of the valiants of God's Israel. The nobility, the zeal, the courage, and the resignation of his spirit to the will of God,

which in his greatest exercises fully demonstrated his love to the truth, have often affected my spirit: for I never saw him in the least dejected or concerned, when his cattle, corn, and household goods were by wholesale swept away; but he was one that knew well for what he suffered, who enjoyed the sweetness of an eternal reward, in heavenly treasure an hundred fold here, together with the evidence of a lasting crown in eternity.'

Frequently when conversing respecting other Friends' trials, he would say: 'It is well with all those that suffer for the cause of truth; they are blessed; they enjoy peace. There is nothing that hath come, but there has been need for it, and a service in it; for all our sufferings work together for our good and the glory of God, and the remainder of wrath will be restrained.'

In 1657 he accompanied George Fox into Scotland, and afterwards continued to labor in the northern counties of England. At Bishop Auckland he was severely wounded on the head by missiles thrown at him as he preached through the streets. He was one of the Friends who, in 1671, crossed the Atlantic with George Fox, whose companion he appears to have been throughout most of his religious visit to the colonies on the American continent. They returned together to England in 1673.

Robert Widders continued, to the close of his life, to be deeply concerned for the advancement of the cause of Truth, and the care which he exercised over the church was very apparent. He was remarkably gifted with a sound judgment, and was engaged in love to counsel and admonish Friends among whom his lot was cast, earnestly desiring their establishment in the faith which overcomes the world; that so they might be preserved in unity as one body of which Christ is the Head, and be presented at last in purity to God the Father, not having spot or wrinkle or any such thing.

During the illness which immediately preceded his death, he was resigned to the will of God, and dwelt on the Lord's mercies to His church, saying in the language of the prophet: 'The Lord shall comfort Zion: He will make her wilderness like Eden, and her desert as the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.' At another time, in allusion to his own blessed experience, he remarked: 'The work of righteousness is peace; and the effect of righteousness, quietness and assurance forever.' He would frequently observe, 'That his heart was filled with the love of God, and that there was nothing between him and the Lord.' adding, 'Thou hast taught me the way of life, and makest me full of joy thy countenance.'

Thus, his thoughts centred in an enduring inheritance, having fought the good fight and kept the faith, he could resign the world, its sorrows, persecutions and joys; and rejoicing in the unclouded prospect which opened before him, say, 'Mine eye beholds Jerusalem, a quiet habitation.'

He died at Kellot on the twentieth of Third month, 1686, aged about sixty-eight years, a minister about thirty-three years."

Christian Safety.—The happiest spot for the christian is not always that which to sense appears brightest; but rather that in which he is the most frequently compelled to cast himself upon the strength of God only; and where outward circumstances, by affording him the most frequent exercises of humility, charity, and patience; yield him most facilities for practising the tempers, and receiving the impress of the likeness of his divine Master.

THE REFUGE.

Select

Whither, O whither should I fly,
But to my loving Saviour's breast!
Secure within thine arms to lie,
And safe beneath thy wings to rest.

I have no skill the snare to shun,
But thou, O Christ, my wisdom art;
I ever unto ruin run,
But thou art greater than my heart.

Foolish, and impotent, and blind,
Lead me a way I have not known;
Bring me where I my heaven may find,
The heaven of loving thee alone.

Enlarge my heart to make thee room;
Enter, and in me ever stay;
The crooked then shall straight become;
The darkness shall be lost in day.

Wells

HYMN IN THE NIGHT.

Select

In the still watches of the solemn night,
When chilly dews are falling thick and damp,
And countless stars shed forth their feeble light,
The silent mourner trims her cheerless lamp.

Alone she watches through the midnight hour,
Alone she hears the melancholy sigh,
Alone she troops like some neglected flower,
Unseen the tears that dim her sleepless eye.

Alone! there is no loneliness with God,
No darkness that he cannot turn to light:
No flinty rock from whence his gracious rod
May not bring forth fresh waters, pure and bright.

There is no wilderness without desert caves,
Are hid from His all-penetrating eye;
Nor rolls that ocean whose tumultuous waves
May not be silenced, when the Lord is nigh.

There is no bark upon the trackless main,
No pilgrim lone whose path he cannot see:
Peace then, poor mortal! by thy lamp again,
The eye that knows no slumber watches thee.

A Sweet and Sour Apple.—Captain Benjamin Allen of Green, Maine, raises in his orchard a variety of apples which is a great pomological curiosity, as well as a puzzle. It is made up of separate sections of sweet and sour, each section including about one-eighth of the apple. When the apple is well grown, the sections are regular and vary but little, if any, in different apples, and they are always distinct. In size, form, and keeping propensities, it resembles the Rhode Island Greening—in fact, the sour part is a kind of apple. When first picked, the sweet apple is of a greenish color, and the sweet and sour sections are not easily distinguished; but as it matures, the sweet sections assume a rich low color, peculiar to the greenings.

My father obtained sections from B. Allen's orchard, and for many years raised some of these apples, but the tree was blown down, and no think, there are none to be found only in B. Allen's orchard. Many a time I have seen my father, when he had company, surprise them by cutting first a piece of sour apple for them to taste, and adjoining that a piece of sweet, from the same apple. The tree now in B. Allen's orchard is grafted many years ago, but I think no one knows where the sections came from. How was so variety produced? Was it a natural growth in the seed, or was it produced by artificial means? I think it must have been done by artificial means, but what those means were, would probably require some experiment to prove.—Maine Farmer.

Death.—No one knows how unspeakably a death! nor can any person, yet after affording the least conception of what it is to stand at the brink of eternity.

For "The Friend."

Pronunciation and Spelling.

accuracy and uniformity in these acquirements led be studiously aimed at. Teachers now generally feel the want of a concise, but clear and comprehensive compilation of those principles which guide us in pronunciation. It is greatly to be desired, that educators would direct their investigations to the object of methodizing accents in pronunciation generally: especially to the means for adopting, either the Continental pronunciation of the classics, or the English—the one or the other. An optional pronunciation is not only confusing to the ear, but is dissipating to the mind, and impedes the energy of the will. The remarks of Dr. Joseph Thomas on this subject, in "Dictionary of Terms made use of in Medicine and Kindred Sciences," are appropriate. On the iv. of the Preface is the following:

What correct spelling is to the writer, correct pronunciation is to the speaker. If either should wholly neglected, the most perfect language would soon become a babel, and fall into utter confusion. Every one who takes the trouble to attend on the subject must be aware that if it were for the constant effort or aim to conform our speech to a common standard, the language which all English would in the course of a few years spoken so differently in different parts of the world, as to be with difficulty understood, and in three centuries it would, in all probability, become wholly unintelligible, except to those few who might happen to be familiar with the local dialect. He, therefore, who is willing to take the pains to speak correctly, not only acquires an accomplishment which will raise him in the estimation of all educated men, but he contributes his share towards exalting and extending the inalienable blessings which language, the great vehicle of thought and knowledge, is capable of conferring mankind.

At the University of Oxford in England, and Harvard in the United States, it is the usage to pronounce all Latin words with the English sounds of the vowels: for example, *a* when long is as in *amare*, *amabam*, *amatum*; the same sound as our *a* in *fat* (never like *a* in *far*); long *i* is pronounced as in *pine*; and so on.

But many of the institutions of learning in this country have adopted what is termed the 'continental' pronunciation, according to which, vowels are pronounced, not after the English and, but according to that of the languages of continental Europe. As, however, there is some diversity respecting the vowel sounds of the different European tongues, the Italian, which of all modern languages is perhaps most nearly related to the Latin, has generally been adopted as standard. In some portions of our country, particularly in the Middle States, there unfortunately prevails a third system, consisting of a sort of mixture of the other two already described.

As may readily be imagined, these three different systems existing together in the same country, have had the effect to introduce almost inevitable confusion into the pronunciation of words. Those who aim at correctness or propriety in speaking should, we think, adopt either the Oxford pronunciation or the continental; and whichever they adopt should be carried consistently. It is greatly to be desired, however, that some common standard of Latin pronunciation might be fixed upon for the whole United States: it would be of immense advantage to have its application limited to scientific terms and phrases.

The book itself should be the companion not of professional persons only, but of every student

who would be thorough in Chemistry, in Botany, Physiology, or other branches of Natural Science.

With regard to spelling, *practice* is most wanting—judicious practice at school: not in the routine of classified words only, though such classification is indispensable for certain purposes; but practice in the spelling of *common words*, (and others), of different length, meaning and pronunciation, promiscuously mingled. Exercises called test lessons are very useful for this; also dictation. To assist teachers in such exercises,

TEST LISTS AND RULES

have been compiled by the Teachers' Association of Friends, comprising examples of more than 2000 words for practice (see the notice in its proper place).

The rules have been prepared with much care, by abridging, simplifying, and generalizing: with what success other teachers must judge. It appears in a little pamphlet of 16 pages. We design to have the next edition out soon, and a part of it to be printed with the Lists separate from the Rules; so that teachers may paste the Rules alone in the back part of dictation books, or in other books, for convenience.

It is believed that nearly all practical directions for spelling, capable of being reduced to rule, are included; whilst the examples of the rules, the exceptions, and examples of the exceptions, are arranged for the purpose of making the pamphlet a hand-book useful to every pupil. The price puts it in reach of nearly all. The selection of words for the lists has been made from old dictation manuscripts, letters of children to parents, and various relics of teachers' experience. Teachers will see that there is a choice, even in the words of the List for Primary Classes; some being too difficult for the younger members, others too simple for the more forward members. The same may be said of the List for Advanced Classes; and that there are some words alike in both lists: all this is intentional, for purposes which instructors will appreciate. Teachers will see, also, why no attempt has been made at accent, pronunciation or defining, though all these are to be accurately regarded in the use of the words of the lists. We want for general exercises in spelling, only *bare words, correctly spelled*; and if any discussion arises (it should be properly encouraged in the classes) as to meaning, etymology, spelling, or accent: a live teacher will have dictionaries at the hands of pupils, certain members of the class being appointed by turns to use them, so that the scholars will learn early, the ready and proper use of the Dictionary; its various signs, abbreviations, comparisons, preferences and exceptions. We are aware that the spelling of some words may provoke criticism, but those words are few and the authorities various.

The above is directed to be published by The Teachers' Association.

On behalf of the same,

Y. WARNER.

Germanstown, 3d mo. 21st, 1868.

The Fruits of Persecution.—It was the testimony of the Apostle:—"All that will live godly in Christ Jesus shall suffer persecution." However opposite to the conceptions of sense, these are happy who suffer, from whatever cause, for the Truth; and however little unregenerate human feeling may appreciate this privilege. The most valuable fruit of persecution, is a real humiliation: and humility is best preserved in silence. Let us then keep in a state of humble silence, watchfulness, and dependence at the feet of our Lord: and let us, in much prostration of soul, seek from His goodness and mercy, our support.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 247.)

"Twelfth mo. 1838. Truly hast thou conveyed, my dear —, that the sympathies and affections of the heart must be brought into subordination, and be limited and circumscribed by a power higher and stronger than ours; else surely a very strong root of self will be left to mar the excellency of the workmanship, if all were perfect besides. Not the earth only, but the heavens also were to be shaken, that nothing might remain inimical to the full scope of His power, in vessels designed to bear the inscription of 'Holiness to the Lord.' I often remember a favored people formerly, who were strictly commanded to 'make no league with the inhabitants of the land'; and for their disobedience in that particular, what heavy sufferings did they afterwards encounter, finding it the cause of many discomfites, of weakness and difficulties, that their strength when first commencing the warfare seemed mighty to subdue. Our wary enemy seems always on the alert to beguile us in any unguarded quarter; and if his machinations prevail so far as to substitute or throw in ever so little of his own subtle policy, when the command is to search the camp, and remove from thence all the Lord's enemies, he has a hold that may seem trifling at the time, but which may prove to us an increasing weapon, that in the advance of time may almost despoil our hearts of the good seed therein planted; and cause us to flee before our enemies, until the fair inheritance we had thought ours by promise and persevering effort, becomes again utterly waste, and a prey to the Lord's enemies. How important then, that in His strength we destroy as we proceed, carefully watch that no league be entered into, not even to make servants of them; but in all cases of difficulty to apply to our Rock for counsel, and seek His wisdom to proceed in our journey safely, although enemies may arise to combat us on every hand. I have no doubt the purest possessions of the heart must pass through the fire as a sacrifice to the Lord of all. Every thing we hold safely must be His gift, and occupied with submission and care towards Him. We are too blind to tread with any degree of safety, the obscure mazes of life, without a strict eye towards our Pilot, and if haply this watch is maintained, no matter how studiously the waves beat against our bark, even if they pass clear over it, His power is still effective, and it remains with Him only to limit their overwhelming force, and in His own time to command them as He did formerly 'Peace, be still.' Ah! His lessons indeed teach us that power is His prerogative; that nothing is too mighty; nothing beyond the limits of His strength. His eye scans the minutest object of His creation. His care is exerted towards the whole work of His hands. Human comprehension never scales the limitless altitude of the condescension, mercy, and love of the Omnipotent Caretaker, who recommends himself to us by the familiar titles of Parent and Friend. Recognising Him under all these attributes, can we doubt His care and regard towards man, the noblest object of His creation? Faith is at seasons strong enough to lay hold on what all these things present to us, and earnestly to covet a disposition of mind acceptable to its Author, and to wish for a conformity of obedience, and for strength to measure every thought, word, and deed, according to the good pleasure of Him, who has engaged our hearts' full gratitude to Him, and every leading impulse thereof; but the reverse of this too often encounters us, and sinks our hope and confidence to a

very low scale. We must learn patiently, if it may be, to suffer the loss of all things, not of earthly comforts only (that were easily bearable,) but the most proving ones, thus feelingly expressed by the Psalmist, 'He hath made His ear heavy that He cannot hear,' or by another afflicted servant: 'The arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of the Lord do set themselves in array against me.' It is in seasons like these the soul knoweth what it is to mourn uncomfited, because no springs of consolation can satisfy it, save those issuing from the only soul-satisfying Fountain. Our love is, in His mercy, engaged too deeply towards Him to be satisfied with any inferior supply; and until it pleaseth Him to dispense a little portion of the 'true bread,' it is only desirable the hunger and thirst be steadily maintained towards himself. * * *

"I suppose thou neither sees nor hears respecting my friend —. I think of her often anxiously, and should rejoice indeed that she might be led back to the life of her early espousals; for I most certainly believe she was enabled to enter into solemn covenant; but I fear the early fervor has been clouded by creaturely activity, and that she has found it easier to rest in a partial sacrifice, than to follow on, not in the way of the flesh but of the cross. I feel no liberty as respects writing to her, and * * * I reproach myself for unfaithfulness in all my intercourse with her when last in the city, and perhaps may look there for the cause why I am silent now. I have lately been retracing some weary steps, and I have much cause for sorrow in finding how hardly I learn necessary lessons." * * *

"1st mo. 1839. * * * I know the passage is written 'ye are not your own'; and if so it belongs not to us to forecast certainly what we may or may not do. The mind should not be its own prompter; but submitting to an agency beyond its feeble comprehension, resolve its desires and its issues to the controlling power that would direct unerringly in the most minute, as in things of the greatest and highest moment to our present and future well-being. The apostle reasons strongly to quicken our faith and enliven our assurance by pointing us to a 'High Priest, touched with the feeling of our infirmities, tempted in all points as we are;' and that He is able to succor all those that look to Him in simple faith, who of us will doubt? And what if this faith is tried? We have sufficient to confirm us in the belief, the path of the devoted christian is one of deep proving; abounding in tribulations, and difficulties, and distresses, however devoted he may be, and given up to the service of a Master who holds all gifts at His disposal: and if it please Him to continue us a lifetime bowed down under the weight of untold weaknesses, mourning our proneness to yield to the constantly besetting temptations that assail us on every band, and groping our way through a wilderness that seems to us entirely solitary, may no complaining thought, even for one moment, find a place in our bosoms. He has a right to the absolute disposal of all His creatures; and when we reflect on the mercy that is constantly following us, and the love that is luring us from the fading, transitory scenes of this life, and pointing towards the unfading treasure reserved for the obedient follower, that heart must be cold indeed that does not sometimes yield to its melting influence, and desire their whole lives may be made subservient, at whatever cost. The grosser allurments of the world are comparatively easily dimmed to the eye measurely opened to their vanity; but there are what are sometimes termed its 'refined enjoyments,' that we cling to

so earnestly as almost to allow the first place to them, or hold them in common with that sacred principle which claims the heart as its temple: but may we remember He to whom we would submit our hearts is called 'Jealous.' 'He giveth not His glory to another;' and if anything is loved more than Him we are not worthy of Him. I think, my dear —, we have both need to be guarded on this point. We so much want some one to look to, and to lean upon, there is danger here of having our vision clouded, and while indulging a proper liberty, to go too far. When my feelings open towards an individual, I know I am prone to love too well. It has cost me much anxiety, and I earnestly long to bring even this into subjection. But I pleasantly remember even now, there is a power superior to the strongest feelings of the human heart. That He works as it pleaseth Him, and that He is entirely able to subdue all things even unto himself. May He in mercy effectually operate, and cause us to acknowledge Him in all our ways that thereby He may direct our paths.

"Perhaps thou recollects my reading thee from —'s letter, the very close manner in which Ezra Comfort dealt with an individual in our meeting. He addressed one as having withstood repeated visitations, and brought upon themselves great poverty and want thereby; nevertheless assuring them the Divine favor was, or would be again extended, but if unaccepted they would be henceforward left to traverse a lonely wilderness, where would be found nothing but briars and thorns. Was not truly calculated to solemnize? * * * If it has a tendency to turn any one more carefully inward, to awaken and engage the feelings of the mind more lively towards the true and earnest travail, many will rejoice, and hope to find added helpers in that spiritual progress which alone leads to peace."

"Did'st thou observe the half-prophetic, half-conversational remarks of our friend T. K. the last visit he paid us? I thought them very impressive. The confidence with which he looks towards better times, with others of his calling, is certainly encouraging. I am glad they have such prospects to cheer them, for certainly those who see with anointed vision, and can feel how low things are, must abide many and deep probations. Those who most desire Zion's prosperity, and the enlargement of her borders, and who feel their best life centered in these things, the low, distressed, and suffering state of our poor society, must, with the mournful prophet formerly, often adopt the language, 'How has the gold become dim?' but if, as is promised, better days await us, and among those of the present generation there are, who Providence designs to make conspicuous co-laborers in His hand towards furthering a reformation, may willingness be wrought and abode in, and nothing of the creature obstruct the full power and purpose of Him, who can, and will, if not resisted in His glorious work, form instruments to His own praise and glory."

"* * * And now, my very dear —, what shall I say further: my freedom towards thee leads me into a great multiplicity of words, in which thou knows the wise man tells us 'there wanteth not sin'; but I hope this is not always involved, and that we may thus converse together, without bringing upon ourselves condemnation. If our paths prove similar, and the clouds of difficulty and discouragement often hang heavily over us, I know of no better way to get through, than to endeavor to 'be still,' and to remember 'In your patience possess ye your souls.' Our fears, and doubts, and many reasonings, will not

be likely at all to promote the ends we seek. Have latterly remembered an expression of excellent J. Woolman, and think it peculiarly applicable to a spirit, pure and meek as I. 'The place of prayer in pure resignation is precious place; the trumpet is sounded, the call goes forth to the Church that she gather to place of pure inward prayer, and her habitat is safe.'"

(To be continued.)

A Beautiful and Touching Incident.—The bible tells us that woman is to be a helpmate to man, and the man is to be the support of woman. To make married life a source of happiness, affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. Then the conjugal state becomes smooth and pleasant road, fringed with fragrant flowers, which bloom even in the depth of winter of adversity and sorrow!

"I have read," says the author of a recent work "a beautiful illustration of this point: A lady travelling in Europe, visited, with her brother town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They lived by themselves, without child or servants subsisting on the rent accruing from the lease in their parlor and two sleeping rooms. The lady in giving an account of the persons, says: 'We were knocked at the door for admittance, the aged persons answered the knock together. We rang the bell in our rooms, the husband and wife invariably came, side by side. All requests and demands were received by both, executed with the utmost nicety and exactness. The first night, having arrived late by the coach and merely requiring a good fire and our tea, were puzzled to understand the reason of this double attendance.' When the time to retire came, the lady was surprised to see both the husband and wife attending her to her chamber, on looking, with some seriousness, towards the husband, the wife, noticing her embarrassment said to her, 'No offence is intended, madam; husband is stone blind.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed: 'It is useless for you, madam speak to my wife for she is entirely deaf, hears not a word you say.' Says the lady to her, 'there was an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed "one flesh." I saw through her eyes, and she heard through my ears. Ever after it was most interesting to me to watch the aged man and his aged partner in their complete inseparableness. Their sympathy with each other was as swift as electricity, and made their deprivation as nothing.' This beautiful domestic picture would only suffer from words of comment.—*Lutheran Observer.*

The two Kinds of Sorrow.—As there is worldly sorrow which commences by alienating the heart from God, and terminates in spiritual death, so there is a godly sorrow, which begins by humbling the soul beneath His chastening hand, and goes on to produce the peaceable fruit of righteousness unto eternal life.

In the life of Mary Dudley, it is recorded once remarked: "There is too much religious reading and speaking among some serious people, a little precious quiet and fresh feeling, how beyond all! do not depend on forms, seek to be the spirit of prayer raised in the heart, and that what is offered will be in the life, and meet with gracious acceptance."

For "The Friend."

the following extracts from the writings of
 es Marshall, an eminent Minister in our
 ty who was cotemporary with George Fox,
 appeared instructive and encouraging.

have a sense upon my spirit beyond utter-
 of the potent workings of the enemy in the
 tions of mankind, to accomplish his end.
 That after the Lord God Almighty hath
 loved, and the breakings forth of his power,
 he making bare of his arm in order to restore
 into covenant with God; then hath the enemy
 with all his power, subtly, gradually
 idently, to undermine and frustrate the work
 od. His great end has been by different
 s to draw into a lessening of the estimation
 e visited people, of the power, appearance,
 manifestation of God in their day, and to draw
 the mind by his transformings, into an esteem
 e manifestation that hath been, or a strangle
 of what may or is to appear; leading
 ind out of a due regard to the present mani-
 fication, which alone works the eternal welfare
 e creature. This was their case to whom it
 said, 'oh! that you knew, even in this your
 e of things that belong to your peace.'
 e learned of the Lord, and therefore leave it
 to Friends, to whom it may come in this age,
 of God's people in the following generations of
 world."

And all Friends everywhere, quench not the
 of the Lord in yourselves nor in one another;
 at any resist or quench the power of the Lord
 although in a tender babe, that cannot yet
 plain; for where any do thus hurt the
 of Christ's fold and stop the babbings up
 it, brings a barrenness over their own souls,
 ver the assemblies they belong to."

And dear Friends, as there may be and hath
 a false forward birth that hath or may run
 e, to the burthening and grieving God's her-
 which birth the Lord will destroy, so there
 been a stopping and quenching, and resisting
 quirings of the power, to the hurt of many,
 to the hindering of the growth of many, and
 prosperity of truth in general. For some in-
 ight, and under the grief of the false untim-
 e in others, have resisted the motion of
 holy Spirit in themselves, whereby two evils
 proceeded at once, viz; the exaltation of
 else, and the suppression of the true birth,
 at my eye seeth some men to whom God hath
 gifts, and upon whose spirit the requirings
 have been felt, and through their reason-
 and looking out have hurt the birth of God's
 ting, bringing darkness and heaviness over
 selves, and hindering their growth."

And therefore, in the name, strength and power
 and arise, thou child of the covenant; come
 and show thyself, and work in thy Father's
 and; break through thou breathing, panting
 and in thy Father's strength break every
 and chain that hath held under; arise and
 for thy light is come, and the glory of the
 is risen upon thee."

Krise Zion, and thresh the mountains, and
 the lofty hills to dust; for into thy hand
 and will the mighty God, the great Jehovah,
 sharp threshing instrument. And so in
 ing let every one be careful, to walk in the
 path of life eternal; in which path every
 lit be single, and the whole body will be full
 lit. Here every one will see and know the
 when to speak, and when to be silent; for
 ue birth's life is in the will and power of the
 and at his time and requiring brings forth
 sacrifice, not to their own nets, nor will

they seek an interest of their own amongst any,
 but honor God alone, and be as worms before the
 Lord."

Curiosities of French Gardening.

The visitor who passes through the markets of
 Paris cannot fail to be struck by the size and
 beauty of the fruits and vegetables displayed.
 There are huge and perfect pears, a glittering
 array of salads, enormous heads of snowy cauliflow-
 er, and giant stalks of asparagus, which attract
 attention no less for their size and faultless con-
 dition, than for the vast quantities, all equally
 fine and large of their kind. These are due to
 the wonderful skill and patient industry of the
 French gardeners, who are unequalled by any
 others, either here or in Europe, in the art of
 cultivating garden produce. One cause of this
 superiority is the devotion of the French to spe-
 cialties. This system obtains as generally among
 the gardeners, as among the men of arts and sci-
 ences. An American market farmer or gardener
 divides his ground into many lots, and plants
 nearly every variety of truck known to the mar-
 ket. The French gardener gives himself up to
 the cultivation of a special class or succession of
 fruits or vegetables, and by long study and prac-
 tice, by experimenting with various manures,
 soils, and modes of culture, arrives at the pro-
 duction of a perfect crop of his speciality, season after
 season, with unerring certainty. He is also much
 more economical of space and more prodigal
 of labour than we are; as, in fact, than we need be.
 He seldom suffers his ground to lie fallow; crop
 succeeds crop in endless rotation; the cauliflower
 is seen among the melon hills, ready to spread as
 soon as the melons are gathered. Between the
 rows of asparagus are planted early potatoes, let-
 tuce, &c., in such a manner as to keep the ground
 constantly fruitful, and when the weather becomes
 frosty, and the sun loses a goodly share of its
 forcing power, large bell-glasses are employed,
 one of which is placed over each plant—especially
 in the case of the salads—and heat is thus
 concentrated upon it until its full growth is fairly
 attained. The enormous size of the French as-
 paragus is chiefly due to the manner of planting.
 Instead of setting the plants closely together as
 we do, a space of at least six inches square is al-
 lowed to each "stool," which enables it to suck
 a large amount of nutriment from the soil, and
 becomes a strong and solid plant. Each stool is
 also matured repeatedly every season, the soil
 being carefully scraped away down to the roots,
 the compost placed around them, and the earth
 put back again. The French system of cultivating
 the apple, pear, and peach, is also peculiar. The
 trees are all grafted and dwarfed. A strong wire
 is stretched along in front of each row, about
 three feet above the ground. Upon this wire a
 single branch of each tree is trained, and as soon
 as well started, this branch is made by heavy
 pruning the only fruit-bearing one on the tree.
 The consequence is that the entire strength of
 the tree goes to the nourishing of the fruit upon
 this branch, and this fruit becomes large and fair
 in proportion. This process, by-the-by, is bor-
 rowed from the Chinese. The pear, however, is
 also largely grown in the pyramidal and other
 forms, but almost always from dwarfed stock. In
 the cultivation of the peach the French gardeners
 have shown a curious and fanciful skill. Near
 the town of Montreuil, a few miles only from
 Paris, there is a large number of gardens, enclosed
 in white-washed walls, against the surface of
 which peach trees are trained in many fanciful
 forms. One of these is known as the "Napoleon
 peach." This is a specimen so trained as to fig-

ure in very large letters against the wall the name
 of "Napoleon," a single branch going to the for-
 mation of each letter, and the whole surrounded
 by a wreath composed of two large boughs trained
 in a circle.—*The Press.*

Truly to Know God is Life Eternal.—It is
 deservedly accounted a piece of excellent knowl-
 edge to understand the law of the land, and the
 customs of a man's country; how much more to
 know the statutes of heaven, and the laws of
 eternity; those immutable and eternal laws of
 justice and righteousness! To know the will and
 pleasure of the great Monarch and Universal King
 of the world. "I have seen an end of all perfec-
 tion; but thy commandments, O God, are ex-
 ceeding broad." Whatever other knowledge a
 man may be endued withal, could he by a vast
 and imperious mind, and a heart as large as the
 sand upon the sea shore, command all the knowl-
 edge of art and nature, of words and things; could
 he attain a mastery in all languages, and sound
 the depth of all arts and sciences; could he
 discourse of the interest of all states, the intrigues
 of all courts, the reason of all civil laws and con-
 stitutions, and give an account of all histories; and
 yet not know the Author of his being, and the
 Preserver of his life, his Sovereign and his
 Judge; his surest refuge in trouble; his best
 friend or worst enemy; the support of his life, and
 the hope of his death; his future happiness, and
 his portion forever; he doth but with a great deal
 of wisdom go down to hell.—*Christopher Hutton's
 Reflections; with some additions by Wm. Penn.*

Ruins of a Palace Found at Lyons.—The ex-
 cavations which have been made in the hill of
 Fourviers at Lyons has brought to light numer-
 ous vestiges of Roman construction, which are of
 great interest. There are found columns and cap-
 itals of the pure Archæique style, with tablets of
 stone and sculptured marble, indicating beyond
 question the spot where was situated one of those
 sumptuous palaces inhabited by the Cæsars, who
 made the capitals of Gaul their homes during the
 first year of the Christian era.—*Late Paper.*

THE FRIEND.

FOURTH MONTH 4, 1868.

SUMMARY OF EVENTS.

FOREIGN.—Petitions to the House of Commons ex-
 pressing strong opposition to the resolution introduced
 by Gladstone, looking to church reform in Ireland, are
 in circulation, and are receiving many signatures. The
 House of Commons has passed the bill for the abolition
 of church rates. An influential meeting, presided over
 by the Lord Mayor, has been held in London for the
 purpose of urging forward telegraphic communication
 to India, China and Australia, by means of submarine
 cables. The British government will be asked to assist
 in the enterprise. The question of the Alabama claims
 has been debated in the House of Lords. Lord Russell
 defended the policy pursued by him in the case of the
 confederate cruisers, the Alabama included. Lord Stan-
 ley has proposed, in the House of Commons, that the
 consideration of reform in the Irish church establish-
 ment shall be left to the next Parliament.

Serious riots have occurred among the workmen in
 the coal mines at Charleroi, in Belgium, and other min-
 ing districts in that vicinity. At Charleroi the military
 fired upon the rioters, killing and wounding many of
 them.

It is understood that the Emperor Napoleon is en-
 gaged in preparing an important manifesto in regard to
 the foreign policy of his government. The *New Free
 Press*, in an editorial on the recent visit of Prince Bismarck
 to Germany, asserts that his object in going to
 Berlin was to hold a conference with the signers of the

treaty of 1815, for the purpose of urging them to unite in a remonstrance against the absorption of Poland by Russia.

The Spanish government is rigidly excluding all American newspapers, selling them in the mail or wherever found. Even those addressed to the American Minister, John P. Hale, are proscribed.

The North German Diet has re-elected all its officers of the last session. Anti-Prussian riots have taken place in Northern Bavaria. Wirtemberg has chosen delegates to the Congress of the Zollverein who are opposed to the policy of Prussia.

The civil marriage bill has passed both Houses of the Austrian legislature, and only awaits the assent of the Emperor.

The Italian government is taking active measures to repress the system of brigandage now prevalent in various parts of the kingdom, especially in the Province of Naples. The eruption of Vesuvius continues but is not violent.

A bill abolishing flogging in the army passed the British House of Commons on the 30th ult. The Ministry disclaim any intention of interfering in the affairs of Paraguay. On the subject, Gladstone's opinion endeavored to get the subject of the Irish church before the House of Commons. He declared that the time had come when the Irish church should cease to exist as a State establishment. Lord Stanley replied, opposing hasty action in the matter, and again moving that the subject be left over for the consideration of the next Parliament. Another member moved a resolution that the principle of dis-establishing the Irish church be settled now, and the details be left to the next Parliament. The debate was then adjourned. *London.*—Consols, 93. U. S. 5-20's, 72. *Liverpool.*—The cotton market active and prices higher. Uplands, 11½d.; Orleans, 11½d. Breadstuffs quiet.

UNITED STATES.—Congress.—The House of Representatives has been engaged in the consideration of the bill to admit Alabama to representation in Congress. A motion to lay the bill on the table was negative, yeas, 30; nays, 103. A substitute for the bill was accepted, and passed by a vote of 102 to 29. The bill passed provides that the Governor elect shall call the State legislature elect together, which shall submit the constitution to the voters at another election, and when the people shall have adopted it, and ratified the constitutional amendment, the State may be admitted to representation in Congress by General Mendall's official report, that the total vote given for the constitution was 70,812, and against it 1,065, making in all 71,817 out of a total registration of 174,631 voters.

The bill restricting the powers of the Supreme Court was returned by the President with a veto message. It was subsequently passed by the constitutional majority in both Houses.

The House of Representatives received from the Legislature of New Jersey, resolutions withdrawing the consent of the State to the proposed amendment to the Constitution of the United States. A motion was subsequently adopted to return the resolutions to the President, and he presented them as being disrespectful to the House and scandalous in character."

The Trial of the President.—On the 24th ult. the Chief Justice took the chair in the Senate at one o'clock, and the managers of the impeachment and the members of the House of Representatives appeared. The managers then presented their resolutions, and the House of Representatives to the answer of the President. It is brief, denying generally the assertions of the President, and offering to prove all the charges made against him. A motion to present an authenticated copy to the President's counsel was agreed to, and after retiring for consultation the counsel announced that an order to proceed with the trial on the 30th had been adopted. On that day the trial opened with a long and carefully prepared speech by General Butler, in which he reviewed the whole facts of the case, as the managers expected to prove them, and examined the law and precedents in reference to impeachment. Such testimony was then offered in support of the impeachment, and the case was adjourned to the following day.

Philadelphia.—Mortality last week, 311. Of consumption, 61; inflammation of the lungs, 24; old age, 10; typhoid fever, 10.

Frederick's Savings and Trust Co.—The annual report of this company shows that the total deposits of the freedmen since the Third month 1865, when it was established, have been \$3,582,378. Of this amount there remains in deposit \$638,299. The principal office is in Washington, with branches in several of the southern cities. The money thus deposited represents a part of the savings of the freed people within the last three years.

Pacific Railroad.—An Omaha dispatch of the 27th ult. states, that the Union Pacific road is now completed to a point 27 miles west of Cheyenne, and within four miles of the highest summit on the entire route. The number of men now employed in that section is about 3000. The directors have decided unanimously to make the railroad bridge across the Missouri river, opposite the present terminus of their road at Omaha. The bridge to be sufficiently long to allow the passage of steam boats.

The Treaty with North Germany.—The United States Senate, by a vote of 29 to 8, has ratified the treaty between the United States and the North German Confederation, providing for free emigration, and that naturalization changes nationality. It was opposed by some Senators on the ground that under the provisions of the treaty the North German Confederation might interfere with emigrants from Germany at any time before they were fully naturalized.

The South.—The result of the election in Arkansas is not fully ascertained, but it is believed the constitution has been adopted by a small majority. In Louisiana an election has been ordered for members of the House of Representatives of the United States, and each of the officers as are provided for by the new constitution to be submitted to this election. The State conventions have nearly all closed their labors. The constitutions framed by them are reported to be of various degrees of merit; that of South Carolina is said to be the best, and that of Louisiana the most objectionable. A convention is to be held in Texas, and the papers of that State speak favorably of the delegates elected to it. In Virginia there were 125 delegates to the State convention, of whom 25 were colored; in North Carolina there were 120 delegates, of whom 13 were colored; in Arkansas 78 delegates, of whom 5 were colored; in Mississippi 128 delegates, of whom 12 were colored; in Florida 80 delegates, of whom 20 were colored; in Georgia 195 delegates, of whom 15 were colored men. In Alabama about one-fifth, and in South Carolina one-half of the delegates were colored. In Louisiana alone the whites are in the majority. General Hancock has been relieved from the command of the Fifth Military District at his own request.

The Markets, &c.—The following were the quotations on the 30th ult. *New York.*—American gold, 138½. U. S. 5 per cents, 1881, 111; ditto, 5-20's, new, 107; ditto, 10-40, 5 per cents, 100½; superfine sea flour, \$9.40 extra; shipping Ohio, \$10.40 a \$10.75; St. Louis extra, \$12.25 a \$14.50. No. 1 Milwaukee spring wheat, \$2.54 a \$2.56; No. 2, \$2.42 a \$2.45; amber Michigan, \$3.05; white California, \$3.15. Western oats, 87 cts. Rye, \$1.90. Western mixed corn, \$1.27. Middling uplands cotton, 27 cts.; Orleans, 28 cts. It is announced that the Western Union Telegraph Co. have now opened on the 29th inst., and the Western about the first of Third month. *Philadelphia.*—Superfine flour, \$7.75 a \$8.50; extra, family, and fancy, \$9 to \$15. Prime red wheat, \$2.70 a \$2.75; white, \$3 a \$3.30. Rye, \$1.83 a \$1.85. Yellow corn, \$1.19 a \$1.20. Oats, 87 cts. *St. Louis.*—Superfine-sea flour, \$7 a \$7.75; choice, \$8.25. Timothy, \$2.50 a \$2.75. *Chicago.*—No. 1, 90 cts. The arrivals and sales of beef cattle at the Avenue Drive were light, reaching only about 1100 head, the market was active, and prices higher. Extra cattle sold at 11 a 11½ cts. per lb. gross, fat to good, 9 a 10½ cts., and common, 7 a 8 cts. Sales of 5000 sheep at 7 a 9 cts. per lb. live weight, and 3500 goats at \$3.50 a \$4.50 per head. *Chicago.*—No. 1, wheat, \$2.05; No. 2, \$1.92. Corn, 81 a 85 cts. Oats, 57 a 58 cts. Rye, \$1.56 a \$1.60.

WESTTOWN BOARDING SCHOOL.

NOTICE TO PARENTS.

Parents and others who may wish to enter pupils for the coming Session, are requested to make application to the undersigned, or to the Clerk, Mark Balderston, Superintendent, (address Street Road P. O., Chester Co., Pa.) or to the Treasurer, CHARLES J. ALLEN, No. 304 Arch street, Philadelphia.

A Meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at the usual place on Second-day evening, the 31st inst., at 8 o'clock. MARK BALDERSTON, Clerk. Philada., 4th mo. 1st, 1868.

NOTICE.

A suitable person is wanted as Nurse in the Girls' Department at Westtown. Application may be made to Elizabeth B. Evans, No. 322 Union St., Philadelphia, or to Elizabeth Rhoads, No. 702 Race St., "

SPELLING EXERCISES AND RULES, compiled by The Friends' Teachers' Association, may be had at the Book Store, 304 Arch street; or at the Select School, Seventh street, below Race.

WESTTOWN SCHOOL.

In consequence of the sudden decease of our valued Friend, Dubré Knight, who has for many years acceptably filled the station of Superintendent of Westtown Boarding School; and the desire of the Matrons be released at the end of the present session, Friends wanted for the stations of Superintendent and Matrons. Those who may feel themselves religiously engaged in these services are requested to make application to either of the undersigned, viz:

Elizabeth Peirson, No. 448 North Fifth St., Phila.
Rebecca B. Cope, Germantown.
Hannah A. Warner, do.
Sarah A. Rice, No. 444 North Fifth St., Phila.
Samuel Hilles, Wilmington, Del.
Thomas Evans, No. 817 Arch St., Phila.
Jos. Scattergood, No. 413 Spruce St., Phila.
Samuel Bettle, No. 151 North Tenth St., Phila.
Philadelphia, 24th month, 1868.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of Boys' School under the care of "The Overseers of Public School founded by Charter in the Town County of Philadelphia, in Pennsylvania."

Application may be made to
Thomas Evans, No. 817 Arch St.
Samuel F. Balderston, No. 902 Spring Garden
David Scull, No. 815 Arch St.
William Bettle, No. 426 North Sixth St.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER in the Girls' Department—qualified to teach Arithmetic, Grammar, Natural Philosophy, &c., to enter on her duties at the opening of Summer Session.

Apply to either of the undersigned.
Rebecca B. Cope, Germantown, Pa.
Beulah M. Hacker, No. 216 S. Fourth St., Phila.
Martha D. Allen, No. 528 Pine St., Phila.
Susan E. Lippincott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to assist and manage the farm and family under the care of the Friends of the gradual Civilization and improvement of the Indian natives at Tusconessa, Causaga Co., New York. Friends who may feel inclined drawn to the service, will please apply to John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshallton, Chester Co., Pa. Joseph Scattergood, 413 Spruce Street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR PEARSONFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOS. H. A. WORTH, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

DIED, at Crosswicks, Burlington Co., N. J., on 29th of First month, in the 69th year of his age, JOSEPH MIDDLETON, an esteemed member and overseer of Chestfield Monthly Meeting.

On the 12th of Third month, 1868, at the residence in this city, ANN N. ARNOTT, widow of Tim Abbott, in the 88th year of her age, a beloved member the Southern District Monthly Meeting. This dear Friend though so far advanced in years, continued to live actively in the best welfare of the religious Society to which she belonged, and in supporting its doctrines and testimonies with firmness, yet with christianeness toward all with whom she associated. Her affectionate disposition, her calm and dignified manner, her tender sympathy and interest in social affliction and trial, endeared her to all who knew her. Her hope of salvation was in the mercy of God in Jesus her Holy Redeemer. "She has come to be in a full age, like as a shock of corn cometh in season," and we reverently believe that her redemptive spirit has been safely gathered into the Heavenly G.

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For "The Friend."

The Peabody-tenements in London.

The following interesting account of the building erected for the use of the poor in London through the liberality of George Peabody is from J. W. Forney's "Letters from Europe." The improvement which may be effected in the dwellings and domestic comfort of this class in all of our great cities, by similar and well planned efforts, is well worthy the attention of the benevolent.

This morning, in company with one of the officers of the Peabody Fund for the benefit of the poor of London and the secretary of the Board, we made my promised visit to Peabody square, London, one of the five structures already in or soon to be devoted to the noble objects of the generous founder. The management of the same has been properly confided to gentlemen of American proclivities: and the manner in which they have discharged their duty is evidenced by the singular success that has crowned their labors. With the exception of the secretary, all serve without remuneration. The first duty they met was how to define the phrase "poor" and decide in what shape (after that question was solved) the money should be distributed. After careful reflection they resolved upon their attention, in the first instance, to the section of the laborious poor who occupy the position above the pauper, and to assist these in obtaining their comfortable tenements at moderate rates, in healthy locations. It will be at a glance that more good can be effected in course than by attempting to alleviate the condition of those who are thrown upon the public, and are necessarily objects for the care of our charitable institutions, such as almshouses, hospitals, dispensaries, &c. The honest laborer shrinks from becoming an object of charity, thousands prefer the pangs of want to the state of dependence. And the effort of the trustees to prevent the tenements from becoming establishments for the abject poor, is obvious in all their arrangements. The impossibility of obtaining good tenements, at a reasonable rent, is a swarm of humanity, has thrown the laboring classes into the haunts of vice, disease and crime, and the sure effect has been to pollute their lives in mind and body. The Peabody benevolence meets at least one part of this demand, and the double advantage of providing good

tenements for the industrious poor, and of adding the small rents they pay to the general fund, so as to perpetuate the good work and to increase the number of tenements with increasing years. Sir Curtis Lampton (one of the trustees) estimates that if the money thus accumulated is honestly administered for two hundred years, it will have accumulated enough to provide for three-fourths of all the industrious poor of London. That this is not an extravagant expectation, can be shown by a simple calculation of the annual interest of the nearly million of dollars donated, with the regular accretions from the moderate rents. There are many interesting incidents on record of the growth of small bequests, in the course of time, into enormous charities.

The premises at Islington consist of four blocks of buildings, comprising in all 155 tenements, accommodating 650 persons, or nearly two hundred families. The whole cost of these buildings, exclusive of the sum paid for the land, amounted to £31,690.

The principle and organization in each of these extensive structures is the same. Drainage and ventilation have been ensured with the utmost possible care; the instant removal of dust and refuse is effected by means of shafts which descend from every corridor to cellars in the basement, whence it is carted away; the passages are all kept clean, and lighted with gas, without any cost to the tenants; water from cisterns in the roof is distributed by pipes into every tenement; and there are baths free for all who desire to use them. Laundries, with wringing machines and drying lofts, are at the service of all the inmates, who are thus relieved from the inconvenience of damp vapors in their apartments, and the consequent damage to their furniture and bedding. Every living room or kitchen is abundantly provided with cupboards, shelving, and other conveniences, and each fire-place includes a boiler and an oven. But what gratify the tenants, perhaps more than any other part of the arrangements, are the ample and airy spaces which serve as play-grounds for their children, where they are always under their mother's eyes, and safe from the risk of passing carriages and laden carts.

In fixing the rent for all this accommodation, the trustees were influenced by two considerations. In the first place, they felt it incumbent on them, conformably with the intention of rendering the Peabody Fund reproductive, to charge for each room such a moderate percentage on the actual cost of the houses as would bring in a reasonable annual income to the general fund. In the second place, they were desirous, without coming into undue competition with the owners of house property less favorably circumstanced, to demonstrate to their proprietors the practicability of rendering the dwellings of the laboring poor healthful, cheerful, and attractive; and at the same time securing to the landlords a fair return for their investments.

At the present moment, owing to the vast changes in the metropolis, by which the houses of the laboring poor have been demolished to so great an extent, the cost of accommodation for

them has been greatly increased. It of course varies in different localities; but, on an average, the weekly charge for a single room of a very poor description is from 2s. 6d. to 3s., (about 75 cents American money); for two rooms 5s. or 5s. 6d.; and for three, from 6s. 6d. to 7s.

But the mere cost of rent affords no adequate standard by which to contrast the squalor and discomfort of one of these tenements with the light, and airy, and agreeable apartments in the Peabody buildings; and for one room there the charge per week is 2s. 6d.; for two rooms, 4s.; and for three rooms, 5s.

As G. Peabody had directed by his letter that the sole qualification to be required in a tenant was to be in 'an ascertained condition of life, such as brings the individual within the description of the poor of London, combined with moral character and good conduct as a member of society,' it became the duty of the trustees to ascertain by actual inquiry—first, that the circumstances of the person proposing himself as a tenant were such as to entitle him to admission; and, secondly, that in the opinion of his employers there was nothing in his conduct or moral character to disqualify him from partaking in the benefits of the fund.

These two conditions once established, the tenant, on taking possession of his new residence, finds himself as free in action and as exempt from intrusive restraint or officious interference as if he occupied a house in one of the adjacent streets. His sense of independence is preserved by the consciousness that he pays for what he enjoys; and for this payment he provides himself with a dwelling so much superior to that which he had formerly been accustomed to, that the approach to his home is no longer accompanied with a feeling of humiliation.

As the result of the above enquiries, several applications for admission were declined, on the grounds either of a condition of life too easy to entitle the individual to be classed with the laboring poor, or of a moral character which could not bear investigation, because of habitual drunkenness, or of conviction before a legal tribunal. In some instances, too, the families of persons desirous to become tenants were found to be too numerous for the accommodation available; and these, to avoid unwholesome crowding were unavoidably excluded.

The number of persons who took possession of their new homes in Spitalfields was upwards of 200, including such classes as charwomen, nurses, basket-makers, butchers, carpenters, firemen, laborers, porters, omnibus-drivers, sempstresses, shoemakers, tailors, waiters, warehousemen, &c.

In the buildings at Islington, which were opened in September, 1855, the inmates are of the same class, with the addition of persons employed in other trades. The entire community there now consists of 674 individuals, of whom 19 are widows, the rest married persons and children.

In evidence of the improved salubrity of the buildings, the superintendents report that ill-health is rare, and that the number of deaths since the first buildings were opened, in February,

1864—nearly three years ago—have been one man aged thirty, who died of a chronic complaint, and four children, one of whom was under five, and two under two years of age.

The social contentment of the tenants is freely expressed; no complaints have been made of any of the arrangements provided for their comfort, and they all speak approvingly of the unaccustomed advantages they enjoy. As regards the moral conduct of the tenantry, the superintendent reports that habitual drunkenness is unknown, and intoxication infrequent, and where the latter does occur to the annoyance of others it is judiciously dealt with, by giving notice to the offender that, in the event of its recurrence, he must prepare to leave. There has been but one person removed for quarrelling, and disturbing the peace; and one expelled for non-payment of rent. These exceptions, out of a community consisting of 880 persons, speak strongly for the self-respect and moral principles by which they are influenced.

There are four other squares, two of which have already received occupants, and the others will soon be completed. The main buildings are of stone, five stories high, four being occupied by the families, and the last or upper range used for the purpose of a laundry for drying clothes, where fine baths are provided for general use. I conversed with many of the inmates. They were all clean, healthy, and happy. The men were off at work, and the women seemed to be industrious and tidy. The contrast between their situation and that of the poor in the miserable houses around us was painful in the extreme. In some of the rooms of the latter as many as seven human beings were crowded. In other sections the difference was even more saddening. The airy and comfortable quarters of G. Peabody's tenants, with the neat kitchen and comfortable bed-rooms, and the fine play-ground for the children, the garden for common cultivation and use, and the workshops for such of the men as might prefer working on the premises, proved that the architect had given a conscientious study to his work.

G. Peabody's example will be followed, now that its complete success is established, in both hemispheres. A. T. Stewart, of New York, has already procured copies of the plans and photographs of the buildings I have attempted to describe. Parliament has repeatedly noticed the work itself, and the owners of the colossal fortunes, the plutocracy of England, cannot resist the eloquent invocation to their consciences and pockets. They cannot afford the reproach that they have been indifferent while England's honest poor are relieved by an American. Indeed the trustees have already received a bequest of thirty thousand pounds sterling from a worthy gentleman. There is hardly a great city in America in which Geo. Peabody's liberality should not be followed up; and there is no one in which infinite good cannot be wrought. "The poor ye have always." And as I saw these happy children enjoying their spacious play ground this morning, and talked with their grateful parents, and heard the report of the superintendent, I felt proud that the author of all this splendid benevolence was an American, and predicted that his royal generosity would find many imitators in his own and other countries."

The friendship of the world is enmity with God; and he who has the friendship of the world, has the most serious ground to apprehend that he cannot be in the spirit of Him, who, though without sin, was yet crucified by that world, of which he is caressed and flattered.

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 254.)

"Second mo. 3d, 1839. * * * I have been so long convinced, the day of the Lord must pass upon all 'pleasant pictures,' and find the tangible comforts and enjoyments of this life one after one so far removed from me, I often feel a wish to stand prepared for every sacrifice, fully believing nothing will be called for, it is not fully necessary I should resign. Omnipotent Wisdom only knoweth the turnings and overturnings necessary to cleanse the heart, and make it a fit receptacle for His glorious presence. It is a proving furnace all we hold, however cherished, must pass through, before we can be brought to possess them *only in Him*. Our weakness rises, it seems to us, an insuperable obstacle against a life of faith: we know not how to give up to act out of ourselves; to be led and guided by another in a way opposing all our own wisdom, and reducing us, however strong we might wish to feel ourselves, to the feebleness of a child. No wonder that it takes a long course of spirit-stirring discipline to effect this. If wrought too easily we might soon forget the painfulness of our Egyptian bondage, and, like the Lord's rebellious children formerly, be willing to turn back again to the land of our captivity, preferring its oppressive burdens, to the easy yoke of our unconquered Captain in the land He himself has chosen for us and pronounced goodly and pleasant; but if it is only His work, and if He continually condescends to lead us in the 'way that we should go,' instructing us according to His good pleasure, and now and then sufficiently manifesting himself near for our support, as to preserve to us the least grain of faith and patience, we have very strong inducements to endeavor to hold on our way, and approve ourselves ready scholars under His forming hand. I believe with thee, it is not a time now for rejoicing: the ways of Zion seem so much stripped and desolate, it calls for those enlisted in her cause, and fighting under her banner, deeply to mourn. Surely the language is applicable now, 'By whom shall Jacob arise?' Many who have stood as combatants have been released from the warfare; and many more who should come up as faithful successors, prove themselves weak and unfit to stand in the breach; and while there are some, and I trust not a few, occupying their places, and mourning over the desolations that abound, discouragements on account of these things may well cause their 'faces to gather paleness,' and prompt the anxious inquiry, 'What wilt thou do for thy great name?' But reverent dependence on our several allotments befits us best. The cause is not ours. We can only be instruments in the warfare, and should vigilantly watch to be prepared for our Master's summons when it pleases him in any way to work by us. It is little matter how heavily we may be obliged to tread the path of life, or how arduous the duties it may contain for us, if we but act faithfully for our Master, and retain his good presence with us, surely it is enough. We ought to consider it a privilege to suffer in His cause, for the promise or a variance is sure to us, as to those who immediately received it, 'If we suffer with Him we shall also reign with Him.'"

"24 mo. 1839. * * * There are times when the mind rebels against exertion, and I don't know but 'tis as well to indulge it, and sit down barren and empty, until fresh and qualifying vigour springs in it, if haply such may be the case. The constitution of the human mind is a mystery which philosophy might explore in vain. We know its tendency is towards evil, and that without a con-

For "The Friend."

tracting principle, it becomes a prey too often all the debasing and wasting allurements that the evil world can offer us; but we believe also that a due dependence on that power that 'search us, and if submitted to 'works in us both to and to do of its good pleasure,' its irregular become stayed, its weakness is strength in Him, and it becomes gradually moulded into that feet system of order, out of which are the life of life, strength, and happiness. We need then the adventitious circumstances that are the life of the idle and voluptuous. Our pleasure centre in a quiet circle, and resolve them into the will of a power, far mightier and stronger than ours. The devoted, simple, consistent christian, finds enough within to occupy all thoughts, if not necessarily engaged in his master's business. There are floods of temptation; arrest; doubts and difficulties to cover with panoply of patience; weaknesses to lose; Father's strength; and sufferings known on his own bosom to alleviate by the quiet trust confidence that they are not in vain. Had only faith enough to trust for the redemption His promises, and zeal to labor as His men, light points to the proper field, with how greater readiness would we buckle on our armor and enter the lists as champions against those many opposing things that stand in our way. It is true many a cloud must mar our way progress; we are rebellious, and need coercion; undecided, and must be aroused to necessity of undivided purpose; weak, and must feel that we are so; blind, and our Captain must direct us to the work. We are not without Him. Strong when His power upholds us. But knowing and believing all this, difficult do we find the warfare. Our weakness and liabilities to error beset us on every hand, prompt the inquiry 'who is sufficient for these things?' A mind disposed to allow them place, has little time for the grovelling pursuit this life further than the care that is need. Cross occurrences disturb not the equilibrium one thus regulated, because it moves in a sphere above these petty concerns and disquietudes, its happiness only enlisted in a thorough and consistent fulfillment of the law of its God. So one fulfils the end of his existence, and glorifies his Creator both in life and in death.

"You have doubtless heard of the dear Jonathan Evans: a valiant indeed called home. No date.—* * * Our Quarterly Meeting unusually small, many of our members absent, and but few from other meetings were drawn to sit with us. Thomas Kite was alone in his capacity, but ministered to us as ably, holding forth the language of encouragement to the remnant, who, he thought, were almost spending, fearing lest the ark should be taken from us, and our better strength fail in time of trial. He gave it as his opinion, notwithstanding a dark cloud was hanging us, the prayers of the faithful for a righteous session had been heard and regarded, and those in whom this travail had been raised, yet see 'the desire of their souls, and were satisfied;' but it seemed to be the younger, persons on whom he thought the divine Hand especially turned; it was to these he looked the fruits of dedication and obedience, although their seasons of trial and proving were many, yet as they abode in faithfulness would be brought through all opposition established upon the sure foundation. I did intend so to prolong this subject, but the another part of his discourse so full of interest will mention it. He expressed as a belief

city would yet be brought back to more of life, purity, and that to effect this end, many of us in which we were now indulging must be away; that it would commence an individual life; the husband apart, and the wife apart; in course of time there would be a united, arduous labor for the general good; that the arduous duty of rightly training the infant mind would become more apparent, and take the place of the essential things that now too much operated for avoidance. It is certainly pleasant to hear views held out, by those who we believe possess with unclouded vision; yet it must be unweidly true that much, very much must be ere we are again brought back to the faithfulness, and holiness, and purity of early days. It is not a matter of doubt that we are a lapsing people; that the favors, the friendships, the pleasures, the maxims, and the policies of this world, have obtruded to our hurt; have dimmed the brightness of spiritual vision, and too much substituted their own unhallowed offerings for the unselfish, acceptable sacrifice of an undivided heart; surely the call must be applicable in the present day, "Come out of Babylon my people; what I have heard and regarded; if we could but get out of our sinful, selfish propensities, and in like submission, hear and obey that power needs no aid of our own, how should we with the thorny path of life, and ensure the reward of obedience with a great deduction of suffering. Learning on the only sure support, and following His dictates, we should be led safely on, taught by His forbearance, and cheered by love, we might extend charity to those around us the genuine result of feeling and gratitude, love them as fellow creatures, purchased as ourselves, are, by the blood of Christ.

I could not regret I was there (Quarterly) yet feel myself placed in a situation which nature shrinks. Most gladly would I myself excused from anything that draws me from obscurity, at any rate lit better qualified to part (however small the part) in the affairs of discipline. In small meetings like our own, it is a great danger of bringing forward those who have the appearance of suitability too early, by often inducing the belief, that the necessary qualifications are attained, and further labor increased ability may be spared. I know of more to be dreaded than the settling down to ease and indifference, hoping the work accomplished. 'Tis an artful snare, I believe, whereby the grand enemy has deceived many who 'ran for a time,' persuading them that a little of conflict, some surrenders of the will evinced by sacrifices, are all that is necessary, when if the holy watch is not maintained, if we are not careful to live near that Spirit which enlighteneth us, and day by day receive from who is ever near us, the essential assistance, we shall most assuredly know to our sorrow that rest is a false one; and unless we submit to the process of constant watchfulness, and unceasing prayer, our hopes of happiness hereafter are vain and futile."

(To be continued.)

The True Treasure.—No human power can give us the treasure of true instruction, if truly sought for in sincerity; for the kingdom of God is within. But curiosity it is that sends us hunt elsewhere, and after what is new.

The standard of the cross, is that alone through which the christian may expect to conquer; and faithful obedience to which only he is led unto victory.

Tornadoes.

BY RICHARD A. PROCTOR, R.A., F.R.S., AUTHOR OF "SATURN AND ITS SYSTEM," &c.

The inhabitants of the earth are subjected to agencies which—beneficial, doubtless, in the long run, perhaps necessary to the very existence of terrestrial races—appear, at first sight, energetically destructive. Such are—in order of destructiveness—the hurricane, the earthquake, the volcano, and the thunderstorm. When we read of earthquakes, such as those which overthrew Lisbon, Callao, and Riobamba, and learn that one hundred thousand persons fell victims in the great Sicilian earthquake in 1693, and probably three hundred thousand in the two earthquakes which assailed Antioch in the years 526 and 612, we are disposed to assign at once to this devastating phenomenon the foremost place among the agents of destruction. But this judgment must be reversed when we consider that earthquakes—though so fearfully and suddenly destructive both to life and property,—yet occur but seldom compared with wind-storms, while the effects of a real hurricane are scarcely less destructive than those of the sharpest shocks of earthquake. After ordinary storms, long miles of the sea-coast are strewn with the wrecks of ships, and with the bodies of their hapless crews. In the spring of 1866 there might be seen at a single view from the heights near Plymouth twenty-two shipwrecked vessels, and this after a storm, which, though severe, was but trifling compared with the hurricanes which sweep over the torrid zones, and thence, scarcely diminished in force, as far north sometimes as our own latitudes. It was in such a hurricane that the "Royal Charter" was wrecked, and hundreds of stout ships with her. In the great hurricane of 1780, which commenced at Barbadoes and swept across the whole breadth of the North Atlantic, fifty sail were driven ashore at the Bermudas, two line-of-battle ships went down at sea, and upwards of twenty thousand persons lost their lives on the land.

In the gale of August, 1782, all the trophies of Lord Rodney's victory, except the "Ardent," were destroyed, two British ships of the line foundered at sea, numbers of merchantmen under Admiral Graves' convoy were wrecked, and at sea alone three thousand lives were lost.

But, quite recently, a storm far more destructive than these swept over the Bay of Bengal. Most of our readers doubtless remember the great gale of October, 1864, in which all the ships in harbour at Calcutta were swept from their anchorage, and driven one upon another in inextricable confusion. Fearful as was the loss of life and property in Calcutta harbour, the destruction on land was greater. A vast wave swept for miles over the surrounding country, embankments were destroyed, and whole villages, with their inhabitants, swept away. Fifty thousand souls it is believed perished in this fearful hurricane.

The gale which has just ravaged the Gulf of Mexico adds another to the long list of disastrous hurricanes. As we write, the effects produced by this tornado are beginning to be made known. Already its destructiveness has become but too certainly evidenced.

The laws which appear to regulate the generation and the progress of cyclonic storms are well worthy of careful study.

The regions most liable to hurricanes are the West Indies, the southern parts of the Indian Ocean, the Bay of Bengal, and the China seas. Each region has its special hurricane season.

In the West Indies, cyclones occur principally in August and September, when the south-east monsoons are at their height. At the same season

the African south-westerly monsoons are blowing. Accordingly there are two sets of winds, both blowing heavily and steadily from the Atlantic, disturbing the atmospheric equilibrium, and thus in all probability generating the great West Indian hurricanes. The storms thus arising show their force first at a distance of about six or seven hundred miles from the equator, and far to the east of the region in which they attain their greatest fury. They sweep with a north-westerly course to the Gulf of Mexico, pass thence northwards, and so to the north-east, sweeping in a wide curve (resembling the letter U placed thus \cup) around the West Indian seas, and thence travelling across the Atlantic, generally expending their fury before they reach the shores of Western Europe. This course is the storm-track (or storm- \cup as we shall call it). Of the behaviour of the winds as they traverse this track, we shall have to speak when we come to consider the peculiarity from which these storms derive their names of "cyclones" and "tornadoes."

The hurricanes of the Indian Ocean occur at the "changing of the monsoons." "During the interregnum," writes Maury, "the fiends of the storm hold their terrific sway." Becalmed, often, for a day or two, seamen hear moaning sounds in the air, forewarning them of the coming storm. Then, suddenly, the winds break loose from the forces which have for awhile controlled them, and seem to rage with a fury that would break up the fountains of the deep."

In the North Indian seas hurricanes rage at the same season as in the West Indies.

In the China seas occur those fearful gales known among sailors as "typhoons," or "white squalls." These take place at the changing of the monsoons. Generated, like the West Indian hurricanes, at a distance of some ten or twelve degrees from the equator, typhoons sweep in a curve similar to that followed by the Atlantic storms around the East Indian Archipelago, and the shores of China to the Japanese Islands.

There occur land-storms, also, of a cyclonic character in the valley of the Mississippi. "I have often observed the paths of such storms," says Maury, "through the forests of the Mississippi. There the track of these tornadoes is called a 'wind road,' because they make an avenue through the wood straight along, and as clear of trees as if the old denizens of the forest had been cleared with an axe. I have seen trees three or four feet in diameter torn up by the roots, and the top, with its limbs, lying next the hole whence the root came." Another writer, who was an eyewitness to the progress of one of these American land-storms, thus speaks of its destructive effects. "I saw, to my great astonishment, that the noblest trees of the forest were falling into pieces. A mass of branches, twigs, foliage, and dust moved through the air, whirled onwards like a cloud of feathers, and passing, disclosed a wide space filled with broken trees, naked stumps; and heaps of shapeless ruins, which marked the path of the tempest."

If it appeared, on a careful comparison of observations made in different places, that these winds swept directly along those tracks which they appear to follow, a comparatively simple problem would be presented to the meteorologist. But this is not found to be the case. On one part of a hurricane's course the storm appears to be travelling with fearful fury along the true storm-track; at another less furiously directly across the storm-track; at another, but with yet diminished force, though still fiercely, in a direction exactly opposite to that of the storm-track.

All these motions appear to be fairly accounted

for by the theory that the true path of the storm is a spiral—rather, that while the centre of disturbance continually travels onwards in a widely extended curve, the storm-wind sweeps continually around the centre of disturbance, as a whirlpool around its vortex.

And here a remarkable circumstance attracts our notice, the consideration of which points to the mode in which cyclones may be conceived to be generated. It is found, by a careful study of different observations made upon the same storm, that cyclones in the northern hemisphere invariably sweep round the onward travelling vortex of disturbance in one direction, and southern cyclones in the contrary direction. If we place a watch-face upwards upon one of the northern cyclone regions in a Mercator's chart, then the motion of the hands is *contrary* to the direction in which the cyclone whirls; when the watch is shifted to a southern cyclone region, the motion of the hands takes place in the same direction as the cyclone motion. This peculiarity is converted into the following rule-of-thumb for sailors who encounter a cyclone, and seek to escape from the region of fiercest storm:—*Facing the wind, the centre or vortex of the storm lies to the right in the northern, to the left in the southern, hemisphere.* Safety lies in flying from the centre in every case save one—that is, when the sailor lies in the direct track of the advancing vortex. In this case, to fly from the centre would be to keep in the storm-track; the proper course for the sailor when thus situated is to steer for the calmer side of the storm-track. This is always the outside of the \sqsubset , as will appear from a moment's consideration of the spiral curve traced out by a cyclone. Thus, if the seaman *sees* before the wind—in all other cases a dangerous expedient in a cyclone—he will probably escape unscathed. There is, however, this danger, that the storm-track may extend to or even slightly overlap the land, in which case scudding before the gale would bring the ship upon a lee-shore. And in this way many gallant ships, doubtless, suffered wreck.

The danger of the sailor is obviously greater, however, when he is overtaken by the storm on the inner side of the storm- \sqsubset . Here he has to encounter the double force of the cyclonic whirl and of the advancing storm-system, instead of the difference of the two motions, as on the outer side of the storm-track. His chance of escape will depend on his distance from the central path of the cyclone. If near to this, it is equally dangerous for him to attempt to scud to the safer side of the track, or to beat against the wind by the shorter course, which would lead him out of the storm- \sqsubset on its inner side. It has been shown by Colonel Sir W. Reid that this is the quarter in which vessels have been most frequently lost.

But even the danger of this most dangerous quarter admits of degrees. It is greatest where the storm is sweeping round the most curved part of its track, which happens in about latitude twenty-five or thirty degrees. In this case, a ship may pass twice through the vortex of the storm. Here hurricanes have worked their most destructive effect. And thus it happens that sailors dread, most of all, the part of the Atlantic near Florida and the Bahamas, and the region of the Indian Ocean which lies south of Bourbon and Mauritius.

(To be continued.)

Dost thou wish to get to heaven? Walk, then, diligently in the road that leads there. It is narrow, it is rugged, it is beset with thorns. But it is the path the Saviour trod, and it alone leads to peace and to glory.

THE TONGUE INSTRUCTED.

Guard well thy lips; none, none can know
What evils from the tongue may flow;
What guilt, what grief may be incurred
By one incautious, hasty word.

Be "slow to speak;" look well within,
To check what there may lead to sin;
And pray unceasingly for aid,
Lest, unawares, thou be betrayed.

"Condemn not, judge not," scan to man
Is given his brother's faults to scan,
One task is thine, and one alone,
To search out and subdue thine own.

Indulge no murmurings; oh restrain
Those lips, so ready to complain,
And, if they can be numbered, count
Of one day's mercies the amount.

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes,
Let words of meekness, wisdom, love,
The heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce, by Him is heard;
Oh, could'st thou realize this thought,
What care, what caution, would be taught!

"Time is short," this day may be
The very last assigned to thee;
So speak, that should'st thou speak no more,
Thou may'st not this day's words deplore.

THE CLOUD.

"Let us not fear, as we enter into the cloud; let us
recollect that it is His cloud that overshadows us."
J. H. Newman.

Fear not to enter in the cloud,
O way-rove pilgrim of the earth!
Better is sorrow's sober shroud,
Than worldly and unhalloved mirth,
Fear not to enter—tremble not,
Upon thy rough and thorny way;
Thy Lord has blest the mourner's lot,
And doubt not He will be thy stay.

Fear not to enter in the cloud—
It is a cloud which He hath sent;
O and wayfarer, travel-bowed,
Thy master's eye on thee is bent:
He will not let thy footsteps slide;
He gives His angels charge o'er thee;
And that dear Lord, who for thee died,
Is touched with thine infirmity.

Fear not to enter in the cloud—
Beyond it is a land of light,
And thou, unlike the worldly crowd,
Must walk by faith and not by sight,—
Faith, that can lift her gaze on high,
And pierce the veil that floats between
And brings the glorious future nigh;
The "evidence of things unseen."

Power of a Growing Tree.—Walton Hall, England, had at one time its own corn mill, and when that inconvenient necessity no longer existed, the millstone was laid by in an orchard and forgotten. The diameter of this circular stone measured five feet and a half, while its depth averaged seven inches throughout; its centre hole had a diameter of eleven inches. By mere accident some bird or squirrel had dropped the fruit of the fibert tree through the hole on the earth, and in 1812 the seedling was seen rising up through that unwanted channel. As its trunk gradually grew through this aperture and increased, its power to raise the ponderous mass of stone was speculated upon by many. Would the fibert tree die in the attempt? Would it burst the millstone? or would it lift it? In the end the little fibert tree lifted the millstone, and in 1863 wore it like a crinoline about its trunk, and M. Waterton used to sit upon it under the branching shade.—*Scientific American.*

Selected.

Deep, Calleth unto Deep!

When the true child of God is led by the Spirit of God into his closet to pray—it is the Spirit that prays. "For we know not what we shall pray for as we ought," &c.; and "as many as are led by the Spirit of God, they are the sons of God."

What a pleasant place to such is the Christian's closet! When such a Christian kneels—he has the three witnesses in himself: the Father, & the Son, and the Spirit. Praying the Father, in the name of the Son, through the Spirit.

London Grove, Chester Co.

For "The Friend."

Epistle of Oliver Sansom.

Oliver Sansom, the author of the following letter, was one that endured much suffering the cause of Truth he very thoroughly espoused. His many conflicts with the priests who of maligned him, and through whose influence was many times immured in prisons, and whom, for tithes, his property was shamefully wrested from him, caused the path of life to be marked with many tribulations and close privation, verifying the language of the Apostle: "All that will live godly in Christ Jesus shall suffer persecution." Yet the Lord his God was with him and enabled him not only to suffer, but at tin to reign with Christ, and finally to triumph over all his enemies from within and without. Be both chastened and comforted in the school his Lord, who chooseth all his in the furnace affliction, he knew, as a well instructed scribe how to help and comfort others, as well as guard them against the wiles of the wicked o These are all interestingly set forth in his epistle

"To Friends of Truth in the County of Wexford and elsewhere, in Ireland.

Dear Friends,—Brethren and sisters, born the immortal Seed, whereby you become heirs life and immortality, and who are daily striven to inherit and possess that immortal life, wh through the spiritual birth, you have a right u and interest in. The salutation of my dear unforgotten love truly reacheth unto you al the innocent life of the Lamb, in whose spirit no guile, having you often in my remembrance and the living sense of the blessed presence the Lord, which in meetings I with you enjoy doth often refresh my soul; and as the same arises, and is tasted of and fed upon, then are arises before me; and tender breathings arise me for you all, is one man, that as a united bo you may together he preserved holding in thiogs the head Christ Jesus. And that, as me bers one of another, you may in the Spirit and of Jesus, be united one to another, being all bot up in one bundle of life by the swaddling band tender love, which in all your hearts is shed ab by the Holy Spirit. That a holy care may be all for each other's good and welfare in the Tru even as for his own; having an inward feel one of another, that if one member be hurt bruised, or comes to suffer, all suffer with hi and if one member be comforted, all take par it; and so here, one cannot say to another, I h no need of thee; but we are all helpers o another, with that help which we receive fr the Lord: and therein we are a help, stre and comfort one to another. Here now is s how pleasant, sweet and precious it is for breth and sisters, the begotten of one Father, and b of and nursed by one mother, to dwell together heavenly unity. Oh, feel Christ our life her and feel our nearness in the same one unto

That so the true unity of the right spirit all may keep and hold, which is the living of peace; for that soul, whoever it be, that out of this bond goes out of peace into

Friends! watch and stand upon your guard, hold fast your living fresh zeal for the cause of the Lord, and be valiant for His Truth upon earth. And keep out of the false spirit, which is a disguise or show of Truth waits for an opportunity to creep in amongst you; for if he will in any he will draw the mind down from heavenly habitation in the light, into the earth, hence lukewarmness instead of zeal, and jealous and secret prejudice will get in, and the which thinks not evil will come to be weak, and by degrees grow cold and die. Oh! woe! there is as much need for us to be watchful as ever there was; for the enemy is working in the deepest deceit and most secret subtilty, appears now in his transformed shape, like an angel of light; and where any are wandering in minds or scattered in their imaginations, get in earthly desires, they can hardly escape snares. For they only who abide fixed on the shall be preserved; and they are the true, which Christ is the builder of; against the gates of hell cannot prevail. And also are the very elect which cannot be del.

Therefore my dear friends, let every one of you diligent to witness your calling and election to abide sure unto you; that none of you may be deceived or beguiled by the subtilty of the wicked and that no evil bitter root may spring up in you to trouble or disquiet any of you, tend to divide or make you at a distance one from another. But keep this evidence every one of you in your hearts, that you are passed from death to life, because ye love the brethren.

And dear Friends, as wise virgins, always wait for the oil of life, and be careful to retain it in your own vessels. This will keep the lamp of the Lord hath lighted, from going out, and you an entrance into the marriage-chamber to enjoy the beloved of your souls. For as surely as the heavenly Father hath given the light of life of His dear Son for the salvation of man, and caused it to shine in our hearts; so doth he require of us all, that we should rest and yield obedience to it, and let it shine in conversation; that we may do the works of sincerity; and men, who are yet in the flesh, beholding our good works, may be moved and come to glorify our God, and to say that he is in us of a truth. This is more precious than all words that can be spoken; yea, indeed the seal of our ministry and testifies, and an answer of the travail of our souls, have faithfully labored amongst you. And if it is so, that we are commanded to let our shine for the good of others that are without and not gathered to God, then consider how we are enjoined, and in an especial manner bidden to take care of our own family, even household of faith; that at all times we watch be good and benefit one of another. And all do believe in the light of Jesus, and walk in their minds are exercised in His life and the care of the churches of Christ comes to them daily, for the good of the whole body; every member may keep his place in the body wait to know his office, even his work and be appointed by the Lord. And then as the kept single in the head Christ Jesus, every will be serviceable in his place; for there are needless members in the body, no useless in the house of our God; for as a gift is

given to every particular one, so is a service as certainly required by the Lord of every individual, according to the gift given. And as obedience is yielded to the leadings of the blessed Spirit in the gift received, here is a vessel of mercy that is given up to be used by the Lord; and in his using, it comes to be made a vessel of honor, to the praise of the glory and excellency of the heavenly treasure which the Lord reveals therein.

So dear Friends, much might be said as to this matter to stir you up to diligence in pressing forward towards the mark of your high calling in Christ Jesus, which is set before you, and to exhort one another daily to watchfulness and faithfulness, each in his place and station, and to take heed that there be not a drawing back into the world again, for the Lord hath said, 'He that draws back, my soul shall have no pleasure in him:' but that all hold fast the holy testimony of Jesus, which you have received; and press forward in the meek spirit, and walk circumspectly, that our holy profession may be adorned with a holy, harmless and unblameable conversation. But I know there are many faithful brethren who labor among you, and frequent testimonies you have to this purpose. And although you know these things already, yet I have a sense that a word of exhortation will be tenderly received by you; as the same love is felt in you from whence it doth proceed, although through a weak instrument.

And moreover this is my testimony, that if true obedience be yielded to the inward leadings of the Holy Spirit, a godly care and weighty concern for the prosperity of the blessed Truth, and the preservation of all that are convinced of it, will certainly come upon every one according to his measure. And for this blessed end is the use and service of men's and women's meetings, which in the wisdom and power of God have been set up and established amongst you, and are seen to be very proper and necessary. Wherefore having such frequent and heavenly opportunities, Oh be diligent in the improving of them, as you see the heavenly day more and more increasing. And exhort one another daily while it is called day, and labor to stir up and provoke one another to love and to good works.

So, dear Friends, be faithful to the Lord, and true and honest to your own souls and one unto another, in keeping diligently to your meetings; which, as you therein faithfully discharge your duty, will conduce much to the honor and glory of the name of the Lord, and the welfare of all your souls both here and hereafter. And of this be assured, that where there is a slackness in any in coming to meetings, there is first a slackness of spirit in such in obeying the Lord.

I can truly say, my heart is enlarged towards you in the love of my God, beyond what I can express; and it lay upon me to send these lines unto you, as a token of that brotherly love which lives in my heart towards all the flock of my heavenly Father's fold; breathing unto Him, who is the God and keeper of his spiritual Israel, who never slumbers nor sleeps, but watches day and night over us all for our good. Oh! the cries of my soul in secret are, that the whole flock and family may be preserved in unity, yielding pure obedience unto the heavenly Shepherd; that they may be always led and guided by Him into the fresh pastures of life, where the soul's true satisfaction is enjoyed.

So, dear Friends, in all your meetings wait to feel the self-denying life of our Lord Jesus; for therein only can you find acceptance with the Lord. And whatever you do for the Lord, or on behalf of his Truth, do it in the name of Jesus,

in and by the leadings of His meek, patient, and self-denying Spirit. That so nothing may be done among you through strife or vain glory; but let humbleness of mind be as a crown upon every one of your heads; that in the love which thinks not evil, you may be willing to serve one another daily. For all who will follow the Lord and bring honor to His name, must deny themselves. And so in the holy self-denying life of Jesus, the meek Lamb of God, do I at this time bid you all farewell, and therein rest,

Your dear brother,

O. SANSOM.

Farrington, the 20th of Fifth month, 1677."

For "The Friend."

VESUVIUS.

The following notices of this celebrated volcano and of a recent visit to it, are extracted from an article in a late number of the *American Journal of Pharmacy*:

"The first eruption of Vesuvius in historic times, was in the year A. D. 79, during the reign of Titus. It was recognized by the ancients, however, as of volcanic nature, and various traditions regarding it existed. Plutarch describes Spartacus and his followers as enamping in the rocky hollow (crater) on the summit, which was clothed with wild vines and which was entered by a pass in the side towards Naples. This indicates the long quiescent period which must have elapsed preceding the eruption of 79. After several years of occasional subterranean disturbance in the vicinity of Vesuvius, during which earthquakes had damaged Herculaneum, Pompeii, Puzzeoli, &c., the great eruption of 79 occurred which buried the two former cities. The account left by Pliny of the circumstances of this eruption, which occasioned the death of the elder Pliny, near Stalio, corroborates the examinations of the modern geologists that no lava issued from Vesuvius on that occasion, but that the eruption consisted of vast quantities of ashes, water and mud, with prodigious quantities of stones and fragments of various volcanic matters. There must have been a strong current of air from the north which carried the loose matter, including stones of several pounds weight, as far as Pompeii, and lesser ones to Stalio, and the present more gradual inclination of the base of Vesuvius in that direction is additional evidence of the immense bulk of these ejections, which, at the distance of several miles were sufficient to entomb so extensive a city as Pompeii. While at the latter city we witnessed the laborers at work removing the ashes from a part of the excavations now going on, and obtained a specimen, which is of a uniform light stone-color, very friable, no sand visible, and appeared as though it had assumed its present position in a comparatively dry state. The ejection of the water and steam on that occasion, appears to have been one of the most prominent characteristics of the eruption, and to have been the immediate cause of overwhelming Herculaneum with a torrent of mud formed of the light ashes which it gathered up in its descent along the mountain slopes to the bay, and which penetrated at once into every part of the buildings of that ill-fated city; not however before most of the inhabitants had escaped. The result of this eruption was to destroy the whole south western wall of the ancient crater towards the bay, which was probably disintegrated under the influence of fire and super-heated steam, and ejected as ashes and mud, changing the coast line so as to make the site of Pompeii half a mile inland, whilst it was formerly a seaport on the bay. The remainder of the old crater exists as a memento of this wonder-

ful catastrophe. In the year 472 an eruption occurred that again visited the sites of Herculaneum and Pompeii, which had become occupied by villages. Other eruptions happened in the years 512, 685, 993, 1036, 1049, 1139, 1306, and 1500. After the eruption of 1500 described by Leone, the crater was "five miles in circuit and 1000 paces deep," and remained quiescent for a hundred and thirty one years, during which period its sides became covered with vegetation, shrubs, and forest trees, and the floor of the crater was visited by cattle and other animals. In 1631 one of the greatest eruptions occurred, the immense crater just noted was filled with volcanic matter, and on the 16th of December, an earthquake caused a violent irruption of the sea towards the mountain, causing great destruction of life, and at the same time "from the summit of the cone seven streams of lava issued, one reaching Torre dell'Annunziata seen on the road to Pompeii, one destroyed two-thirds of Torre del Greco, a third destroyed Resina, on the site of Herculaneum, another destroyed part of Portici, and formed the present site on which the Royal Palace and La Favorita were subsequently built." This eruption was also accompanied by great torrents of rain, causing inundations towards Nola. Eruptions followed this in 1660, 1682, 1690, 1696, 1698, 1701, 1707, 1712, 1717, 1720, 1728, 1730 and 1737, when an immense outpouring of lava occurred from the base of the cone, estimated at over 33 millions of cubic feet, lava also issuing from the summit. The quantity of ashes discharged during this eruption was also very great. Other outbreaks took place in 1751, 1754, 1758, 1760, 1766, 1767, 1770, 1776 and 1779. This last, which was described by Sir William Hamilton, was one of great violence. The ejected matter fell partly on the mountain itself, partly on Somma and the intervening space, and partly eastward toward Outojano, where it broke in the roofs and windows of houses, destroyed the woods and vineyards, and filled the streets to the depth of several feet with ashes, some of which fell a hundred miles off.

Eruptions followed in 1784, 1786, 1787, 1793, 1794, the latter destroying the cathedral and the greater part of the town of Torre del Greco, poured into the sea, extending the coast line out 380 feet, by width 1200 feet, and 15 feet above the level of the water. Then in 1804, 1805, 1809, 1812, 1813, 1817, 1818, 1820 and 1822. On this last occasion the great cone fell in with a crash, after which two streams of lava flowed towards Resina. Sir Charles Lyell found this lava had not lost its heat in 1828. The crater was irregular in shape, three miles in circumference and of great depth, its rim varying 500 feet in height. Then in 1828, 1831 and 1834, when the lava ran nine miles, destroying Caposecco and threatening Pompeii. In 1838, 1845, 1847, 1850; the latter noted for enveloping the woods of Bosco Reale, where various curious phenomena occurred as the trees were consumed in the lava. In 1855 the lava flowed down into the Atina del Cavallo, and keeping to the north of the Hermitage, did much damage in the plains below. This lava was remarkable for slow cooling and for containing chloride of lead as a sublimate in its fissures. Its direction caused at one time fears for Portici, and the guides yet speak of the great eruption of 1855. In 1859 an eruption occurred on the side of the cone, a stream of lava running into the Atina del Cavallo and thence on either side of the Hermitage hill, poured in a magnificent fiery torrent into the Fossa Grande on the north side. The eruption of 1861 vented itself in a fissure 2000 yards long above Torre del

Greco, one vent pouring out lava, accompanied by severe earthquakes that nearly destroyed the town. This outlet was lower down towards the coast than any of the preceding. In 1865 the disturbance was confined chiefly to the old crater, which in May of that year was described as being 950 yards in circumference and about 300 feet deep. The observer remarked that the small sub-crater at the bottom would soon fill the cavity of the general crater.

Notwithstanding these frequent eruptions and the devastation occasioned by them, the country at the base of the volcano has a dense population. The buildings of various kinds are numerous, and it is said that from 70,000 to 80,000 persons reside between Portici and Castel a Mare inclusive, on the south-western base of the mountain.

Having made preparations for the ascent, the party consisting of seven persons set out from Naples early in the morning. The narrator says "The weather was fine, almost too warm for such an expedition, the road not intended for wheeled vehicles, was narrow, stony, irregular, and hedged in by fencibles. Many trees were in bloom and the almond and fig had set their fruit. The olive blossoms had not yet opened, but the rich scarlet flowers of the pomegranate here and there in the hedge rows, formed a brilliant contrast with the foliage. The vine grown on stakes, rude trellises and in festoons, is the most important crop on these fertile slopes. The road also served in many places, as the bed of a torrent in rainy weather, so much was it washed, but after reaching the plateau it was better, and our view greatly improved, being less obstructed by immediate objects.

Far to the west lay Naples on its beautiful bay, and Posilipo, with the hills of Sorrento and Capri nearly south; while beneath us and around lay the accumulated lava and ashes of the eruptions of eighteen centuries of the historic era, which under the disintegrating action of time have been coated by a fertile soil now teeming with the verdure of spring, wholly unmindful of the slender lease it holds on permanence. In glancing over the numerous villas and villages which stud the sloping sides of the mountain and the shores of the bay, it is nearly impossible to realize that this is the grand theatre of the terrible and sublime eruptions that we have enumerated.

(To be continued.)

For "The Friend."

In looking over some letters of valued and upright pillars in the Church of Christ, who have recently been gathered to their everlasting reward, I have apprehended the deep religious concern with which their spirits were clothed for the cause of the blessed Truth, would prove as an encouragement and as instructive way-marks to all who may be endeavoring to follow in the same footsteps.

"Tenth mo. 6th, 1849. Thy very acceptable letter received last evening, proved as thou wished an encouragement to me. I have not been well for several days, and connected with disease, have also been in a low place, not unfrequently apprehending that little good arises from any thing I do, but that I wish to leave to the Lord, who in mercy clothes us with a sense of our unworthiness. At the same time secret breathings are raised for the children, the Lord's tenderly visited children, that he will mightily defend them from the cruel devices of the wicked one, and that he will carry on his blessed work in and upon them, qualifying them from season to season to perform all his will concerning them. I have no doubt that the good Master impressed thee with the

concern to write what thou did'st, which is a comfort to me.

By yielding to the secret intimations of Spirit by faith and not by sight, thou wilt experience a precious increase in the knowledge of ways and of faith and strength to follow it. Many have lost ground through unfaithfulness little things, lightly esteeming the sacred implications of religious duty; but as we follow the unfoldings of our heavenly Master's will a gro in grace is experienced, and in the knowledge our Lord and Saviour Jesus Christ.

Let us not shrink from the strippings and deductions which He sees to be necessary—they to be passed through preparatory to the work designs to employ us in. When He lets us down into suffering, He will assuredly be with us, king us from sinking as we look unto him, then raising us up again to sing of his mercies of his wonderful works to the children of men. May'st thou, my dear friend, be preserved in hollow of his hand, and strengthened with him in the inner man, to do whatever thy hands do to at his bidding.

Thy dear and valued mother was a watchword on the wall, and one that often refreshed the ciples by the inwardness of her spirit—her cumpunction and faithfulness. May all her children be found walking in her footsteps, according to their respective measures and stations in church of Christ."

(To be continued.)

For "The Friend."

We are accustomed to rely on the report the Pennsylvania Hospital for our ideas of comparative temperature of the seasons. For immediate preceding years this may be measured correct; but a little consideration, I think, make it clear, that it will not do thus to compare the present with many preceding years, and the thermometers some distance from the would be likely to be nearer the truth. J. M. reports the present winter at about 3° above winters of 1814-15 and 1835-36, but I think it probable that it was colder than either. The population of Philadelphia now is probably a couple of '35 and '36, and perhaps many of '14 and '15. The protection of the largely increased number of buildings, and proportionally increased number of fires for domestic, manufacturing, and mechanical purposes, and the heat of so large a collection of people, together with the amount of gas consumed combined, know must modify the temperature very considerably of our present winters, as compared those of 1814-15 and 1835-36.

As some evidence of this I submit a few memoranda: Second mo. 8th, 1868. Thermometer at sunrise 20° below zero, clear and still. Proper to remark, our situation is 11½ miles from Philadelphia, in a valley, surrounded by hills and woods. One-and-a-half miles N. E. of thermometer was reported at 12° and 13° below zero, rather protected than exposed. Miles S. W. 17° below, situation exposed. Cold day of the Second month (I think it was 7th) our thermometer did not rise above 72° above, all day. Third mo. 5d. Thermometer at sunrise this morning; 9 o'clock only 68° above, 12½, 16½; 1 P. M., 88°; evening, zero; next morning nearly 2° above. There was a very high at this time and our neighbor's thermometer were reported much lower than ours.

A. N.

The proud are always ungrateful; the humble know how undeserving they are, are always grateful.

Selected for "The Friend."

Richard Reynolds was for many years extensively engaged in the iron trade, by which he considerably increased his wealth. Under influence of religious principle, he was sensible of his responsibility to Him, to whom belonged "the earth and the fulness thereof," and his heart being enlarged in love to God, and good to men, it is believed that, after taking from his large income sufficient only for his own moderate establishment, he devoted the whole of the remainder to charitable purposes. His beneficence was guided by great wisdom, which rendered his benefit still more extensive. His benevolence and the admiration of all who knew him; yet was far from being elated by this circumstance, and the possession of wealth; and in the distribution of his bounty, he frequently concealed the motives that sent relief. He was a truly humble and pious christian, and was often tried with a deep sense of spiritual poverty. He had also a very correct view of the stewardship committed to him, and he, on one occasion, described to a friend the following terms: "My talent is the means of all talents, a little sordid dust; but the more I use in the parable, who had but one talent, was more valuable, and for the talent that I possess, as valuable as it is, I also am accountable to the great God of all." This good steward, was favored to experience an increasing and well grounded confidence in the mercy of God, through the ever blessed Redeemer, which he thus expressed in a letter, written only a few days before his decease. "I have done with this world, and all my happiness in it is from the hope that I shall soon see it, where there is neither sin nor sorrow; that hope rests entirely on the mercy of God, the merits and mediation of Jesus Christ." The end of this man, was peace.—*John Thorp's papers.*

For "The Friend."

The Contributors to the Tract Association. The Board of Managers wish to call the attention of Friends to the regulation by which all contributors to the Association are entitled to receive from the Depository, at the rate of 16 pence per cent to the amount of their contributions. The funds of the Association are necessarily largely expended in maintaining a full supply of religious publications, and contributions are invited from those interested in disseminating them. The money for this purpose may be left with Messrs. Smedley, Jr., at the Depository, No. 304 in St. St., or with John S. Stokes, No. 114 North St.

Richard Farnsworth.

Richard Farnsworth was convinced by George Burdett, in the year 1651. He was one of those early converts whose extended travels, amid great exertions and sufferings, were largely instrumental in gathering the Society of Friends; of whom it testified, that "knowing the depths of Satan, experienced in the dealings and goodness of God," he was enabled to speak as with the voice of the learned, to the strengthening of the weak, the refreshing of the weary, and the reviving of the faint; so that in the hand of the Lord he was made as a father to many. A little before his departure, he expressed to his friends around his bed, that the Lord, who had been with him hitherto, was near in the time of his weakness; saying, "God hath appeared for owning of my testimony, and hath broken in upon me as a flood. I am filled with his love more than I am able to express." His death took place in London in the year 1666. He was the

author of a considerable number of treatises of a doctrinal and controversial character; and a minister about fourteen years.—*Biographical Memoirs of Friends.*

THE FRIEND.

FOURTH MONTH 11, 1868.

We have received two pamphlets, one entitled "Our National Obligations to acknowledge God in the Constitution of the United States;" the other "Religious defects of the Constitution of the United States," together with a request to advocate in this Journal co-operation with the "National Association" to secure the introduction of a clause in the Constitution of the United States, specifically recognizing the supreme authority of the Almighty, and the Lord Jesus Christ as the Ruler of nations.

Every sincere christian and lover of his country may properly desire that the sovereign authority of the Almighty Ruler of nations, and the imperative obligation to conform to his will, should be explicitly recognized in the fundamental law of the land; and may co-operate in the effort to have such an amendment as is proposed grafted in the National Constitution. Springing from a right motive, and accompanied with a true sense of dependence on the superintending care and protection of the Dread of nations, it would be a fit acknowledgment of a christian people.

But we think some of the reasons given, in the pamphlets received, for the proposed action, are more than doubtful. We readily admit that civil government is sanctioned by divine ordinance, and that the Divine will is the ultimate source of authority in civil government. It is true also that men cannot give to the government they may set up, a power which they do not themselves possess; and that as man has no right to take his own life, he therefore cannot confer on government the right to put human beings to death. But the assertion that this right has been granted by the Almighty, and that He should therefore be distinctly acknowledged in the organic law, in order that it may be properly exercised, is assuming for truth what we apprehend cannot be proved by anything in scripture which refers to the present dispensation.

The expression of the Apostle, when exhorting the Roman converts to render due obedience to those in authority over them, that the ruler "beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath on him that doeth evil," conveys no sanction, or approval of taking human life. The word "sword" is evidently used merely to designate power, and the execution "of wrath on him who doeth evil" may be fully accomplished without putting him to death.

Nor can we assent to the proposition that "The name of God ought to be solemnly invoked for the sanction of all official oaths, and not be struck out of those oaths as it now is in our national Constitution." Our Saviour and his apostle James, expressly forbid all swearing, whether official or profane. It is therefore wrong to invoke the Holy Name while transgressing a divine command. And as all experience has taught that the great body of those who think they must fortify their yea or nay by swearing, most generally take an oath as a mere form, without thought of its solemn invocation of the infinite Jehovah, we cannot but think it far better that the Holy Name should be omitted, as it is so much the less likely to be taken in vain.

It is a mistake to attribute so much of the evil that is connected with the operation of our government, to the omission of the verbal acknowledgment of the supreme authority of the Almighty in the National Constitution. Let such an acknowledgment be introduced therein, but the place where it should be inscribed and revered is the hearts of the people. There is where its influence must be more generally felt by those connected with the government, and by those who are to execute or obey the laws, before equity and peace will be primary objects with legislators, and honesty and humility the prevailing feelings of the people. Christ's yoke must be worn if his kingdom is to spread, and his glorious gospel, which is "the power of God unto salvation," must be the practical rule of every day life, if we would have his righteous sceptre to sway the nation, and cause the people to dwell safely.

In justice to our contemporary we give our readers the following, which appeared in the Presbyterian of the 4th inst.

"AN EXPLANATION.—"The Friend" of last Saturday contains an earnest remonstrance against what it deems the misrepresentations of a correspondent in Eastern Ohio, in giving an account of a revival in Freeport, in that State. We are very ready to admit that the sentences italicised by "The Friend" convey a false impression, if applied to the whole body of people whom it represents; but we supposed our correspondent to refer, in his remarks, to the portion of Friends called "Hicksites," and of this class we fear the description given is quite accurate. We certainly did not mean to say, or allow any one to say that the Orthodox Friends of this country are tainted with "infidelity." We believe better things of them than this, and are very sure that many of them whom it has been our pleasure to meet, are of the number of God's children, elect and precious, to whom we would give unreserved confidence and love."

Persons sending communications to "The Friend" through the city post, are reminded, that all letters or packages weighing over half an ounce and less than an ounce are charged double postage, and so in proportion.

We have sometimes to pay six or eight cents additional to the two cents which have been prepaid.

SUMMARY OF EVENTS.

FOREIGN.—The revenue returns of Great Britain for the past quarter have been published, and show a deficiency of £5,000,000 from all sources. The Chancellor of the Exchequer has asked leave, in the House of Commons, to bring in a bill for the purchase by the government of all the lines of telegraph in the kingdom. The bill provides for the appointment of arbiters, who shall decide what prices are to be paid to the several telegraph companies for their property and interests. The debate on the Irish Church continued in the House of Commons during several successive nights. It terminated at 2.15 a.m. on the 4th inst., and a division took place on Lord Stanley's motion to postpone the consideration of Gladstone's resolutions until the next Parliament; six hundred members voted, and the motion was defeated by sixty majority. The House then went into committee and Gladstone's resolutions were adopted by a majority of 56. They are in substance as follows: "First. That in the opinion of the House the Irish Church should cease to exist as an establishment, due regard being had, however, for personal interests and rights of property.

"Second. That no new personal rights should be created, and the commission on the Irish Church should limit its operations to matters of immediate necessity, pending the final action of Parliament upon the whole question.

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VESUVIUS.

(Concluded from page 262.)

For "The Friend."

Continuing our journey mountainward among fields and orchards, we abandoned the road entered a lateral path, a change rendered necessary by the proximity of the lava of 1850, which destroyed the excellent carriage road, built by the government, leading to the observatory and the crater. Subsequently we saw the point where the road passed under the lava. Our route now led over the lava of 1850, which has to be crossed to reach the hermitage. The path is very rough, but will soon become sufficiently worn to the purpose. The recent bed of lava is here about ten feet wide, and extends to the base of the mountain. It is impossible to describe the appearance of utter desolation it presents; the surface is covered with broken masses of every size and shape, mixed up and partially surrounded by the most curious convolutions of solidified matter, like masses of fossilized intestines, or gigantic animals. The cooling power of the atmosphere is so great that very soon after we reach the plateau, where its progress is less rapid, the exterior becomes chilled, especially at night, and as the pressure of the interior fluid urges it forward, the crust is broken into fragments, enabling the lava to escape, and in its progress to be chilled, until a period in its progress when the crust is capable of resisting the increased pressure of the partially cooled interior. This incessant action of the interior on the exterior, that gives the peculiar vermiculated character to the surface of the lava. In color the lava is nearly black, extending for miles, filling the valleys and valleys, and pouring over precipices, and in one spot in approaching the Hermitage forming an abrupt wall of slag-like matter, of a height of forty feet high. The path passed near the small craters of the eruption of 1850, and did not leave our horses to examine it, but reaching the Hermitage, we arrived at a point where the lava of 1855 is seen. Its color is dark, indicating the effect of the atmospheric agencies, but yet devoid of life, saving a few plants that have rooted in some of its crevices. The Hermitage stands on a bluff or promontory of the old Mount Somma, just at the opening of the crescent-shaped valley called Atrio del Inferno, between the cone of Vesuvius and the walls of the old crater of Somma, and no more admirable spot could be chosen whence to

witness an eruption, though its proximity is sometimes attended with danger, as in 1855, when the current passed on both sides of the hill. We now pushed on up the steep path of the Hermitage hill and over this lava, and entered the Atrio, where the path is more or less broken as it passes over the lavas of various ages, and requires great caution on the part of the animals to keep their feet. The scene here is worth pausing to view; on the left, Somma 800 feet high, with various flowering plants established in its crevices, but far too sparse to form a continuous covering to its desolate lineaments; on the right rises the vast cone of Vesuvius, dark and sombre, and lifeless externally, more than a thousand feet perpendicular above the path, which is in the middle of the valley. About two miles beyond the Hermitage, the path gradually rising, we reach the place of ascent, which is an inclined plane, constructed of fragments of lava of all sizes thrown irregularly together so as to form a sort of stairs, the stones giving a tolerable foothold, but without any order or regularity. Dismounting, our horses were taken by boys, each of whom claims his pay in due time. Then came a busy scene; the numerous men employed to aid in the ascent, such as desired it, vociferously urged their claims. Two of our party employed a sort of sedan chair arrangement, carried by four men; most of the others received aid by a strap held by a man in advance, whilst two of us depended solely on our own muscle for the ascent. It was near noon, and very warm for the season. We found it necessary to rest at intervals, but accomplished the ascent in about an hour, certainly one of the least acceptable tasks ever undertaken. But on gaining the top we were repaid. Far below us were the sands slowly creeping up, with foot passengers scattered on the way. Our horses looked like dogs in size, and the men like ants or pebbles, according as they were in motion or quiescent, so diminutive did they appear a thousand feet below us. The irregular motion of the sedan must be accompanied by some suspicion of danger to the uninitiated. From the edge of the cone to the edge of the crater at this point, is perhaps a furlong, covered with scoria, ashes and masses of lava. On reaching the crater, judge of our disappointment in finding a central conical mass rising in the centre, higher than the highest edges of the crater, which was filled nearly to the edge with solid blocks of lava, without any abyss or indication of internal activity, not even visible vapor. The lava was rent in all directions as if by the cooling and subsidence of the mass beneath. It was of a dark gray color, very hard and sonorous when struck. Passing around to the south or highest side, we saw a number of laborers engaged in an excavation on the inside of the edge of the crater near the top, gathering sulphur into bags, which they carried on poles to the place of descent. It is very impure, and used only for the vine disease. We seated ourselves here, and whilst enjoying one of the grandest panoramas in existence, partook of the lunch brought up by our guide. The view was superb. The entire bay of Naples, its enclosing islands, and the promontories of Sorrento

and Misenum; Naples spread out like a map, the distant Apeonines on the one hand, and the Mediterranean on the other, whilst below, beyond the base of the cone, were the lavas of latter times, and further down, the villas, peasant houses, and villages, that numerously dotted the gently inclined base of the mountain, down to the towns along the bay shore. Six miles off lay disintegrated Pompeii, whilst all around, but more especially toward the bay, lay the scene where the terrible eruptions of centuries have vented their fury, and piled up stratum on stratum of ashes and lava and scoria.

Leaving the sulphur gleaners at their disagreeable labors, we continued around the highest edge of the crater, the highest point being nearly south, towards Pompeii; from here the cone of scoria, stones and ashes in the centre of the crater is seen to the best advantage, and a considerable depression existing on this side, affords a better idea of a crater than the other. In completing the circuit we had walked about three quarters of a mile. The guide now conducted us over the dislocated blocks of lava, by a very irregular route, to the central cone, stopping on the way to put some eggs in a crevice to be cooked by our return. The actual elevation of the central cone was not known, but it was probably thirty or forty feet above the lava upon which we crossed. It consists of ashes, stones and scoria, the latter of various shades of color, from gray and yellow, to orange red, and almost vermilion red. From a spot on one side sulphurous vapor issues, and our guide, by thrusting in a piece of paper, caused its ignition. This and the heat sensibly felt issuing from some of the crevices in the lava, were the only indications that the energy of the volcano, though dormant, still existed, and by the old rule of a full crater, may be expected to rouse itself ere long. After a full view of the cone itself, and the surrounding crater from this point, we returned across the lava bridge, securing the cooked eggs *en route*, and soon arrived at the place of descent. This is along side and east of the route of ascent, and is an inclined plane of loose ashes. The only care requisite is to keep erect, and use the feet as in walking as fast as possible, each step causing a descent of from three to six feet, according to the energy of the traveller, the trip down being made in about ten minutes. Sometimes the most ludicrous scenes occur in this journey by persons losing their balance and pitching or sliding in the dust. On reaching the valley a busy scene ensued in regaining our saddles, when several found themselves differently mounted, some for the better, and commenced our downward trip. We stopped a little while to rest at the Hermitage, where water was obtainable for the first time since our leaving the coast, and we soon converted our lemons and sugar into lemonade, a cooling beverage much enjoyed after the ordeal we had gone through. Half a day night readily be spent here by the leisure traveller, but our party soon resumed their saddles and returned to the carriages at Resina without further incident, thoroughly fatigued but highly gratified with the visit to Vesuvius."

The visit above described was made in the Fifth month last. The writer adds in a note, "Many of our readers are aware that since about the middle of December, Mount Vesuvius has been in active eruption, and the prognostics of last May have proved correct. The opportunities for witnessing the phenomena are said to have been unusually favorable. The first flow of lava was eastward towards Ottogiano, but the more recent currents have been in the Atrio del Cavallo, and down over the lava of 1859, described above. One portion of the stream passed near the observatory and thence towards Resina, and the other made in the direction of Torre del Greco, but the volume was not great enough to continue the current so as to endanger that town. One observer describes a shower of red hot stones, and rocky masses, of tons in weight, ejected to great heights, falling in all manner of curves, some within and some without the crater, whilst other fiery masses, falling on the flanks of the cone, would rebound down its sides in great leaps until shivered to pieces or lodged by some impediment. The ascending and descending lines of fire crossed each other in all directions over the crater, presenting a display of natural pyrotechny of surpassing grandeur and beauty, whilst vast volumes of smoking vapor issuing from the crater, extending from above the mountain towards Capri, formed a vast arch, reflecting back the light from the crater and lava streams. Those who have recently traversed the scene of these phenomena, when all was quiet and peaceful, can fully appreciate the wonderful transition."

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 265.)

Date uncertain.— * * * These alterations of which we both make mention, I cannot doubt attend all who are in degree willing to give in their names as combatants in the Lamb's warfare, and notwithstanding doubts, and difficulties, and discouragements, make up a large portion of our experience, what matter if we find therewith the immortal birth gaining strength, and the victory in progress over the sins which so easily beset us in this land of shadows; and I am inclined to believe there are moments, wherein we rejoice in the actual ordeal of suffering, believing with the Apostle 'that the trial of our faith worketh patience, and patience experience, and experience hope; even that hope that maketh not ashamed, but enables its possessor to rejoice at seasons in Him who is its prompter and origin.

"I was indeed struck with T. Shillito's description of his visit to the king; how acute must have been his mental suffering, and how deep the baptisms necessary to reduce the natural will into that childlike submission necessary for the full accomplishment of his Master's will; and how completely he was brought to lay down every crown at the foot of the cross, and follow his and our Master wherever He was pleased to lead: and what an evidence his whole life offers of the fulfilment of the promise, 'I will be to thee mouth and wisdom, which all thy adversaries shall not be able to gainsay nor resist.' But it seems to me I never read of one whose whole life seemed so completely made up of the most trying and proving sacrifices. How strong his faith and love must have been to have sustained him, and kept him from thoroughly sinking. I do not think it calculated to lead any one to seek the line of labor in which he was so submissively and diligently occupied: but would thou not suggest here, this is not resignation; the acceptable language still knowledge of the law of cyclones, his ship and

must be, 'Not as I will.' But our natures plead so strongly against these exposures; how do some of us require to be repeatedly subjected to the furnace heated even seven times hotter than it was wont, before we can lose the will to choose for ourselves, and the disposition to promise obedience only in the way our own judgment and inclinations prompt. I certainly think whatever may be our allotted path, whether it lead us into collision with the multitude, or allot the more desirable one of seclusion, equal submission should be the covering and character of our minds. It need be little to us whether our way to the kingdom be in comparative ease, or marked with everything opposing what our carnal wills would prompt. 'Tis but a brief interval, and his trials and perplexities are exchanged for fixed enjoyment, if haply we have been enabled to pursue the narrow path which alone leads to blessedness. How expressive T. S.'s dream was: the direction to keep his eye constantly fixed on his guide was full of instruction.

"A part of thy letter brought to remembrance the saying of the experienced Apostle, 'When I am weak then am I strong;' and I am confirmed in the opinion those heavy conflicts thou art laboring under, are a part of the design of perfect Wisdom, and that as patience is abode in, and the warfare maintained with the strength afforded, the 'enigmas' will be solved, and a rejoicing when the full time has come, fully partaken of."

From the Journal:—"3d mo. 1839. A little comforted this morning under the renewed feeling that although my short-comings are many, and weakness the predominating covering, I have still an Advocate with the Father, Jesus Christ the unfailing Friend of sinful creatures who look to Him for help and freedom, attended with, I think I may say, earnest desires that I may be enabled effectually to combat the enemies of my own house, and if it must be, stand separate from those endeavoring props my mind so eagerly leans to. In the Lord Jesus Christ shall all the seed of Israel be justified and shall glory, not in man, who is declared in the openings of prophecy to be as grass."

The correspondence:—"3d mo. 1839. My mind seems turned towards thee this afternoon, and although it need not necessarily be actively demonstrated, I feel disposed to awaken thy remembrance by the speaking sheet. We may be perfectly assured our friends remember us, and that their love slumbers not, notwithstanding the intervention of distance, and the suspension of intercourse, yet yet we love to be told of these things, and I do not doubt our feelings play more actively, and flow with a warmer current towards the kind one, who has devoted time and mental exercise to evidence kind remembrance and draw upon the affectionate feelings of an absent friend. The entire purification of the heart leads to a subjection of the animal passions, and places our affections upon true and rational grounds. To the extent we receive and hold our friends in the one only enduring bond, are we prepared to carry out the gospel requisitions, and to hold them in Him, the source and centre of every good and perfect gift. Love (gospel love) is the badge of discipleship, and when we are happily brought into its spirit, we have an inestimable gift; the opposing and rancorous spirit of the world interferes not with the quiet resting-place this spirit introduces into. The whole human family is to us an object of interest, because we have estimated in a degree the value of an immortal soul for whom Christ died. Enmity, jealousy, and their concomitants cannot enter a mind thus stayed upon the God of love, but we shall be led to mourn over the devia-

tions observation forces upon us, and seek steadily the prayerful spirit that intercedes for weak and erring. Thus enjoying a bond cannot be broken while our fellowship stands we shall be prepared to estimate our priviledge and practice forbearance towards all who within the sphere of our influence.

* * * The Gospel messengers seem sent fresh messages, and commissioned to comfort to promise us 'better times,' as well as to witness the prevalence and effect of existing and evil. There is certainly, notwithstanding manifold weaknesses and short-comings, a promise of brighter days. Antichrist may rage, and brightness of our profession seem almost lost in unfaithfulness and indifference, yet the faith some is more and more strengthened in the vision that the time to favor Zion has come. Doubtless it must be through suffering. Our principles do not flourish in the sunshiny world. Those who maintain their position are raised up to stand in the breaches cause declension, must know what it is to go down, and again into suffering for their own and church's sake; must be willing to sit solitary, know indeed their dependence fixed on Him alone can teach effectually, and lead His folk into straight and proving paths. If there was a us more of this willingness to suffer, greater quiescence in the baptisms that cleanse the heart, a readiness to be stripped of our own fancied sessions, even of everything beautiful and dear in our own eyes, how would the fruits of the manifest themselves in our every-day conduct, clothe our spirits with a calmness and holiness that would preach effectual lessons; fervent of this gathering to the abiding testimony in our own bosoms, and with the will to beget within us, how painful and unobtainable, and dry as to spiritual consolation, religious meetings often appear. How eager to clothe our hearts in mourning, and raise inquiry, 'What wilt thou do for thy Master?'

(To be continued.)

Tornadoes.

BY RICHARD A. PROCTOR, B.A., F.R.A.S., AUTHOR OF "SATURN AND ITS SYSTEM," &c.

(Continued from page 265.)

To show how important it is that we should understand the theory of cyclones in hemispheres, we shall here relate the manner in which Captain J. V. Hall escaped from a typhoon of the China seas. About noon, when three out from Macao, Captain Hall saw "a most and uncommon-looking halo round the sun," the afternoon of the next day, the barometer commenced to fall rapidly; and though, as the weather was fine, orders were at once given to prepare for a heavy gale. Towards evening, a bank of cloud was seen in the southeast, but night closed the weather was still calm as water smooth, though the sky looked wild and sea was coming on from the north-east. "much interested," says Captain Hall, "in view for the commencement of the gale, which now felt sure was coming."

But the most remarkable point of Captain account remains to be mentioned. He had out of his course to avoid the storm, but when wind fell to a moderate gale he thought it to lie so far from his proper course, and made to the north-west. "In less than two hours barometer again began to fall and the air rose in heavy gusts. He bore again to the east, and the weather rapidly improved." It can be little doubt that but for Captain

For "The Friend."

Letters of Valued Friends.

(Continued from page 262.)

Seventh mo. 20th, 1850. "Thy little testimonial of sisterly regard and desire for our strength and preservation was cordially received. We have need of the prayers of sincere Friends and fellow-believers, and also of being reminded of the importance of constant watchfulness over our words as well as actions. I esteem it a favor from the Lord, that a beloved younger sister is drawn in love, to cheer and comfort those who have burdens to bear, and who have no cause they desire to support, but the Lord's cause.

"It is a day of treading down, in which the enemy is working with great deceivableness, and filling some with groundless prejudices against those whom they once loved, and appeared to take sweet counsel with, but from whom they now stand at a distance. If this is a part of the cup of suffering the Lord permits us to partake of, there can be no doubt it will be for our good, as it is submitted to under His spirit, 'who, when he was reviled, reviled not again, and when he suffered he threatened not, but committed himself to Him that judgeth righteously;' leaving us an example that we should follow his steps." To be in the footsteps of the Son of God, is enough for us poor unworthy creatures. He will sanctify our afflictions to us, and make them contribute to our humiliation, and escape from the dangers of a lofty self-confident spirit. Ah, it is a blessed thing to be made of no reputation among men in our own sight, and when brother and friend stand afar off, to be enabled to draw near to Him, who loved us before we loved him, and to put our trust in the shadow of his wing. I think I know from some little experience, that a state of inward suffering and desertion as to any present sense of good, is far better than one of bounding. In that state we can abhor ourselves, and feel the true hunger and thirst after righteousness. Here the members of the Church of Christ are planted together in the likeness of the death and sufferings of their Lord, and in his time, as they endure faithfully, they are brought forth again out of the pit, in the likeness of His resurrection. There is no other way to be kept alive and growing in the Truth, and should we live to the age of the oldest, whilst our faculties are preserved, these baptisms, I believe, will be administered, to keep us as nothing before the Lord, and to fit us for the service we may have in the church.

"Mayest thou witness a growth in the Truth, being clothed with the ornament of a meek and humble spirit, yet standing firm in the cause and service of thy divine Master, and then He will enlarge thy coasts, and give wisdom and strength to uphold the station He designs for thee in his church."

1st mo. 9th, 1852. "The ministry amongst us of late years, we all know, has been very little excited occasion for jealousy. I have very little doubt but with the Society at large the ministry itself has lessened in weight and authority, and therefore I am not surprised that those who may apprehend themselves called to the work should feel a renewed and increased care resting upon them to regard the apostle's advice, 'Let every man prove his own work; and then shall he have rejoicing in himself alone and not in another; for every man shall bear his own burden.' If we are permitted to feel tried with doubts and fears respecting our calling, may it not be so permitted in best wisdom, in order that we may thus 'prove our own work,' and not be led to depend too much upon the opinions of others, but rather be driven home to the dear Master's bosom, leave

would have been placed in serious jeopardy, in the heart of a Chinese typhoon a ship has been known to be thrown on her beam-ends when owing a yard of canvas.

We consider the regions in which cyclones sweep, the paths they follow, and the direction which they whirl, we shall be able to form a at their origin. In the open Pacific Ocean name, indeed, implies) storms are uncommon they are unfrequent also in the South Atlantic and South Indian Oceans. Around Cape and the Cape of Good Hope, heavy storms, but they are not cyclonic, nor are they in fury and frequency, Maury tells us, of the tornado. Along the equator, and for degrees on either side of it, cyclones are unknown. If we turn to a map in which currents are laid down, we shall see that in "cyclone region" there is a strongly-marked, and that each current follows closely the which we have denominated the storm-track. In the North Atlantic we have the great Gulf Stream, which sweeps from equatorial regions into the Gulf of Mexico, and thence across the Atlantic shores of Western Europe. In the South Atlantic there is the "south-equatorial current" which sweeps past Mauritius and Bourbon, whence it returns towards the east. In the Indian Sea, there is the north equatorial current, which sweeps round the East Indian Archipelago, and merges into the Japanese current. There the current in the Bay of Bengal, flowing through the region in which, as we have seen, cyclones are commonly met with. There are other currents besides these which yet breed no storms. But we may notice two peculiarities in the currents we have named. They all flow from tropical to temperate regions, and secondly, they all flow "horse-shoe currents." So far as we are aware there is but one other current which precludes both these peculiarities, namely—the great alia current between New Zealand and the shores of Australia. We have not yet met with any record of cyclones occurring over the alia current, but heavy storms are known to prevail in that region, and we believe that these storms have been studied as closely as storms in better-known regions, they will be to present the true cyclonic character.

Now, if we inquire why an ocean current travelling from the equator should be a "storm-breeder," we shall find a ready answer. Such a current, giving the warmth of intertropical regions to temperate zones, produces in the first place, a mere difference of temperature, important pheric disturbances. The difference is so that Franklin suggested the use of the thermometer in the North Atlantic Ocean as a ready means of determining the longitude, since the position of the Gulf Stream at any given season, is almost constant.

At the warmth of the stream itself is not the cause of atmospheric disturbance. Over the water vapor is constantly rising; and, as it is continually condensed (like the steam in a locomotive) by the colder air round. "Answer on the moon," says Captain Maury, "on a winter's day, be able to trace out the mist in their path, the path of the Gulf Stream being the sea." But what must happen when it is condensed? We know that to turn water vapor is a process requiring—that is, using a large amount of heat; and, conversely, the loss of vapor to the state of water sets free an equivalent quantity of heat. The amount of heat set free over the Gulf Stream is thousands of times greater than that which would be generated by the whole coal supply annually raised in

Great Britain. Here, then, we have an efficient cause for the wildest hurricanes. For, along the whole of the Gulf Stream, from Benin to the Grand Banks, there is a channel of heated—that is, rarefied air. Into this channel the denser atmosphere on both sides is continually pouring, with greater or less strength, and when a storm begins in the Atlantic, it always makes for this channel, "and, reaching it, turns and follows it in its course, sometimes entirely across the Atlantic." "The southern points of America and Africa have won for themselves," says Maury, "the name of 'the stormy capes,' but there is not a storm-frenzy in the wide ocean can out-top that which rages along the Atlantic coasts of North America. The China seas and the North Pacific may vie in the fury of their gales with this part of the Atlantic, but Cape Horn and the Cape of Good Hope cannot equal them, certainly in frequency, nor do I believe, in fury." We read of a West Indian storm so violent, that "it forced the Gulf Stream back to its source, and piled up the water to a height of thirty feet in the Gulf of Mexico. The ship 'Ledbury Snow' attempted to ride out the storm. When it abated, she found herself high up on the dry land, and discovered that she had let go her anchor among the treetops on Elliott's Key."

By a like reasoning we can account for the cyclonic storms prevailing in the North Pacific Ocean. Nor do the tornadoes which rage in parts of the United States prevent any serious difficulty. The region along which these storms travel is the valley of the great Mississippi. This river at certain seasons is considerably warmer than the surrounding lands. From its surface, also, aqueous vapor is continually being raised. When the surrounding air is colder, this vapour is presently condensed, generating in the change a vast amount of heat. We have thus a channel of rarefied air over the Mississippi valley, and this channel becomes a storm-track like the corresponding channels over the warm ocean-currents. The extreme violence of land-storms is probably due to the narrowness of the track within which they are compelled to travel. For it has been noticed that the fury of the sea-cyclone increases as the range of the "whirl" diminishes, and *vice versa*.

There seems, however, no special reason why cyclones should follow the storm-track in one direction rather than in the other. We must, to understand this, recall the fact that under the torrid zones the conditions necessary to the generation of storms prevail far more intensely than in temperate regions. Thus the probability is far greater that cyclones should be generated at the tropical than at the temperate end of the storm-track. Still it is worthy of notice, that in the land-locked North Pacific Ocean, turn typhoons have been known to follow the storm-track in a direction contrary to that commonly noticed.

The direction in which a true tornado whirls is invariably that we have mentioned. The explanation of this peculiarity would occupy more space than we can here afford. Those of our readers who may wish to understand the origin of the law of cyclonic rotation should study Herschel's interesting work on Meteorology.

The suddenness with which a true tornado works destruction was strikingly exemplified in the wreck of the steamship "San Francisco." She was assailed by an extra-tropical tornado when about 300 miles from Sandy Hook, on December 24, 1853. In a few moments she was a complete wreck! The wide range of a tornado's destructiveness is shown by this, that Colonel Reid examined one along whose track no less than 110 ships were wrecked, crippled, or dismasted.

our petitions there and await his answer. If He does not say 'it is well,' we shall not be condemned, I apprehend, for awaiting a more clear evidence, as He well knows the occasion there is, when his poor Church is so tried with wrong spirits that 'every man should prove his own work.'

"I feel it in my heart therefore, to encourage thee not to feel terrified, if the accuser of the brethren is permitted to buffet, but endeavor to hold on to that anchor which can abide the storm until it is overpast; then we may hope that judgment may be granted in the case which will enable us to feel that our standing is upon the Rock and not upon the sand. The desire to have an answer of peace, before the best time, is very natural, and I presume very common with the laubs of the flock, but as we grow in experience we learn to 'judge nothing before the time,' and that after we have done his will as we apprehend, we may 'have need of patience to receive the promise.'

1852. "Through mercy, I hope I may say, I do feel a little quieted and comforted, and if I know my own heart, there is nothing I so much desire as to be enabled to walk acceptably in the divine fear until my change come, which I often think may not be far off. Oh! that the wound of my people was healed, and harmony restored."

"Dost thou not think it very important that we know what it is to 'Take counsel of the Lord,' and not of man in these fearful times? how much, even of the welfare of souls may depend upon it!"

(To be continued.)

How Coffee is Grown.

The next day was that of our departure. Before leaving, we rode with Senor Lage through the plantation, that we might understand something of the process of coffee culture in this country. I am not sure that, in giving an account of this model fazenda, we give a just idea of fazendas in general. Its owner carries the same large and comprehensive spirit, the same energy and force of will into all his undertakings, and has introduced extensive reforms on his plantations. The Fazenda de Fortaleza de Santa Anna lies at the foot of the Serra de Babylonía. The house itself, as I have already said, makes a part of a succession of low white buildings, inclosing an oblong square divided into neat lots, destined for the drying of coffee.

This drying of the coffee in the immediate vicinity of the house, though it seems a very general custom, must be an uncomfortable one; for the drying lots are laid down in a dazzling white cement, from the glare of which, in this hot climate, the eye turns wearily away, longing for a green spot in which to rest. Just behind the house, on the slope of the hill, is the orangery. I am never tired of these golden orchards, and this was one of especial beauty. The small, deep-colored tangerines, sometimes twenty or thirty in one cluster; the large, choice orange, "*Laranja selecta*," as it is called, often ten or twelve together in a single bunch, and bearing the branches to the ground with their weight; the paler, "*Limaão doce*," or sweet lemon, rather insipid, but esteemed here for its cool, refreshing properties—all these, with many others—for the variety of oranges is far greater than we of the temperate zone conceive it to be—make a mass of color, in which gold, deep orange, and pale yellow are blended wonderfully with the background of green.

Beyond the house inclosure, on the opposite side of the road, are the gardens, with aviary and fish ponds in the centre. With these exceptions, all of the property which is not forest is devoted

to coffee, covering all the hillsides for miles around. The seed is planted in nurseries especially prepared, where it undergoes its first year's growth. It is then transplanted to its permanent home, and begins to bear in about three years, the first crop being, of course, a very light one. From that time forward, under good care, and with favorable soil, it will continue to bear, and even to yield two crops or more annually, for thirty years in succession. At that time the shrubs and the soil are alike exhausted, and, according to the custom of the country, the fazendeiro cuts down a new forest and begins a new plantation, completely abandoning his old one, without a thought of redeeming or fertilizing the exhausted land.

One of the long-sighted reforms undertaken by our host is the manuring of all the old deserted plantations on his estate, and he has already a number of vigorous young plantations which promise to be as good as if a virgin forest had been sacrificed to produce them. He wishes not only to preserve the wood on his own estate, and to show that agriculture need not be cultivated at the expense of taste and beauty, but to remind his country people also that, extensive as are the forests, they will not last for ever, and that it will be necessary to immigrate before long to find new coffee grounds, if the old ones are to be considered worthless. Another of his reforms is that of the roads, already alluded to. The ordinary roads in the coffee plantations, like the mule tracks all over the country, are carried straight up the sides of the hills between the lines of shrubs gullied by every rain, and offering besides so steep an ascent, that even with eight or ten oxen it is often quite impossible to drive the clumsy, old-fashioned carts, up the slope, and the negroes are obliged to bring a great part of the harvest down on their heads.

An American, who has been a great deal on the coffee fazendas in this region, told me that he had seen negroes bringing enormous burdens of this kind on their heads down almost vertical slopes. On Senor Lage's estate all these old roads are abandoned, except where they are planted here and there with alleys of orange trees for the use of the negroes, and he has substituted for them winding roads in the side of the hill with a very gradual ascent, so that light carts dragged by a single mule can transport all the harvests from the summit of the plantation to the drying ground. It was the harvesting season, and the spectacle was a pretty one. The negroes, men and women, were sattered about the plantations, with broad, shallow trays, made of plaited grass or bamboo, strapped over their shoulders, and supported at their waists; into these they were gathering the coffee, some already beginning to dry and turn brown, while here and there was a green one not yet quite ripe, but soon to ripen in the scorching sun. Little black children were sitting on the ground and gathering what fell under the bushes, singing at their work a monotonous, but rather pretty snatch of song, in which some took the first, and others the second, making a not inharmonious music. As their baskets were filled, they came to the administrator to receive a little metal ticket, on which the amount of their work was marked. A task is allotted to each one—so much to a full-grown man, so much to a woman with young children, so much to a child—and each one is paid for whatever he may do over and above it. The requisition is a very moderate one, so that the industrious have an opportunity of making a little money independently.

At night they all present their tickets, and are paid on the spot for any extra work. From the harvesting ground we followed the carts down to the place where their burden is deposited. On

their return from the plantation the negroes dry the day's harvest, and dispose of it in little mounds on the drying ground. When pretty much dried, the coffee is spread out in thin, even layers over the whole inclosure, where it is baked for last time. It is then hulled by a simple machine in use on almost all fazendas, and the process complete.—*Agassiz's Brazil.*

RESIGNATION.

One prayer I have, all prayers in one,
When I am wholly thine,
Thy will my God, thy will be done,
And let that will be mine.

Is life with many blessings crowned,
Upheld in peace and health,
With dear affections twined around?
Lord, in my time of wealth,

May I remember, that to Thee
What e'er I love, I owe,
And back in gratitude from me,
May all Thy bounties flow.

And, should Thy wisdom take away,
Shall I arraign thy will?
No! let me bless Thy name and say
The Lord is gracious still.

A pilgrim on the earth I roam,
Of nothing long possessed,
And all must fail when I go home
For this is not my rest.

Write but my name upon the roll
Of Thy redeemed above,
And heart, and mind, and strength, and soul
Shall love Thee for thy love.

TRUST.

Art thou struggling midst the darkness, toiling on
heavenward way?
Wait and hope, though gloom surround thee, and
seest no dawning day,
God will guide thy faltering footsteps, and at last
upon thy sight,
Sunrise hues will brighten for thee—evening time
be made light.

Not by sight can he our walking, for our way is the
the unseen;
And no outward signs or wonders should we seek
path to mark,
God's unfailing work is surely staff enough on which
lean,
As we journey to our portion, hoped for, longed for
unseen.

Ah! if God designs to lead thee, to his home of love
peace,
He will teach thee, soon or later, from all earthly
to cease;
He will take, though hard it seemeth, every other
away,
That thy trembling, shrinking spirit on himself
may stay.

God will try thee, God will prove thee, gold the crucible
requires
None the less than human spirits do the purifying.
And his love will never spare thee any needful
cross—
When thou lovest an affliction, great indeed is the
loss!

Cling but closer for the darkness, to the hand
leadeth thee;
There are dangers doubtless round thee, that thy
blind thine eyes to see.
He who guides thy trembling footsteps, has himself
pathway trod,
'Tis the Man of Sorrows leads thee—now enthroned
"Mighty God."

Being unacquainted, through neglect of the
ence to it, with the true light which enlighteneth
every man that cometh into the world, it is
wonder that such persons should grope as if
had no eyes, and stumble at noonday as if
night.

For "The Friend."

Way of Salvation in the Covenant of Life ended; and some Stumbling-blocks removed of the way of the simple-hearted.

here are many whom the Lord hath raised up in his day of the manifestation of his power, and everlasting love, to bear witness to his truth; among whom I also (who was an outcast, and miserable beyond expression) have obtained mercy to make of the virtue, life and power of his precious blood (which redeems from the bondage of sin and iniquity); and am also many times moved by the Lord to testify of that which he hath made known unto me, and given me to experience. A brief touch sprang in me by way of preface, to the thing itself. The Father in whom is whole virtue and power of redemption, sent Son to gather the scattered and lost sheep he house of Israel; and not only so, but he sent him also for a light to the Gentiles; that He might be his salvation to the ends of the earth, sending him. He sent his Spirit and power to him: for that which is begotten by the Father is not able to do the work, unless anointed assisted by the Father; therefore the Father sent him to preach the gospel, anointed him, filled him with his Spirit that he might preach the gospel according to that scripture, Isaiah, l, 2, 3. The Spirit of the Lord God is upon him because the Lord hath anointed me to preach tidings to the meek; he hath sent me to open the broken hearted, to proclaim liberty to the captives, and the opening the prison to them who are bound; to proclaim the acceptable year of the Lord, and to comfort all that mourn, &c. question. But how came these meek, these broken-hearted, these captives, these bound in sin, these mourners, to meet with the redemption and blessings which he is anointed to preach them? or which way do they come to receive partake of them from him?

Answer. In faith. This all his outward health did signify, being thus dispensed. (If thou believest thou shalt see the glory of God. Thy faith made these whole. O woman! great is thy faith! be it unto thee according to thy faith.)

Thus all his inward healings are bestowed upon, and received by the soul; to wit, in the heart. But how came they to have faith? or how came any man to have faith in the redemption?

Answer. It is bestowed upon them by God, in the way which is from Him. His Word goeth forth in His mouth; there is a witness of Him in the heart; towards which it reacheth. Now it reacheth to the witness, immediately it brings into the heart, and in that sense begets faith, and being clothed with this faith (which is of its own begetting), in them that bear it, begins the work of redemption in that heart where it is not begun, or carries it on in that heart wherein already begun. Thus faith hath a work, a part from the beginning of the heart's turning to God, even to the end, which he that abides in faith till the end, finds accomplished.

Object. But this faith is bestowed on some whom God hath elected, not on all men?

Answer. God hath sent his gospel to be preached by every creature, and his Word is able to reach witness, and work sense in every creature; in whomsoever there is a sense wrought, they are coming to God in that sense. He works faith in them; and waiting on the Word, hearken to the Word, and staying their minds there-through the Lord, He will speak to them, and keep them in peace, daily removing them more and

more out of the reach and power of that which troubleth them.

Ques. Doth the new covenant lay all upon God, and require nothing of the creature? Or is there something required by God of the creature, in and by virtue of the new covenant?

Ans. Consider well; doth not God require of the creature, in the new covenant what he gives in the new covenant? Doth he not require the faith, and the exercising of that faith, which He himself works and gives in the sense, from the power and demonstration of His Truth, to the soul? The new covenant requires more of the creature than ever the old did; but it requires them not of the creatures as weak in the fall, but as taught (strengthened and enabled) to walk with God in and by virtue of the covenant. Yes, all manner of holiness, and righteousness of heart, life, and conversation is required in and by the new covenant; for as the Lord works out of all therein in the creature, so the creature works out all thereby in the Lord, according to that known scripture, work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of His good pleasure. And as the creature is able to do nothing that is good of itself; so being grown up into the life and ability, which is of God, it is able to do all things through Christ that strengtheneth it.

Ques. But why is it said that Christ was anointed to preach the gospel to the poor, the meek, the broken hearted, the captives, the bound in prison, the mourners (for want of righteousness, life, and peace)? Did not God give his Son in love to all? Was He not made a ransom and propitiation for all? Yea, was He not anointed to preach the gospel to all? How then comes it here to be thus limited and restrained to some?

Ans. It is true, God had a general respect to mankind, in the gift and anointing of His Son; but yet there are some in a better capacity to receive; already in the sense of the want of Him, and panting and longing after Him. Yea, there are some, who are grievously sick in soul, and deeply wounded in spirit; the sadness and misery of whose condition cries aloud for the help of the Physician. Now the eye and heart of the Lord is more especially towards these; and so He bids His prophets be instructing and comforting these, concerning the salvation, the healing, the oil of gladness, the Messiah to come; and when He comes He sends Him up and down to seek out these, to keep company with these, to help and relieve these; having given Him the tongue of the learned, to speak a word in season to these weary distressed ones. These are not like the common, rough, unwhom, knotty, rugged earth; but like earth prepared for the seed, and so easily and naturally receive it. The gospel is preached to others at a distance; which, it is true, they may have, if they will hearken to it, and wait for it, and part with what must first be parted with; but they have a great way to travel thither. But these are near the kingdom; these are near that which opens, and leads in life; these are quickly reached to, melted and brought into the sense, in which with joy they receive the faith; and with the faith the power; which brings righteousness and salvation to their souls. Though also the enemy is exceeding busy, to darken, disturb, and bow down these, that he might still keep them in the doubts, in the fears, in the chains, in the fetters, in the prison-house, from the liberty and healing which the word of the anointing brings. Now mind. God is real towards all; he desires the life and salvation of all; not the destruction of any one soul that ever he created (it is unnatural to him). And the way, that He holds forth,

He stands ready to meet any man in. Whom it is that he doth draw? and who is it that may not come in the drawing? Is not his word an hammer? and whom can it not break? Is it not fire? and whose corruption can it not burn up? Is it not water, wine and blood? and whom cannot it wash and nourish? Therefore, let no man think to lay the blame upon God, because of his perishing; for he will be deceived therein: and God will prove true, who saith, man's destruction is of himself; and every man a liar, who layeth any blame on him, for not giving him further assistance with his power. Neither let him blame God for hardening him, for God hardeneth no man, but him who first refuseth and grieveth the power and love which would melt and soften him. It is true; we are the clay, and God the potter: and may not the potter make what vessels he will of his clay? This parable came from the Spirit of the Lord, to Israel of old: but what use did the Lord make of it? Did he say to them, do what ye will; some of you I will cast off, and others of you I will show mercy to; for I have determined so? Nay, not so; but I have this power over you; therefore do not provoke me. (Read Jeremiah xlviii.) Was not God exceeding tender to that outward people, in that outward covenant? Did he ever give them up to pain and sufferings, without great provocations on their part? He doth not afflict willingly, nor grieve the children of men. Wherefore doth a living man complain; a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. And the Spirit of the Lord never failed to do what was his part, towards the turning them from iniquity, towards the Lord in that covenant. And when they did believe, consent and obey, and did eat the good of the land, was it not pleasant and delightful to him? and when they provoked him to jealousy, and drew down judgment upon their heads, was it not irksome and painful to him, (Read Deuteronomy, v. 29. Isaiah, v.) And will God fail to do his part towards any man for the salvation of his soul, which is so precious, of so great concern, and the loss whereof he knoweth to be so invaluable? No, no; the Spirit of God suffers, in every man upon the face of the earth, that sins against him, and is grieved and wounded by their unjust and unrighteous conversations, from day to day, against the testimony of somewhat of him in them, which is contrary thereto. Now this is of a precious nature; and being so despised and rejected by men, can it be wondered that God doth not proceed to make it more manifest, and to work more in men by it? Nay, may it not rather be wondered that God doth continue to manifest it so much? What man could endure to behold a thing so precious in his eyes (as this is in God's) so continually abused by, and to suffer so much from, that which is so far beneath it, as God daily doth? Therefore, if there come a day of reckoning for this, with all men upon the face of the earth (for who hath not had a talent from God; even of the pure eternal light in him, witnessing in his heart and conscience against the darkness?) there will be no cause of wondering at it. And is not this light and spirit (which shines in all men's darkness in some measure, stirring and witnessing against it, and endeavouring to persuade and draw the mind from it) the very same in nature and kind, with the light and Spirit of the Father, which appeared in the person of Christ? And, if hearkened unto and followed, would it not bring into union and fellowship with him, and into a partaking of the benefit of all he did in that body? Yea, would not the Spirit reveal whatever is necessary to be known, to that soul which receives

and follows it? Oh! what hath God done (in his rich and tender mercy towards all) for mankind! And how clear will He be, when He opens and manifests the righteousness of his judgment! He will not clear himself after this manner; that He hath disposed of them to destruction, according to the power and prerogative of his will; but that they have run headlong into destruction, against the light and leadings of his will and power; to which it is natural to save, but not to destroy.

(To be continued.)

For "The Friend."

Ritualism.

An intelligent observer recently remarked that the progress of society, and its advancement in civilization and religion might be compared to a spiral curve, in which it returns in successive generations nearly to the spot, though somewhat elevated above it, from which it started. The present situation of the Episcopal Church in England furnishes a striking illustration of the truth of this simile. A large portion of its members seem desirous of reviving some of the doctrines, and many of the practices, which were discarded after the reformation from Popery, and an active controversy on this subject is now going on within its limits. The ritualistic party advocate and place great stress on an elaborate and artistic performance of the rites and ceremonies connected with their method of conducting divine worship. The *Directorium Anglicanum*, which is an octavo volume of considerable size, recently republished, consists mainly of a series of directions as to the proper manner of performing divine worship; and the system there laid down is so minute and complex, that nothing less than a long course of study and practice could enable an individual of ordinary capacity to go through the service correctly.

The part of the book which contains the most numerous directions, and on which the most labor appears to have been bestowed, is that relating to the administration of the bread and wine—or as it is usually termed, the Lord's Supper. The writer appears to have fully adopted the Romish doctrine of transubstantiation, which maintains that when the priest pronounces the words of consecration, the bread and wine are converted into the actual flesh and blood of our Saviour. From this erroneous view there naturally follow such care and awe in the handling of the material elements, and in all the manipulations prescribed, as cause mingled feelings of pity, astonishment and sorrow, in the minds of those who have been taught to consider spiritual worship and communion as only to be performed by the soul through the aid of the Holy Spirit, between it and its God, and who endeavor practically to realize the words of our Saviour, "The flesh profiteth nothing."

From the directions given, or approvingly quoted in the book we have been considering, a few extracts are taken, to show our readers that we do not misrepresent the position of its author; premising that what other protestants usually call "The Lord's Supper," it terms "The Holy Eucharist." "The celebration of the Holy Eucharist is the principal act of christian worship. It should therefore have all possible dignity imparted to it by a carefully observed Ritual."

"Christ is still present in His Church, 'verily and indeed,' in the sacrament of his altar—'very God and very man, the centre of all christian worship. Ritual and ceremonial are the hieroglyphics of the Catholic religion, a language understood of the faithful, a kind of parable in action; for, as of old when He walked upon this earth, our Blessed Lord, still present in His divine

and human nature in the Holy Eucharist on the altars of His church, does not speak to us without a parable."

"The Catholic priest, who knows that this action, [the communion service,] is done in the person of Christ, who knows his office to be to perpetuate on the altar of the Church Militant on earth, the same sacrifice which the Great High Priest consummated once on the cross, and perpetuates, not repeats, before the mercy seat in heaven, will reverently handle such tremendous mysteries, will be greatly careful that no dishonor be thoughtlessly done unto his Lord, who vouchsafes to be present on our altars. How delicately will he approach even before consecration, the elements which are to be thus so supernaturally honored! How will he be exceeding urgent to do all things well as to matter and form, as to vestment and ritual, whether in his own person or by his assistants in this wondrous service."

"He is proved not to love God, who at the table of the altar, where the *King of kings* and the *Lord of all* is handled and taken, appears irreverent, irreverent, indecent, unseemly, confused, wandering in his thoughts, or slothful. Let the priest stand erect, his elbows should touch his sides, when he lifts up his hands the extremities of his fingers should be just seen above his shoulders."

It is difficult to convey a just idea of the minuteness of detail into which this work enters. Many of the suggestions relate to the position of the altar, its construction, the construction of the candlesticks, and other articles used on or about it, the cloths which cover it, and the colors of the cloths, white, red, violet, black and green, (on certain days of the year one color is to be used, and other days another color, &c.)

Twenty-three different articles of clothing are described, such as the Cassock, Amice, Alb, Girdle, Stole, Chasuble, Dalmatic, &c., with directions as to the shape and ornaments of each, and instructions as to which are to be worn at each particular part of the ceremonies—and what prayers are to be said in the act of putting on the specified garments. When the priest or "Celebrant," as he is styled, has been duly clothed, and has thrice sprinkled incense in the form of a cross on the burning charcoal carried by the "Thurifer" in a censer, and the two wax candles have been lighted on the altar as symbols of the union of Divinity and humanity, he makes his appearance from an adjoining room, followed by his assistants, and after some preliminary ceremonies, "proceeds to the midst of the altar immediately before the cross, and extending his hands, intones the first sentence of the Creed. At the words 'Maker of heaven and earth,' he joins them. [As it elsewhere explains, when the hands are *joined*, the palms face each other, the tips of the fingers touch, and the right thumb is placed over the left in the form of a cross!] At the words, 'And was made man,' he will either bow profoundly or genuflect—as will also the Deacon and Sub-deacon; at the words, 'Worshipped and glorified,' all three will bow reverently; and at the words 'Resurrection of the dead,' draw the sign of the cross on the breasts."

These may serve as a specimen of the directions, of which, in the book we have referred to, many hundreds are given.

Strange as it may seem, we are assured that two thousand congregations in England and a few in this country have adopted, to a greater or less extent, this complicated system of rites and ceremonies. This has not been done, however, without an earnest protest from the more evangelical portion of the Church of England, which views with alarm and sorrow the spread of doctrines and practices that tend to censure the early reformers,

and lead their votaries back to things out of whil the Reformation had brought them. According an animated contest has been going on among members—evidences of which appear, from time to time, in the secular papers.

What are the practical lessons to be derived from this mental or spiritual phenomenon? Do it not suggest the importance of holding fast sound doctrine—for doctrine and practice are closely connected that the latter flows from the former, and in some degree re-acts upon it.

The erroneous belief in the transubstantiation of the bread and wine into the flesh and blood of Saviour, may be considered as lying at the root much of a system of practices, which strongly favors of idolatry. Idolatry is nothing but worship of images, and those images are designed to represent the Deity, or to embody in a physical form, some of His attributes. Doubtless the original worshippers of idols intended that the homage should be offered to the Supreme Being of whom these images were but symbols, made of or to bring to remembrance the Invisible One. But such is the proneness of the human mind to substitute the means for the end, that the sanct which belongs to God, was soon attributed to representations; and that homage which is due to Him alone, was offered to forms of wood and stone. It was therefore wisely ordered by Most High to His chosen people, "Ye shall not make unto you any graven image, neither rear ye up any standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." If this and similar injunctions had been less positive and precise, may easily imagine some of the early Jewish teachers and rulers advocating the use of any symbolical representations, and using arguments very similar to those advanced by some modern name of christians. They might have said that christians would be useful in reminding more uneducated classes of the existence and tributes of that Great Being whom they were duty bound to worship—that the symbolical presentations would be a means of instruction that the reverence paid to them would tend to keep alive in the mind feelings of religious veneration, &c. The practical result in every age of human has been to rob the Almighty of that adoration which is His due, and to attach a superstitious reverence to material objects and rites, which is the very essence of idolatry.

When our Blessed Redeemer partook for the last time with His disciples of the Passover, we were one of the Jewish ordinances, he directed them to do it, as often as they did it, in remembrance of Him. That is, they were to longer refer back to the deliverance of their forefathers from the destroying angel which slew all the first-born of Egypt, to preserve the remembrance of which remarkable event, this celebration had been ordained; but they were to remember Him, the anti-type of the Paschal lamb, who was then about to be offered up as a sacrifice for the sins of the world. We find no injunction directing the continuance of this feast, any more than we do of other Jewish ordinances which have been abolished by the general consent of the christian church, as of no binding authority among Gentile converts, to which class we belong. In the early days of the christian church it was very difficult for the Jewish christians to emancipate themselves from the bondage of the Mosaic law, and the great Apostle Paul was therefore much concerned that those who had been converted through his ministry, should not be entangled with that yoke: "knowing that a man is not justified by the works of the law, but by the faith of Jesus

rist." He therefore reproves the Galatians, who had manifested a desire to continue the practice of the Jewish ordinances. "But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage? Ye observe days and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." And in another place he exhorts them: "Stand fast, therefore, in liberty wherewith Christ hath made us free." Christ is become of no effect unto you, whose- ever of you are justified by the law." The same apostle, in his epistle to the Colossians, speaks of Saviour as "Blotting out the hand-writing of ordinances that was against us," and adds, "Let man, therefore, judge you in meat or drink, or respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." He then argues with them, "Why are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?"

We believe most of those who are called evangelical Christians among the Protestant sects, who are in the practice of what is called the Lord's Supper, do so as a memorial service,—to keep freshly to mind the sufferings and offering of our blessed Redeemer, and as a symbol of that spiritual communion with him, which is one of the privileges He has promised to His faithful followers. But we fear that unless great care is exercised, there is danger of resting satisfied with symbol merely, instead of pressing after a real experience of the thing typified.

It is still true that they who worship God must worship Him in spirit and in truth; and it is a privilege which the members of our religious Society ought ever to value highly, that true spiritualship requires not for its performance the intention of any man, or any set of rites and ceremonies. Indeed, in that solemn silence which monies spread over the assemblies of those who have gathered together to wait on God, the soul is to be in the presence of its Maker, and the authorized utterances of any are felt to be an intrusion to that spiritual communion which is the privilege of each individual.

For "The Friend."

"Without Me ye can do nothing."

It is much that is going on within our borders, for the apprehension of religious duty or service, there seems a danger of bringing into disrepute our belief in the necessity of a renewed consecration for availing labor in the cause of Christ—the danger of a practical denial of the testimony of Truth, that we of ourselves can do nothing—that it is only as the good Shepherd leads forth and goeth before his sheep, that they may move safely and availing in any religious undertaking or service.

Respecting the day of small things, and rebelling against the restraints of the inward cross, whereby our thoughts are brought into subjection to the witness for God in our own souls, are the tests of creaturely activity, which may well occasion concern and alarm, lest by its increase many will be led away from the foundation on which we profess to build, and other than which no man can lay: even the Rock upon which it is declared that Christ's church shall be built.

The indispensable necessity of the guidance of the Holy Spirit is a distinguishing feature of the New Testament, according to our position. It cannot be ignored or denied, or waiting for them departed from in religious

service, through the exercise of creaturely power and wisdom, without the loss of the savor of life, and a separation from the Truth; which is a danger that seems to threaten many under our name, who are running too much into the letter and form, instead of keeping inward to the Spirit and power; thus disregarding "the little pure witness"—the teachings of "the still small voice," which point to quietness and confidence—a holy retirement from creaturely reasonings and activity.

When we hear of acknowledged ministers publicly approving of neglecting meetings for divine worship to engage in teaching at First-day schools, of our members interested in this engagement yielding to the call of their associates to engage in the solemn exercise of public prayer, and of the suggestions of others, that if any should feel a prompting to sing in our meetings for worship it should not be objected to, and of still others that the scriptures should be read therein, is there no ground for concern lest the reasonings of the flesh should open the way for a total change in the principles and practices which Friends have ever maintained?

May it not be well for this danger to be held up to view, before some may have gone so far in a direction opposed to our profession, as to be unable to see and condemn their departure from gospel ground, into that which tendeth to spiritual darkness—into the spirit of the world, which is the spirit of antichrist?

Respecting this tendency, it is the remark of one who for a long time reasoned against the humble way and appearance of Truth's professors, that "to have man's spirit speak and God's spirit stopt, is the order of all the anti-christian congregations and churches; but to have man's spirit stopt and God's spirit speak, is the order of Christ's church." When he was brought to see the treachery of the fleshly-wise part, which had estranged him from the life and Spirit, "I had bitter days of mourning and lamentation I went over this," said he, "the Lord alone fully knows. Oh! I have known it to be a bitter thing to follow this wisdom in understanding of scriptures, in remembering of scriptures, in remembering of experiences," &c., and said he, "I have borne the burden and condemnation of that which many at this day wear as their crown."

Inward retirement and waiting upon the Lord for his putting forth and aid in religious exercise and labor, have ever been found the only way to acceptance and peace, every other proving but as the highway of the enemy, leading to condemnation and confusion, inward distress and darkness; as many at this day can abundantly witness, in their own bitter experience of the terrors of the Lord for the sin of departing from Him, and putting an unbidden hand to the work of Truth, following on in the "way which seemeth right" to the natural understanding, "the end whereof are the ways of death."

What is now needed amongst us as a people, professing above all others the light of Christ as our guide, is a return and adherence to first principles, in order to witness the unity of the spirit in the bond of peace, whereby we were once characterized and held together. Thus can we move forward in an unbroken body in our testimony against the spirit and ways of the enemies of Truth, who would be exalting the letter and form of religion above the Spirit and power, the sentiment and profession above the feeling and experience.

None who rightly esteem the value and sweetness of the divine unction, in religious exercise and labor, will give their countenance and aid to creaturely substitutes. By submission and obedi-

ence to the holy authority and sanctifying power of the cross, all that is of the creature is brought low, and a qualification granted for availing labor, as delegated shepherds in gathering souls unto Christ the great Shepherd and Bishop of souls; the Minister of ministers, who teacheth as never man taught or can teach.

Money.—Men work for it, beg for it, steal for it, starve for it, and die for it; and all the while, from the cradle to the grave, nature and God are thundering in our ears the solemn question, "What shall it profit a man if he gain the whole world, and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiable Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in the human affections, and even traffics in the awful solemnities of the eternal.

Those that will not return to the duties they have neglected, cannot expect to return to the comforts they have lost.

THE FRIEND.

FOURTH MONTH 18, 1868.

A fire occurred at the Westtown Boarding School, on the evening of the 8th instant, which destroyed the boys' playshed, their bath-house, &c., and about one-third of the gallery on that side of the house leading to the playshed. It was first discovered about eight o'clock, and was not entirely extinguished until after ten. The supply of water through the hose kept constantly in readiness in the different stories of the main building, for attachment to pipes brought from the large tank under the roof, under the skiffal direction and with the great exertions of those who assembled on the premises, proved effectual to prevent the fire from communicating with the nursery or the school building. Although a strong wind was blowing at the time, carrying the flames towards and the burning cinders over these adjoining buildings, neither of them suffered from them, and the damage was confined to the parts above mentioned. The origin of the fire is unknown. It is cause of thankfulness that it began at so early an hour in the evening, and that the means at command were made effectual for confining its ravages to parts of the establishment which can be dispensed with without much inconvenience until they are replaced.

The necessary repairs were at once commenced, and are expected to be completed before the opening of the session in next month. Parents need not delay sending their children to the school.

By a note from a Friend in Flushing, Belmont County, Ohio, information is given of a severe rain storm that passed over that place on the night of the 25th ultimo, accompanied by vivid lightning, and the writer says, "the heaviest and most awful thunder I ever heard." The electric fluid "struck in my garden about forty yards from my house, breaking about twenty panes of glass * * * and jarring the house very much. It appeared to have struck the ground above twelve feet from a cherry tree about thirty feet high, the body was slightly scarred and the roots on the opposite sides were considerably torn." Holes were made in the ground near the tree two feet deep, and the earth torn up, apparently along the roots, for a rod or more. "On the southwest side of the tree,

We think from the description given, there can be little doubt that the electric fluid passed out of the earth to the cloud, and not, as our correspondent indicates, from the cloud to the earth.

The Impeachment.—The trial of President Johnson resumed at the appointed time, and two more witnesses were examined for the prosecution. The opening address for the defence was made by Curtis, one of President's counsel, it was able, exhibiting great knowledge, and occupied the greater part of two days' sessions. Lorenzo Thomas and General Sherman were then examined as witnesses, but the President's counsel could not agree in regard to the charges.

7 ¹/₂ bushels; fancy brands, \$3 ¹/₂ to \$15. Prime red seedlings, \$2.80 to \$2.85. Rice, \$1.30. Yellow corn, \$1.20; western mixed, \$1.18. Western oats, 86 cts.; Pennsylvania, 84 to 90 cts. Clover-seed, \$6 to \$7.25. Timothy, \$2.80 to \$2.90. Flaxseed, \$2.80. **Stocks.**—Hogs, 10 to 12 cts. Drove-yard, numbered about 1300 head. Extra sold at 10 ¹/₂ to 11 ¹/₂ cts.; fair to good, 9 ³/₄ to 9 cts.; and common, 7 ³/₄ to 8 ¹/₄ cts. per lb. gross. About 7000 sheep sold at 7 to 8 cts. for clipped, and 8 to 9 ¹/₂ cts. for lb. gross for wool sheep. Sales of cattle, 10 to 12 cts. per lb. for extra, 8 to 9 cts. for good, and 7 to 8 cts. for poor. **Grain.**—Wheat, \$2.40 to \$2.50. Oats, 73 to 75 cts. Corn, 86 to 87 cts. Rice, \$2 to \$2.50. Middlings cotton, 30 cts.

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For "The Friend."

The Potash-mines of Germany.

the neighborhood of the town of Stassfurt,ussian Saxony, about 80 miles south-west of a, a large bed of a mineral rich in potash, en discovered within a few years past, which its interest as the only deposit of the kind p, and its importance to the arts is worthy tie.

verlying a large deposit of rock-salt at that e, are strata containing a small amount of salt xture, with a variety of other substances, on account of these impurities was formerly d "refuse salt." These substances, however, ow found to contain large amounts of mag- and potash in a form in which they can e made available, and occurring as they do an estimated area of many square miles, are ally inexhaustible and of great value. This tion is upwards of 1000 feet deep, and com- as a thick deposit of rock-salt in which numer- ces of gypsum occur, covered with succes- layers of the magnesian and potash minerals, or less mixed with salt; appearing as though waters of a highly saline lake or arm of the ad been gradually evaporated away, in this o, at some former period in the earth's his- and had left its solid matters stratified in the of their insolubility.

ie mineral in question is frequently of a bea- red or flesh color, from which it has received ame of carnalite, and is, chemically speaking, ture of the chlorides of potassium and mag- m. By solution in water, however, the ide of potassium is readily separated from the ure, and is sent into commerce in well defined ale of a gray color, which do not change by ure to the air.

for supply of potash has hitherto been derived ly from the vegetable kingdom; the minute ts of growing plants take up from the soil in e they grow a small quantity of its mineral itutents, and store them up in their woody e and their leaves. Upon burning the plants e substances are found in its ashes; and it is e the ashes produced during the clearing of land in our western country, that the chief nt of the potashes of commerce are now pro- d. With the destruction of the forests this nt has long been gradually diminishing, and iscovery of this new source of a substance so ly employed in many of the arts which min-

ister to the necessities of man is very opportune, and will not only bring relief to them, but will also, no doubt, prove of advantage to agriculture, to which it furnishes a cheap and valuable fertil- izer.

The openings which have been made into this deposit are both in the neighborhood of Stassfurt, near which the sugar beet is one of the principal crops, in the cultivation of which the potash-salts are now being successfully used. The salt-works at this place rival in extent the famous ones at Wieliczka, in Poland, and like them are far below the earth's surface. They are entered through a shaft 1066 feet in depth, which has been sunk several hundred feet into, but does not penetrate the bed of salt with which both the rock salt and the potash salt mines are connected. The follow- ing brief notices of the locality are extracted from an account of a recent visitor:

"Descending the shaft, we stepped with our lights into a dark space, like a cellar vault, the height and sides of which we were not able to perceive. The floor was dry, and in this respect resembled the foot-pavement of a street. Accord- ing to the statement of our guide, the height of this gallery was about 27 feet, its width about the same, and it extended in a horizontal direction through the bed of rock-salt about 800 feet. Not far from the bottom of the shaft two cross passages lead off to the right and left, and at the distance of 350 feet a similar passage has been hewn out; and the intervening mass of salt has been pierced with numerous gangways which are all connected with each other. At first the galleries were all made 27 feet wide and high, and pillars were left between them 20 feet thick. The salt however was found to be of such a tough consistence, that it was afterwards concluded that every other pillar might be removed without danger of the roof falling in; and thus capacious halls were formed 73 feet wide and nearly 80 feet high.

"While our guide was giving us this informa- tion, lights became visible in the dark back- ground. Upon going towards them we came to a place where many workmen were engaged in blast- ing out one of these pillars of salt. Not long be- fore a blast had been set off which had dislodged from the roof a layer about six feet thick, and quite a hill of pieces of rock-salt, varying from the size of one's head to that of a table, lay in wild confusion before us. The salt was of a dull gray color, and was separated at every few inches by thin dark stripes of gypsum, which contaminate the salt so that it can only be used in the arts or for cattle. Between the dark gray layers of salt, seams occur in which the rock-salt is beautifully clear, and looks like pure, transparent ice: the finest writing can be read through pieces of it more than two inches thick; and it readily splits into regular six-sided blocks or cubes. The table salt used in Stassfurt is prepared from this pure salt; one of the miners pointed us out a heap of such fragments, which rivalled the finest rock-crystal in purity, and shone like clear glass.

"Leaving this spot, we wandered again through the darkness to another place. Here we found five men actively employed. At a little distance

the scene in a large chamber, in parts brightly illuminated by the lamps, looked quite picturesque. The atmosphere has a temperature of about 65° Fahr. and the work is heavy and fatiguing. The salt does not split readily into slabs, but sticks to the tools, and dulls the sharpest iron in a short time. One of the workmen begins the work at a new spot near the bottom of one of the sides, and with a pickaxe excavates the lowest layer for about 20 inches. The second is busy in drilling the hole for the powder. The third, mounted upon a platform, is making another hole about three feet above the first, and his comrade to the right is getting ready to fill in the powder. A boy of 14 to 16 years belongs to the group, and is seated near a heap of the detached fragments, and with a hammer knocks off the clear pieces which he throws into a basket.

"The atmosphere of the mine by reason of the boring, the cleaning of the holes, and the blows of the pickaxe, is so filled with salt-dust that the taste of it is soon perceived on the lips, and the eyes begin to smart. 'The workers in the potash-mine,' our guide informed us, 'suffer much from sore eyes, and many may be seen wearing blue spectacles. The eyes become inflamed and bloodshot, and often keep them from working for weeks together.'

"Returning again to our starting point and traversing a gallery which leads from the bottom of the shaft in a different direction, we entered that portion of the mine where the potash minerals occur. The chambers of the rock-salt mine presented but little variety of color. The salt was generally of a dark gray hue excepting the selected fragments which were clear as glass. The exca- vations in the potash salt-mine, on the contrary, had an almost magical appearance. In height and width they resembled large underground vaults, and fully illuminated by our lights, the walls and roof seemed beautifully striped with variegated and lively colors. The stripes were about the width of a finger, some more, some less. Beginning at the foot of the wall they ran diagonally across at an angle of about thirty degrees, and united in symmetrical curves in the vaulted ceiling. They were generally undulating, and in some places considerably folded in their course. Dark green, snowy white, yellow, gray, light red, transparent, and rose colored strata alternated with each other in lively mixture. Here and there a large patch of a dull yellow color appeared. The uneven surface of the walls from the deliquescence of some of the salts which are easily soluble in water, was somewhat moist, and had a shining, silky appearance, and in some places the trickling of the saline waters had produced stalactites, pen- dents, and fantastic figures, the bright colors of which considerably increased the picturesque effect. 'The white bands here,' my guide informed me, 'are kieserite (sulphate of magnesia), the gray ones near by are polyhalite, (a mixture of sulphate of lime, sulphate of magnesia and sulphate of potass). The yellow ones are tachydrite, (a compound of chloride of calcium, chloride of magnesium and water). The tachydrite deli- quesces as soon as it is exposed to the air; and

melts to a viscid brine. None of these we use. The beautiful red or white carnallite is the most valuable. This consists of a combination of chloride of potassium, chloride of magnesium and water, and is particularly important on account of its richness in potash. The red color is accidental, arising from a small amount of oxide of iron which is associated with the salt, and which under the microscope, appears as minute four or six cornered plates."

Owing to the rapidity with which the carnallite attracts moisture when exposed to the air, the manufactories using it, of which there are eighteen in the immediate neighborhood, obtain daily from the mine the quantity wanted for each day's operations. Thus obtained it is conveyed in covered cans by railroad direct to the dissolving vessels from which the hot liquor is run out into coolers, where the crystals of chloride of potassium are deposited. The amount of this salt in the native mineral, varies from 15 to 18 per cent., and the amount of the saleable product manufactured yearly is in the neighborhood of 20,000 tons. This large quantity is chiefly consumed in the production of saltpetre, alum, carbonate of potash and other potash salts, which are largely used in soap making, glass making, dyeing, for the manufacture of gunpowder, and in other processes in the arts. A large amount of sulphate of potash, from the same source, is also disposed of for the use of farmers.

For "The Friend."

The Way of Salvation in the Covenant of Life opened: and some Stumbling-blocks removed out of the way of the heart-healed.

(Continued from page 270.)

Objection. But could not God save any if he would? Who can resist his will or his power? Who can stop or resist him in the work of redemption, or destruction?

Answer. God can so put forth his will and power, as none can resist. Yea, the will and power of God (which offereth to save, and standeth ready to save), will bring destruction upon all that so dally with it, as to neglect and let pass the day of their visitation; and thus none can resist his will, or his power. But in the way wherein He appeareth, and hath chosen to work out life and salvation, Satan and man's corrupt heart and mind, may and do often resist the will and power of the Lord. Now that which resisteth, is not of God, but against him; yet it is the patience of the Lord to suffer it. I find drawings in my heart from God, or I must not open these things. For I dare not hold out to men what the Lord hath given me to know and experience, but only what he giveth and chooseth for me to hold out; and that will be life to them that receive it. But if I should hold out any thing of myself, that would not reach to life, but only feed the wrong part in man; and so help to build up that which God will again throw down, before he saves that soul which is built up with the knowledge of things after this manner. There is somewhat springs up in my heart, which may perhaps open this thing further to the minds of some. Cain was the first wicked man that we read of; and how tender was God towards him! even him that sacrificed not after the spirit, but after the flesh, and slew his brother Abel? Now can any man lay Cain's wickedness either upon the will, or upon the decree and counsel of God? Might he not have done well? Might he not have sacrificed to God in the Faith as well as his brother Abel! And if he had done well, and offered in the faith, had he not found forgiveness and acceptance with the Lord? God accepteth no man's person; God rejecteth no man's person; but there is a seed he hath chosen; and

to gather man into this seed, is his delight and work; as it is the delight, nature, and work of another spirit to scatter from this seed. Now in this Seed he doth accept, and not out of it. Yea, in this Seed shall all the families of the earth be blessed, as they are gathered into, and abide in it. And this Seed is a word nigh in the mouth and heart, both of Jew and Gentile; which as it is hearkened to, writes the law of the Spirit of life in the heart, either of Jew or Gentile. And as they become sons, so the Spirit of the Father is poured out upon them; even the Spirit of adoption, which crieth Abba, Father, either in Jew or Gentile. And this is the gospel of the kingdom, which is preached more sparingly, or abundantly, by the mouth of the Seed, as the Lord pleaseth. For God's power, wisdom, mercy, love, goodness, patience, long-suffering, &c., is his own; and he may sow of it, or exercise it, more sparingly or abundantly, as he pleaseth. Yea, he doth exercise it more abundantly towards the vessels of mercy, so that the cause of their salvation doth not so much arise from their embracing of mercy, as from God's exercising of it. He visiteth nations as he pleaseth, and persons in nations as he pleaseth; and who may say unto him, What dost thou? Why art thou so good and kind here? Or, why art thou so sharp and severe there? But still in the way, and according to the path of the covenant, doth the Lord walk, in and towards all; and his mercy endureth for ever towards the seed of the righteous, and his justice and indignation for ever towards the seed of the evil-doer; and man (simply considered) is not either of these; but as he is gathered into, and brought forth in, the root and spirit of either of these. Now every man hath a day for the life of his soul; and power and mercy is near him, to help him to travel from death to life. Happy is he, who is taught of God to make use of it. And let not men puzzle themselves about the mystery of election and reprobation; which cannot be understood by such as are out of the thing wherein it is made manifest. Only thus, at present; Pharaoh and Israel, Esau and Jacob, Ishmael and Isaac, &c., were parables, signifying somewhat inward. What was Pharaoh? Was he not the oppressor of God's Israel? What was Esau? Was he not the first birth, which sold the birth-right and inheritance? What was Ishmael? Was he not the birth after the flesh? These are rejected, and cast off by God forever; and the spiritual Israel, the spiritual Jacob, the spiritual Isaac, are accepted. Shall I speak out this thing yet more plain? Why thus then: It is not the creature which is rejected by its Maker; but somewhat in the creature, and the creature in that. Nor is it the creature (simply) which is elected; but somewhat in the creature, and the creature in that. And as any man comes into that, the election is begun in him; and as any man abides in that, he abides in the election; and as that is made sure to any man, his calling and election is made sure to him. But as any man departs from that, he departs from the election into the reprobation, and going on in that into the full impitenity and hardness, he is for ever miss of the election, and the reprobation and sealing up to condemnation, will be made sure to him. For God is no respecter of persons; but everywhere, he that receiveth his Holy Seed, and therein worketh righteousness, is accepted of him. And he that receiveth the wicked seed, and therein worketh wickedness and unrighteousness, is with it rejected.

Object. But (may the honest heart say) this may be truth, for aught I know; but indeed I did not apprehend things to be so; for I thought man and his works had been wholly excluded by the

covenant of grace; but this seems to take I him and them up to a consideration.

Ans. Man is wholly excluded the covenant of grace, as in himself; as he stands in himself, in his own ability, out of the newness of life ability which is of the new covenant. But he is not excluded as he is renewed, and receive new being, life, virtue, and ability, in the covenant. But here much is required of him and whatever he thus doth, is owned, acknowledged, and accepted by God. Here the truth hath praise of God. He is commended for his faith, and for his obedience in the faith; for loving the Lord his God with all his heart, his neighbor as himself: For his washing his members in the blood of the Lamb, and keeping them clean in the same blood, while others do theirs: For his merciful nature and action (Christ in his members, while others are rough and cruel: For his watching against snares and temptations, while others are running into them; his crucifying that in himself, which others do in themselves. Yea, for his denying and turning from all ungodliness and worldly lusts, even the flesh, eyes, and pride of life, all which are of the Father (whom he is born of, and so after) but of the spirit of the world, which is earthly minded man is born of, and seeks to please. So that (mark) though man is excluded in corrupt nature and state, yet not the new man in the regeneration. But man must be generated; and thus man must enter into the covenant of life; and thus man must abide as found in the covenant of life, in the nature of the righteousness, in the holiness, in the path thereof, if ever God own him.

(To be continued.)

Nineveh and the Assyrian Empire.

Little more than a hundred years ago, Mr. Newton, in his work on the Prophecies, speaks of Nineveh, said: "There is at this time a called Mosul situated upon the western side of the river Tigris, and on the opposite eastern shore ruins of a great extent, which are said to be the ruins of Nineveh." Just about four-score years afterwards, a young Englishman, an enthusiastic traveler and explorer, turned his steps that way, resolved to determine the site of the splendid capital of one of the oldest monarchies of the world, and unfold the mystery of its ruins. He little knew what was before him. For a few thousand years few had professed to know where Nineveh stood. History was full of its fame, but its ruin was so complete that the restless Bedouin fed his flocks on the green soil of its grand mounds, and never dreamed what strange records and monuments were to be found beneath them.

But the keen eye of the English traveler detected enough in the artificial cliffs to kindle his enthusiasm as an explorer. He supposed tower of Babel at Babylon was only a hundred and thirty-seven yards in circumference, but Kaleb Sherhat, the first object to attract attention, had a circumference of four thousand six hundred and eighty-five yards, and the wall known as Koyunjik, two thousand five hundred and sixty-three yards. What was the character, what the history of these huge masses, displayed here and there, on their precipitous sides, of cut and beveled stones that told of human art and skill, of which tradition had no story to tell? Austen Henry Layard was resolved to extract answer from the silent mounds, and his subsequent discoveries form one of the most romantic chapters of exploration in the history of the world.

A living empire had been conquered, and an

its grave. To open that grave, sealed by its ruins for two thousand years, was a new story scarcely less than the first. The labor, pain and energy required were almost incredible.

Native superstitions and native insolence to be overcome. Rivalries and jealousies to be suppressed. The work of excavation so vast, and the means at command so limited, to tempt any but a hero to despair. But our enthusiasm was heroic. He persevered, Assyrian palaces that had so long entombed their own splendor were opened to the light of day, that magnificence which had made history like legend was revealed to the gaze of the day. Sculptured tablets, statues, royal inscriptions, varied and numberless, were discovered, and as that transpired three thousand years ago appeared themselves as vividly as if only a single generation had intervened.

To one could any longer doubt the story of Assyrian greatness. It even seemed as if the half had not been told. Egypt might glory in her pyramids, her tombs and temples, but here were cities that were cities—structures by the side of the gigantic proportions the grandeur of Greek and Roman architecture were dwarfed to insignificance—and in these palaces kings had feasted and revelled and received the tribute of distant nations. There was no exaggeration in the graphic of the Hebrew prophet (Ezek. xxxi. 3-8): Behold, the Assyrian was a cedar in Lebanon; fair branches, and with a shadowing shroud, of an high stature; and his top was among thick boughs. The waters made him great, deep set him up on high, with her rivers run round about his plants, and sent out all her rivers to all the trees of the field. . . . All fowls of heaven made their nests in his boughs, under his branches did all the beasts of the field bring forth their young, and under his shadow hid all great nations. The cedars in the garden could not hide him. . . . not any tree in the land of God was like unto him in beauty."

Equally vivid is the prophet's picture of Nineveh's ruin. Its overthrow took place in the year B. C. Ezekiel was perhaps a child then, and in him in his Jewish home may have come the story, thenceforth ever memorable, of the capture and sack of the great city. Perhaps he visited and saw its lingering but faded glories while an exile from his native land, and making his home on the banks of the Chebar. The figure of the cedar of Lebanon "is still before us, but over its stately pride the voice of the King of kings is heard declaring (Ezek. xxxi. 10-17), "I made nations to shake at the sound of his fall." "I drove him out for his wickedness. Upon mountains and in all the valleys his branches fallen, and his boughs are broken by all the fowls of the land, and all the people of the earth go down from his shadow."

In all history there had been no such significant event as before for prophets to interpret in the ear of guilty nations. A city that for forty generations—or, if we may credit the claim, for thirty—had been the capital of a mighty empire—had gathered to it the art and science, the wealth and the luxury of the world—that in its growth and splendor was unrivaled, and into which was poured the tribute of subject nations from distant climes—was hurled suddenly from the pinnacle of its greatness, and left like a prostrate ruin, shattered by the tempest, and by its fall blotted from the earth.

How strange the contrast of its prosperity and overthrow! And how near do they meet to tempt! No slow decay—according to the prophet's view—the guilty city. It fell, as the monarch

of the forest falls, in a moment. The memory of its magnificence was yet fresh when the features of its desolation were perfect. Singularly enough, the discoveries of Layard reveal the fact that the capture, sack and conflagration of Nineveh were, so to speak, the work of a day. It did not crumble to desolation. It fell as the "cedar of Lebanon" falls. One hour witnessed its pride, the next its humiliation.

This humiliation was so complete that the very site of the city was scarcely known for centuries. History and tradition located it on the banks of the Tigris, opposite Mosul, some two hundred and fifty miles north of ancient Babylon, or some two hundred north of Bagdad. But no remains like those of Thebes or Palmyra remained to indicate the spot where it once stood. No broken pillars or half-ruined temples or palaces were anywhere visible to betray the secret. Here and there were apparent hills or giant mounds, that might well have been mistaken, without close inspection, for natural elevations, and upon them the wandering Arab pitched his tent or herded his flocks.

Nearly four hundred and sixty years before Christ, the Greek traveller Herodotus spoke of the Tigris as "the river on which the town of Nineveh formerly stood." In his journey to Babylon he must have passed near, perhaps over, its very site. But already the vestiges of its former glory had disappeared. About sixty years later, Xenophon, conducting the famous retreat of the ten thousand Greeks from Persia, must have encountered in its vicinity, but its name had long vanished, and he speaks merely of Larissa and the deserted town of Mesipia as groups of ruins. Later historians, guided possibly by false traditions, located the city on the Euphrates. Hence Borchart supposed there were two, and Sir John Marsham that there were three Ninevehs. Lucian, in the second century after Christ, affirms that the city had utterly perished, and that its site was unknown. Later travelers believed that they had traced its ruins. Benjamin of Tudela (1173 A.D.) located it just across the Tigris from Mosul, and Niebuhr and Rich drew attention to this locality. But for the most part the very site was considered as questionable, and for two thousand years the proud metropolis of the oldest kingdom of Asia was left to oblivion in its unnoted grave. It is but a little more than a quarter of a century ago since M. Botta, French Consul at Mosul, commenced his explorations. He was soon followed by Layard, who, on this—his second visit—not content with speculations on the character of the mounds, determined to bring forth their buried treasures to the light. The result exceeded his anticipations. He found in these enormous mounds, extending over acres of ground, the remains of places in which the wealth of tributary nations had been gathered. Beneath the accumulated rubbish and decayed materials of the surface he met with some of the most wonderful monuments of ancient art. The religion, the history, the civilization of the old Assyrian empire stood displayed before him. Elegantly sculptured statues, some of them of immense proportions, were there; marble slabs, covered with delineations of ancient historic and social scenes, and sometimes portraying invading campaigns or memorable conquests, arrested his attention; vast halls or chambers adjoining one another, their walls ornamented with admirable sculptures, excited his admiration; and, evidently in explanation of their meaning, were inscriptions in the cuneiform (wedge shaped) character—inscriptions that were perhaps already old when Moses wrote the Pentateuch, or Cadmus bore to Greece the Phœnician alphabet.

(To be continued.)

JOHN BOWEN.

John Bowen was born at Cotherstone, in the year 1827, and was convinced of the Truth by the ministry of George Fox and James Nayler, in 1853. He became an able minister of Christ, and boldly spread abroad the glad tidings of that free and full salvation to be obtained through Him.

It is probable that he first visited Scotland on a religious account in the year 1855; the next year he travelled in Ireland; and on his return went a second time into Scotland, having his friend William Stockdale as his companion in the work of the ministry, and proceeding thence into the Orkneys, at the conclusion of his labors there, embarked at Kirkwall for the West Indies. After much religious service in Barbados, he sailed for Surinam, and having obtained a competent interpreter, afterward travelled for several hundreds of miles along the coast of Guiana. He there saw the Indian natives at their devotions, beating rude drums of hollowed wood and skins, and preached to them the word of the true God, who is worshipped by obedience of the heart, not by superstitious observances. As he proceeded from tribe to tribe, the chiefs listened to his testimony with deference and respect; regarding him, they said, as "a good man come from far to preach the white man's God." He afterward returned to Barbados, and making but a short stay, embarked again for England, where he was favored to arrive after a long and dangerous voyage, during which the passengers and crew, who were about sixty in number, suffered so severely from the shortness of their provisions that several of them died.

In 1855, he was imprisoned on the "Act of Banishment," in Durham jail, and afterward in Richmond house of correction, through several months of a severe winter. For holding a meeting at Croft, near Darlington, he was again committed to Durham jail, and a horse and two oxen were distrained for his fine. He was at last released by the Bishop of Durham, in his character of Prince of the Palatine.

John Bowen continued, until late in life, often to travel in the west and south of England, in which services his friend John Langstaff was generally his companion and fellow laborer.

He remained green in old age, and when at length his declining strength warned him that he was gently sliding toward the grave, he was found with his loins girded and his lamp burning. He continued in great sweetness of spirit and peace; and a few days before his death, he came cheerfully out of his chamber, and, taking his grandchildren by the hand, said, "Stay with me; go not away; for I am taking my journey to a city, New Jerusalem, that needeth not the light of the sun nor the light of the moon, for the Lord God and the Lamb are the light thereof;" and added, "Zion is a precious habitation: he that dwelleth within the gates of Zion shall never want." Again he remarked, "I have seen the wonders of God both by sea and land; and the sea saw the wonders of God and fled, and Jordan was driven back."

Thus sustained and cheered by that living faith which is the saints' victory, he peacefully died at Cotherstone in his own house, the one in which he was born, upon the fifth of the Eighth month, 1704, aged seventy-seven years, having been a minister fifty-one years.

When the great Master is not admitted to reign, his faithful servants cannot but suffer; and they ought to esteem it a favor to be found worthy to abide with him, even in tribulation.—*Mary Alexander.*

For "The Friend."

The Importance of Light to Health.

The value of light as an hygienic agent, though generally admitted, is yet frequently practically ignored in the construction of our houses and in our modes of living. A suggestive little book, recently published, entitled, "Light, its Influence on Life and Health," urges the necessity of giving more attention to this subject, particularly in large cities, where multitudes are constantly subjected to the deprivation of its health-giving influence, in some of the following observations.

A vast body of evidence conclusively establishes the inestimable value of this agent to the health of both body and mind. Compare the bright, ruddy, happy faces and buoyant spirits of those who reside in the country, and work in the open fields, and upon whom the sun is generally shining, with the pale phlegmatic faces, emaciated, stunted forms and nervous depression of those whose vocation in life deprives them of the health-giving and beneficial influence of light. "Where light is not permitted to enter the physician will have to go," is a well known Italian proverb; and it is an established fact that one of the effects of isolation from the stimulus of light is an alteration of the blood by which white instead of red blood-cells are produced, and a sickly and anæmic condition of the system is brought on, attended with a prostration of vital strength, an enfeeblement of the nervous energy, and ultimately by diseases of various organs of the body.

Sir David Brewster remarked very truly in relation to this subject, "If the light of day contributes to the development of the human form, and lends its aid to art and nature in the cure of disease, it becomes a personal and national duty to construct our dwelling houses, schools, workshops, factories, villages, towns and cities, upon such principles and in such styles of architecture as will allow the life-giving element to have the freest entrance, and to chase from every crypt, cell and corner, the elements of uncleanness and corruption which have a vested interest in darkness."

Another writer, a physician, states: "The necessity of light for young children is not half appreciated. Many of the affections of children, and nearly all the cadaverous looks of those brought up in great cities, are ascribable to this deficiency of light and air. When we see the glass rooms of photographers in every street, high up on the topmost story, we grudge them their application to a mere personal vanity. Why should not our nurseries be constructed in the same manner? If mothers knew the value of light to the skin in childhood, especially to children of a scrofulous tendency, we should have plenty of these glass-house nurseries, where children may run about in a proper temperature. * * Glass-house nurseries, lifted up to the topmost story, would save many a weakly child that now perishes for want of those necessities of infant life."

The inestimable value of light as an element in the preservation of health and treatment of disease, should be fully appreciated in the construction of all streets and buildings, particularly those intended as habitations for the poor, or public hospitals for the treatment of disease. It is a well ascertained fact that many maladies are more susceptible of amelioration, if not of cure, provided the light of the sun is freely admitted into the rooms or wards where invalids are domiciled.

Apart altogether from the cheerfulness and mental serenity (important auxiliaries in the eradication of disease) which the bright rays of the sun engender, light has a thermic influence upon the mind and body when prostrated by serious

ailments, and certainly acts beneficially by chemically purifying the blood of the patient, as well as the atmosphere of the apartment he occupies. Florence Nightingale remarks in reference to the sanitary value of light, "Second only to fresh air, however, I should be inclined to rank light in importance for the sick. Direct sunlight, not only daylight, is necessary for speedy recovery; except, perhaps, in certain ophthalmic and a small number of other cases. Instances could be given, almost endless, where, in dark wards or in wards with a northern aspect, even when thoroughly warmed, or in wards with borrowed light, even when thoroughly ventilated, the sick could not by any means be made speedily to recover."

A very remarkable instance of recovery from disease has been related by the late Baron Dupuytren, the eminent French surgeon. A lady residing in Paris had suffered for many years from an enormous complication of diseases, which had baffled the skill of her medical advisers, and her state appeared almost hopeless. As a last resource, the opinion of Dupuytren was requested upon her case, and he, unable to offer any direct medical treatment essentially differing from all that had been previously tried in vain, suggested that she should be taken out of the dark room in which she lived, and away from the dismal street, to a brighter part of the city, and that she should expose herself as much as possible to the daylight. The result was quickly manifest in her rapid improvement, and this continued until her recovery was complete. An equally singular instance has been related by Southey, in the case of his own parent.

In many buildings the windows are so located that but little light can be transmitted through them as ordinarily constructed. The following extract from an address by the late David Brewster, contains a suggestion by which a remedy may be provided for this deficiency in many cases. "If, in a very narrow street or lane, we look out of a window with the eye in the same plane as the outer face of the wall in which the window is placed, we shall see the whole of the sky by which the apartment can be illuminated. If we now withdraw the eye inward, we shall gradually lose sight of the sky till it wholly disappears, which may take place when the eye is only six or eight inches from its first position. In such a case the apartment is illuminated only by the light reflected from the opposite wall, or the sides of the stones which form the window; because, if the glass of the window is six or eight inches within the wall, as it generally is, not a ray of light can fall upon it. If we now remove our window, and substitute another in which all the panes of glass are roughly ground on the outside, and flush with the outer wall, the light from the whole of the visible sky, and from the remotest part of the opposite wall, will be introduced into the apartment, reflected from the innumerable faces or facets which the rough grinding of the glass has produced. The whole window will appear as if the sky were beyond it, and from every point of this luminous surface light will radiate into all parts of the room."

A blind or screen of fine white muslin spread on the outside of the window, flush with the wall, has also been found to add to the amount of light received through a window. In this case the light of the sky above was caught by the fibres of the linen and reflected from it as from an equal surface of ground glass. The light of a room situated on a narrow street, may also be considerably increased by keeping the opposite walls well whitewashed, and the ceilings and walls of the room as white as possible. The furniture also, and carpets, if any, should also be of a light color.

CHARITY.

Breathe thoughts of pity o'er a brother's fall,
But dwell not with stern anger on his fault;
The grace of God alone holds thee, holds all;
Were that withdrawn, thou too wouldst swoon
fall.

Send back the wanderer to the Saviour's fold,—
That were an action worthy of a saint;
But not in malice let the crime be told,
Nor publish to the world the evil trait.

The Saviour suffers when his children slide;
Then is his holy name by men blasphemed!
And he afresh is mocked and crucified,
Even by those his bitter death redeemed.

Rebuke the sin, and yet in love rebuke;
Feel as one member in another's pain;
Win back the soul that his fair path forsook,
And mighty and eternal is thy gain.

—Edmont

THE PILLAR AND THE CLOUD.

"Lead, kindly Light, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on.
I loved to choose and see my path; but now

Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years,
So long Thy power hath blest me, sure it still
Will lead me on,

O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

—Keam

The Mottled Owl in Confinement.

BY C. J. MAYNARD.

On June 15, 1867, I observed some boys at a small owl which was perched on a stick. A closer examination I found that it was a y Mottled Owl (*Scops asio Bonaparte*). It stared about in a dazed manner and seemed stupefied. I easily persuaded the boys to let it with it for a trifle, and took it home. I judge that it was about two weeks old. I covered with a grayish down. I put it in a cage, and gave it some meat which it ate, but readily, for it seemed frightened at the sight of my hand, and at my near approach would back, snapping its beak after the manner of owls. It soon grew tamer, however, and I regard me with a wise stare, as if perfectly understanding that I was a friend.

In a short time it would take food from without fear; I never saw it drink, although I was kept constantly near it. Its food consisted of mice, birds, and butchers' meat, on which it readily. I kept the bird caged for about two weeks during which time it became quite tame, would not tolerate handling, always threaten me with its beak when my hands approached. As the wires of its cage broke its feathers moving about, and as it hardly seemed resigned to confinement, I opened its cage and gave it freedom of the room, leaving the windows open night and day. About this time I gave it the name of "Scops," to which in a little while would answer, when called, with a low r which sounded like the distant note of the fisher.

One morning Scops was missing; diligent search was made for it, but no owl could be found. Reluctantly, we gave it up for lost. Once or twice it was seen in the neighboring woods by diffi-

and, once on the roof of a barn, but was refused to be caught. It had been about a week, when, one morning I was told my owl was in the yard. I hastened out and a half-grown Newfound-land dog playing with my pet. The owl was clinging to his shaggy tail, its claws, snapping its beak, and biting. I immediately rescued poor Scops and led it into the house. It was raining hard, the bird was wet through. On arriving in the quarters it seemed pleased, chuckling to after its manner. It was almost starved, to two full-grown blue-birds at the first meal. This time I gave it the privilege of going coming when it pleased, but, mindful of its experience, it never has but once remained more than two days at a time. It now becomes attached to me than ever, and will, at times, permit me to pat it gently.

When a bird is given it for food, it takes it in awns, and with its beak invariably pulls it out, and tail feathers first, then eats the head, devours the intestines; then, if not satisfied, the remainder of the bird, feathers and all. At this owl sees tolerably well in the daytime, and proved to my satisfaction. I caught a mouse and put it alive into an open box about two square. This I placed upon a bench near the door, who was attentively watching my movements; the moment it saw the mouse, the owl with its eyes wide, bent forward, moved its head from side to side, then came down with an angry aim, burying its talons deep in the head of the mouse. Looking up into my face, uttering its rattling note, as if inquiring, "what that well done?" it flew up to its perch its struggling prey grasped firmly in its talons where it killed the mouse by biting it in the back and neck. During the whole act it displayed considerable energy and excitement.

Again, I have seen it pounce on a dragon-fly, was unable to fly, but laid buzzing on the ground; the bird went through the same manoeuvres before, striking the dragon-fly with the beak, and with both feet. I think these instances prove that the bird can see as well in the day as in the night. In both instances the sun was not shining on the objects struck, but they were very near the owl, and the light was consequently strong. Scops will, in taking birds from my hand, always look up in my face and utter its sub-rattle. In sleeping, it usually stands on one of both eyes shut, but sometimes stretches out its length, resting on its breast. When sound it awakes instantly on its name being pronounced, and will answer as quickly as when awake. I have heard it utter its peculiar quaver-note on one or two occasions, which, notwithstanding its reputed mournfulness, has much that is pleasant to my ears. When moving along the surface, Scops progresses, with a half walk, half hop, which is certainly not the most graceful possible.

When out at night among the trees, Scops acts in much the same manner as when in the house, springing from limb to limb, looking about with a graceful motion of the head, sometimes turning the head around so that the face comes to the back.

When it returns to the house in the morning, light is often long passed, and even sunrise. Scops' note is a kind of low moan; this was uttered at the sight of a tamed gray squirrel, with which it has now become better acquainted, and always at the sight of its one enemy, the dog.

While flying, Scops moves through the air

with a quick, steady motion, alighting on any object without missing a foothold. I never heard it utter a note when thus moving. When perching, it does not grasp with its claws, but holds them at some distance from the wood, clasping with the soles of the toes. When it has eaten enough of a bird, it hides the remaining portions in any convenient place near by; if its hiding-place is then approached, the owl from its perch watches the intruder jealously, and when its hidden spoils are touched, it lays back its ear-like tufts, snaps its beak once or twice, and drops down on the unlucky hawk like an arrow, striking it with its sharp claws until the hand is withdrawn; then, ascertaining that its treasure is safe, Scops resumes its perch, looking at its late disturber with most unfriendly eyes.

Sometimes in the daytime it will take a sudden start, flitting about the room like a spectre, alighting on different objects to peer about, which it does by moving sideways, turning the head in various directions, and going through many curious movements; but it always returns to its perch and settles down quietly.

I once placed a stuffed fowl of its own species near it, when it ruffled its feathers, gave a series of hisses, moans, and snappings of the beak, and stretched out one wing at full length in front of its head as a shield to repulse what it took to be a stranger invading its own domains. As the stuffed bird was pushed nearer, Scops budged not an inch, but looked fiercer than ever; its ruffled back feathers were erected high, its eyes sparkled, and its whole attitude was one of war.

Some time since, the building in which my pet was kept was torn down, and the bird was absent for two weeks; but a new building has been erected near the site of the old one, and to-day I found Scops in the new cellar, sitting on a projecting stone of the wall, as much at home as in the old place. From this it can be seen that its affection for locality is very strong. Notwithstanding Scops' long absence it is as tame as ever, taking its food from my hand, and behaving in the old manner. Its plumage at this time (Oct. 31, 1867,) is perfect, most of the feathers having recently changed. It is mostly gray; there are but few marks of red, and but a faint wash of cream-color on the back, *not red*.—*The Am. Nat.*

Selected for "The Friend."

Memoir and Letters of John Thorp.

Had the writer of the following letters left an account of his religious experience, his life and pursuits, there is much reason to believe that such a memoir would be very interesting and edifying. The hand of another can but faintly describe the early and powerful visitations of Divine love extended to him; the exercises, spiritual conflicts, and baptisms, which he had to pass through during the progress of his regeneration; the mercy and saving help vouchsafed to him in and by our Lord Jesus Christ, by whom, through faith and obedience, he obtained the victory, and by whom also, he was qualified and enabled to labor, that others might be brought to the same happy experience. Yet, from an apprehension that to many who may read the letters, and who were not acquainted with the writer, a memoir of his life and character, including a short notice of a few of his principal correspondents, would be acceptable, many of his friends have wished that an account thereof might be given; and having known John Thorp upwards of thirty years, during which time I had frequent opportunities of enjoying his company and conversation, and for the greater part of it an open and unreserved friendship with him, several of my friends whom I have great

reason to esteem, have repeatedly urged me to the undertaking. I would gladly have had the work performed by one better qualified, being sensible of my want of ability to do justice to the subject, yet the regard I have for the memory of my friend, and the desire which I feel to contribute (however feebly,) to hand down to posterity some memorial of one deservedly dear to me, have finally prevailed upon me, so far as I may be enabled, to comply with the request. It will be proper to observe that John Thorp's own memorandums furnish but very few materials for a memoir of himself; and most of those who were acquainted with him in early life being deceased, not much is now known respecting his conduct and character during that period, except such circumstances as he hath occasionally mentioned in conversation with his intimate friends. To give this account something of a form of a continued narrative, it may be necessary to introduce here a few particulars, noticed in testimony of Hardshaw-east Monthly Meeting.

"John Thorp was born at Wilmslow, in the county of Chester, on the 5th of the Eleventh month, 1742, N. S. He was the posthumous son of Jonathan Thorp, a farmer, who left but little property. The care of his maintenance and education, therefore, with that of several other children, devolved on his mother, whose maternal care and affectionate solicitude, under the trying circumstances in which she was thus placed, he frequently mentioned with feelings of filial gratitude. His parents were members of the Church of England, in profession with which he was educated. He was from very early life sensible of the workings of evil in his heart, and also of the manifestation of the Divine principle of light and grace, which showed him the evil. Possessing considerable energy of mind and but little disposed to submit patiently to those disappointments and trials to which through life mankind are universally subject, with some variety but with no exception; and self-will arising unrestrained to obtain its purpose, he frequently experienced mortification and sorrow. In this frame of mind he was led at times deeply to ponder whether this was the irrevocable lot of man, and whether there was not a possibility of deliverance from such a state. Here that adorable Mercy, which found our first father, after his transgression, wandering in nakedness and want, and in boundless compassion brought to him that promise of redeeming love, "the seed of the woman shall bruise the serpent's head," visited in a remarkable manner the subject of this memoir; introducing him into a state of mental retirement, and powerfully impressing his mind with that blessed invitation and promise of the Dear Redeemer, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." He was made sensible that this world is not the place of rest for man, but that it is intended for a probationary passage to or preparation for a state of uninterrupted happiness hereafter; and that this preparation can only be effected by the taking up of the cross to all the corrupt desires and passions of fallen nature. During these exercises he believed it to be required of him to decline the practice of stinging, in which he had taken great pleasure, and had been a noted singer in that called the parish church of his native place; but he continued some time longer to attend that place of worship. Being now convinced that, as God is a Spirit, and that they who worship Him must worship Him in spirit and in truth, the forms and ceremonies practised there, did not furnish that

edification and comfort which his soul longed for; yet his regard for and sense of duty to his tenderly affectionate mother made the thoughts of separating from her, in the solemn and important duty of public worship, very trying to him; though at times, when present with her, he was so much distressed, and felt such strong convictions that he was not in his proper place, that, to use his own words, his knees have been ready to suite together. In reference to this season of his early and divine visitation, in a conversation with a religious person, not a member of the society of Friends, a few years before his decease, he feelingly remarked that he had never since, for a moment, had to doubt the certainty or the source of those convictions, which were thus at a very early age so remarkably and so indelibly stamped on his mind; that shortly afterwards he attended a meeting of the people called Quakers, at Morley, a village about two miles distant from his native place, where he found publicly professed and advocated, as the principles of a religious community, doctrines consonant with the convictions which had operated so powerfully on his mind; adding, that if he were only preserved in the way of his duty to the end, which then could be at no great distance, he should have cause to rejoice, and be thankful through eternity that his lot had been cast among them.

It appears, by the records of Morley Monthly Meeting, that in the year 1762, in the twentieth year of his age, he applied for, and was received into membership by that meeting. For some years after his admission into the Society of Friends, he had to pass through many and deep baptisms in being made willing to bear the cross patiently, and to become a humble follower of a crucified Redeemer; to renounce the world with all its friendships and interests, the flesh and the devil, and daily to make war in righteousness against the enemies of his soul's salvation—the pride and selfishness of his own heart. He was often made sensible of the depravity of man, how prone he is to feed upon vanity and pride, and that even in his best pursuits, and to seek his treasure and comforts from earthly things, instead of being willing to become as a stranger and a pilgrim on the earth; but, by continuing in faithful obedience to the manifestations of that Divine light, by which he had been early visited, he was often renewedly strengthened to offer up himself an unreserved sacrifice to the Divine disposal, and to petition the Father of all his mercies that He would sanctify the offering to Himself. In the seasons of his deepest temptations he was made to believe that he was not wholly forsaken of his God; that He who had condescended to visit him when he was as one lost and blind, would not leave him, (if he continued faithful,) when he had become enamored of His ways. After many proving seasons, he was brought to know an anchoring upon the everlasting Rock, Christ Jesus, and it became more and more his delight to do the law of the Lord, his God, and to live continually as in His holy presence. Thus he came to know the accuser to be cast down, and to experience the glorious liberty of the sons of God. In 1763 he removed to London, as appears by a short letter, dated the 20th of Ninth month, in that year, addressed to an intimate friend. From the circumstances in which his mother was left, by the death of his father, it may reasonably be concluded that his education was comparatively limited; but, however this might be, his removal to London greatly facilitated his access to books and the means of information, and possessing a comprehensive understanding, he very much improved himself, during his residence there, in the know-

ledge of various branches of useful learning. The following account of his conduct when in London, being well authenticated, may be worthy of record. A relation who accompanied him from the country, and with whom he had joint lodgings, and his oldest brother, an officer in the army, a man of talents and general knowledge, formed for some time nearly the extent of his acquaintance. With these companions, who were his superiors in information and learning, and for whom he felt the attachment arising from relationship, he at times delighted to converse; but, through Divine help, he inflexibly resisted all their persuasions and entreaties to deviate in any one instance, from that steady and religious practice of life and manners, which he believed it to be his duty to adopt. He occasionally accompanied them in an evening's walk; but if they gave way to any levity of conduct, or turned aside into any tavern or place of diversion, he immediately left them. He continued to reside in London about four years, living much retired, yet he was known to some valuable friends, by whom he was esteemed. In the latter part of the year 1767, he removed to Manchester, where he continued to reside to the end of his days. On the 4th of Ninth mo. 1769, he married Martha, daughter of John Goodier, of Morley Meeting, by whom he had two sons, Samuel who died in infancy, John who is yet living. She was removed from him by death, after the short union of four years, which event he has been heard to say, was a particularly exercising affliction. For several years after he had settled at Manchester, there does not appear to be much further to remark upon, except that he continued under a deep religious exercise and concern, that nothing might be permitted to obstruct or retard his progress in that way which leadeth to the heavenly kingdom, pressing "towards the mark for the prize of the high calling of God in Christ Jesus."

Under the influence of these impressions, he believed it right for him to keep his temporal concerns in a small compass, steadily declining offers that were made to induce him to embark more extensively in business; desiring neither lot nor inheritance in the land; asking only a passage through this world in peace, with "food to eat, and raiment to put on." During this period he was favored with the kind regard of some valuable Friends, among whom he has particularly mentioned that excellent minister of the Gospel, Sarah Taylor. She was concerned to sympathize with him in his spiritual exercises, and to encourage him to continue in faith and patience; she being persuaded that he was under the preparing Hand, for service in the Church. Having fulfilled the "weeks of preparation," and "eaten the roll of prophecy," he was by his great Master, called to the work of the ministry. The exact time when he first appeared in this service is not known, but it was about the year 1778. His first communication in the ministry was a revival of this prophetic declaration of Isaiah, "Strangers shall stand and feed your flocks, and the sons of the aliens shall see your ploughmen and your vine dressers." His early testimonies, as a minister, were mostly short, but being delivered in the renewed openings and authority of the Word of Life, they were to edification, and gave satisfactory evidence that he was rightly qualified for that important service. In 1775 he took his seat in the meeting of Ministers and Elders as an approved minister. Being careful to occupy with the talents he had received, he was favored to experience an increase of his gift, and to be made an able minister of the New Testament, "not of the letter but of the Spirit."

The Tarantula.

BY G. LINCEUM, M. D.

This very large hunter-spider makes its appearance in Texas some years as early as the twentieth of May, generally, however, not earlier than the first days of June. They dwell in the gro in a hole, which they excavate themselves, at one inch in diameter, and six or eight inches deep, widening a little at the bottom. They in their nocturnal hunting excursions for some tance from the hole, returning to it early in morning, and are occasionally seen walking evenings, and also in cloudy days. They probably hunt their prey altogether by day were it not for their dread of the great *Pomp. formosus*, or Tarantula Killer, their natural y. Towards sunset, about the first of Juns, *Mygale Hentzi*, or Tarantula, is often seen cing along the narrow paths in the grassy wo in the prairies, searching for some kind of game,—worms, grasshoppers, small lizards, thing they can kill, upon which they leap great violence and wonderful agility. I discover one of their holes several years ago in my gar and, looking into it, could see the eyes of Tarantula glittering like coils of fire. I proc a large fat grub, and holding it near the mouth of the hole, the Tarantula instantly rushed out, seized the grub with such violence as to st me. I fed it daily for two weeks, and it sumed two large grubs each day. It became tame and much more decent in taking its u from my hands.

On going into the garden one evening, I our large red-winged *Pompilius*—it was also of our pets, parading about the house and yard dragging my murdered Tarantula, which was lumber as a rag, out through the gate. I dragged the paralyzed victim to the dw house, distant about fifty yards, and entomb in her great cemetery under the floor, where had already deposited many of its kindred.

I have been observing this spider as do considering its nocturnal habits, as I could do the last twenty years. I have seen no nest webs, or eggs, nothing but a roughly-made seven or eight inches deep, carried down not perpendicularly, and widened a little at the tom. I have examined many of these holes, except an occasional dead grasshopper, saw ing in them that suggested the idea of a These holes seem to be fortifications only, to protect them while they sleep from the incursion their diurnal enemies.

I have seen their young many times, all sticking among their stiff hairs, and clinging their legs and body; but where these young come from I am not prepared to explain, not I with my present experience say, whether *Mygale Hentzi* is viviparous or oviparous. habit is to carry its young on its back until are large enough to capture small insects for selves, when it tucks them off in some good ing-ground in such numbers that they would if they could all come to maturity, monopol the entire privileges of spiders on this little globe.

Some of the ground spiders carry their eggs in a sack attached to the tip of their abdomen. species makes nests with a trap-door to t. They are rare in this country. I have never any such contrivances about the hole of the antula, nor have I ever seen it carrying a sack. It may be possible that they keep a sack at the bottom of their hole, and, when young hatch out, take them on their back carry them about, as I have often seen them have, however, never discovered any such

although I dug out many of their holes. It is true that I did not dig them up at the proper time to find their eggs.

There is one species of the family that constructs exceedingly curious gossamer nest in a hole in the ground. It first digs the hole about six inches deep, and then lines it thickly to the bottom with a fine white web, finishing it with a cunningly placed and very neatly fitting trap-door, having a line and a string to fasten it on the inside. The type of spiders is very rare in Middle Texas. *American Naturalist.*

For "The Friend."

Letters from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 266.)

My dear Mr. 20th, 1839. Although thou mayst be a former letter asserted the contrary, if I thee at all to-day I believe I may first acknowledge that so entirely do I seem myself among the 'emptying process,' and so little is anything of my own, I have seriously questioned whether an assertion formerly uttered by me, not apply in my case: 'Thy strength is to be lost.' Nevertheless, if out of weakness, I again remind myself to thy notice, and thereby then the bond which I trust will endure even us, it may not be altogether in vain. I esteem it a light matter to make mention of things. The unsubjected imagination seizes upon its own productions, and dress up plausibly, even as if formed at the altar; the mind under proper influence, cloys with poor productions, and laments it as labor in vain or strength wasted. But on the other hand, when we are permitted to converse together, 'that accompany salvation,' and find (as be the case) our better life strengthened by it, it is to me a most grateful and enlivening joy, in this weary journey of life. But I am not believing we are necessarily dependent outward helps for a safe advancement in that culture's eye has discovered. 'In the Jesus Christ shall all the seed of Israel be saved, and shall glory.' Our strength is in and if it pleases Him to draw our hearts to himself, and Him only for consolation and comfort, we must be at once assured of the efficacy of this teaching, separate as I believe from an undue partiality and improper leanings on our fellow-men. In the course of instruction used by our Holy Helper, although He leads the blind by a way that they knew not, I think, often in retrospect see enough to justify us at the depths of His wisdom, and to aid the acknowledgment, 'He doeth all well.' Yea, more than this, to raise a song of adoration and praise to the wondrous mercy shown in David's heart the exclamation, 'He hath my soul.' And however proving it may times seem to us, that it is necessary we should be weaned from an undue reliance on human aid. If allowed to seek relief at all times from the burden of our sorrows, by pouring them into the bosom of sympathy, we should be very ready to settle down short of the true rest, and our refined enjoyments in secondary objects. I could congratulate thee in a previous letter that thou expresses an increasing liberty from outward stays, and a disinclination to make any overbearing feelings of thy heart, subjects of conversation. It is certainly a healthful course, indicating the affections and hopes more and more turning towards the true source of life, light, and knowledge. It is an attainment I prize, and a lesson perhaps I may venture to say, has not been spread before me in vain. Thou

wilt not understand me as meaning a constant prohibition. I think it sometimes a most allowable and useful freedom to compare feelings, and that we are hereby often strengthened and induced to number our blessings.

* * * "Volumes of cold speculation I know very well avail nothing; but cannot we, my dear, remember and accept the words of Truth 'Take no anxious thought for the morrow.' But why at all speculate on these things? Why not leave it in simple reliance upon Him who gives strength in proportion to every requiring? Why suffer our minds to be carried about, and tossed, when they can gain nothing in the issue but weakness? Patience must have its perfect work, and I believe in this thing too, as we endeavor to keep close to our guide, and look as little as possible to the suggestions of the enemy, a quiet habitation will be allotted us, and we shall be brought to acknowledge with one formerly who was proved bitterly, 'I know that thou canst do everything.' I do not know that it will avail us to be too intently looking on our own weaknesses. Temptations and discouragements must assail, but there is a power to which every impulse of the mind can be subjected, and with whom 'Peace be still' are not words in vain. J. Griffith says: 'There must be a remaining as a chaos without form and void to endure all sorts of storms and tempests,' and it occurred to me as an expression written in the experience of many; but if these turnings and overtures only tend to the one grand point, and are allowed to work the purification intended, although it may cause days and nights of sorrow and suffering, how will it compare with the reward, should we haply attain it, of placing us among the number of those, who, having come out of great tribulation, prefer the unceasing anthem, glory, honor, and praise to Him who had redeemed them with His own precious blood."

No date. "How should I like to share with thee some portions of Isaac Penington, I have just now not only read but relished. I have for some time particularly liked his writings, and think I continue to find in them matter as lively and pertinent as, except in the inspired volume, I anywhere meet with. He was no mere talker of religion, but a practical believer; and speaks of what he had felt and known of the Divine operations on his soul. There is no study of language either, whereby sometimes the truth is burdened and perverted; but his heart pours out itself in genuine and admirable simplicity, as his Master prompts. Out of the many I have marked to recur to again, I feel quite disposed to transmit one or two that have particularly elicited notice. After pointing out the true way of restoration and redemption to be found only by becoming lost to ourselves, to 'be overcome,' to 'be drowned,' to 'be made nothing by that which is not,' 'that that may come to be in him,' he remarks, 'the race is not to the swift, nor the battle to the strong; but he that daily lessens his strength and his ability to know, or so much as to will or desire, even till at length he become nothing at all, in him is the corrupt at last destroyed, and the mortal swallowed up of life.' And again: 'Happy are they that pass through the vale of misery, and drink off the dregs of the cup of trembling, not fainting, nor sitting down by the way, but following the faithful Shepherd and Leader of Israel till they arrive here.' And in distinguishing between the Babylonish worshipper and the life of the true seed; he says, 'But Cain, the sacrificer; Ishmael, the son of the bondwoman; Esau, the hunter abroad after venison; the Jew, full of profession, zeal, ordinances, and worship, shall not inherit. But slain Abel shall be raised

to life; Isaac, who was born of the dry and barren womb, shall have the promise; plain Jacob the blessing; the outcast Gentile be sought out.' And lest children in experience should be discouraged in measuring themselves by the attainments of one so richly instructed in the Divine life, he remarks: 'He that readeth these things, let him not strive to comprehend them, but be content with what he *feleth thereof suitable to his own present state*, and as the life grows in him, and he in the life, and he comes to meet with the things and exercises spoken of, the words and experiences concerning them, will of themselves open to him, and be useful to him so far as the Lord pleaseth.'

"I did not expect to have copied so much, but I very often in reading, find an essay or a sentiment that recalls thee to memory, and prompts the wish I could read it to thee, and see how far, as regarded it, thy feelings and sentiments corresponded with my own. I entirely believe the best efforts of the pen are often tasteless to us, because the mind is not in a state to relish or appreciate them, and hence sometimes arises the suggestion whether if we were careful as we ought to heed the admonitions of the safe Teacher, a direction might not be found in reading, by a secret impulse, which would render it more profitable by fixing our choice on subjects adapted to our peculiar need; but it is merely idle with me! What dost thou think of it? Is it going further than heeding the direction, 'In all thy ways acknowledge Him?' There is doubtless a liberty allowed in these things, and an agreeable relaxation may be found in scanning a page of history, or giving the attention to a register of passing events; but when these things weary, and the soul seeks renewed strength from the only satisfying source, it seems to want its direction, lest the feelings it would cherish become dissipated by improper application. 'The Lord will teach His people,' is a promise we may still confidently lay hold of, and who could wish to disturb the quiet, wherein this 'still small voice' is heard, if haply our confidence is strong enough to assure us, patient, silent waiting might in due time bring us the privilege."

(To be continued.)

THE FRIEND.

FOURTH MONTH 25, 1868.

SUMMARY OF EVENTS.

FOREIGN.—The Paris Journal des Debats scouts the apprehension of an approaching war, and particularly denies that there is any reason to apprehend trouble with Germany, and in proof of this it says France has already refused to enter into close alliance with England and Austria unless Prussia is included.

It is understood that the Emperor of Russia has declined to mediate between Denmark and Prussia, for the settlement of the Schleswig-Holstein controversy.

The Parliament of the North German Confederation has adopted a resolution instructing Count Von Bismarck to enter into negotiations with foreign Powers for the purpose of establishing by treaty the absolute neutrality of private property at sea during the time of war.

General Napier, in command of the Abyssinian expedition, requests a heavy remittance of treasure for the expenses of the army to be sent to him before the rainy season sets in, as he anticipates during that season that communication with the sea coast will be frequently if not wholly interrupted.

A visit of the Prince of Wales to Ireland has excited some sensation in that country. On the 18th there was a great procession in Dublin, on the occasion of the Prince being installed as a knight of the Order of St. Patrick. Several of the leading Fenians have been liberated on condition of leaving Ireland under an en-

gagement that they will never return there. On the 16th, General Nagle and others left Cork for the United States, in the steamer City of Baltimore and Erie.

The British Post-Office Department is about to send an agent to the United States to readjust the postal treaty.

A great meeting of the Liberal party has been held in London. The platform was occupied by many of the prominent leaders, and City of Baltimore and Erie. Resolutions were adopted by acclamation, declaring that the disendowment of religious sects in Ireland is right and imperatively demanded, and that the Tories, in keeping office after the recent votes in the House of Commons condemning their policy, violate constitutional usage, and that they should give place to the leaders of the majority in Parliament. Similar meetings are being held all over England.

A warrant has been issued in London for the arrest of ex-Governor Eyre, of Jamaica, on a charge of illegally proclaiming martial law during the disturbances in that island. It is believed that by this means the legality of Governor Eyre's action will be finally decided.

Later advices from Paraguay show that the recent successes of the allies had been much overstated. The report of the capture of Asuncion by the Brazilian fleet seems to have been unfounded. That city was still held by the Paraguayans, and they believe that their gunboats obtained a decided success over the Brazilian ironclads. The latter retired after the battle to Curupaty. Both sides are said to have suffered severely.

On the 20th the trial of several persons charged with causing the explosion by which a part of the Clerkenwell station was destroyed, commenced in London. The accused are members of the Fenian organization. Consols, 93½. U. S. 5-20's, 7½. The Liverpool cotton market is active, uplands, 12½; Orleans, 12½. Breadstuffs and provisions nearly unchanged.

UNITED STATES.—The Impeachment Trial.—On the 20th inst., the Managers for the prosecution and the President's counsel respectively appeared at the Court side had given in its testimony, and that the case was so far closed. The President's counsel asked a delay of two days to enable them better to commence the argument on their side, and the Court adjourned until the 22d inst.

Congress.—In consequence of the pending trial, no business of importance has been transacted in either House.

The South.—In South Carolina it seems certain that the new constitution has been adopted by a large majority of the voters. The official returns, so far as received up to the 20th inst., show 14,000 for and 11,000 against the constitution. The Republican candidates have also been mostly elected. The results of the elections in Louisiana and Georgia were yet doubtful. In the former State partial returns from a few districts give 15,636 votes for the constitution, and 5747 against the same. In Alabama heavy rains have interfered with agricultural operations. General Meade has published it as his opinion, that members elected to the Georgia Legislature will be required to take the test oath. The Virginia Convention has fixed upon the 2d of Sixth month next for submitting the Reconstruction Constitution to the people of Virginia. The Legislature to be elected is to meet on the 14th of the same month. The Arkansas Legislature has unanimously adopted the fourteenth amendment to the Constitution of the United States.

Philadelphia.—Mortality last week, 241. The number of prisoners received in the Philadelphia County Prison during the last year was 18,575, being 1073 less than in the preceding year. The funded debt of the city increased \$1,675,337 during the year 1867, and amounted at the beginning of the present year to \$36,677,530. The total number of buildings in the city is stated to be 108,182, and the total valuation of real estate is reported at \$445,363.

Massachusetts.—Another terrible disaster occurred on the 15th inst., on the Erie Railroad, sixteen miles west of Port Jervis. The cars were thrown, by the breaking of a rail, down an embankment about twenty feet. Twenty-four of the passengers were killed, and a much larger number seriously injured.

The Legislature of Ohio has passed a bill which prohibits persons with any admixture of negro blood from voting in that State.

The appearance of a newspaper in Alaska has already been announced. It is called the *Alaska Herald*, and is printed in English and Russian.

On the 16th inst. the rails of the Union Pacific Railroad were placed upon the highest part of the route over the Rocky Mountains. The elevation is 8242 feet.

The Markets, &c.—The following were the quotations on the 20th inst. *New York.*—American gold, 139.

U. S. sixes, 1881, 112½; ditto, 5-20's, new, 109; ditto, 10-40's, 5 per cents, 102. Superfine State flour, \$9.25 a \$10; shipping Oats, \$10.45 a \$10.50; St. Louis, extra, \$12.30 a \$14.25; finer brands, \$14.50 a \$16.25. No. 1 spring wheat, \$2.63; No. 2, \$2.43. Oats, 85 a 88 cts. Western corn, \$1.16 a \$1.20. Middling uplands cotton, 31 a 31½ cts.; Orleans, 31½ a 32 cts. *Philadelphia.*—Superfine flour, \$8.50 a \$9; extra, \$9.50 a \$11.75; family and fancy brands, \$12.50 a \$15. Prime red wheat, \$2 a \$2.25; white, \$1.50 a \$1.75. Yellow corn, \$1.23 a \$1.24. Oats, 85 a 88 cts. Clover seed, \$5 a \$6. Timothy, \$2.25 a \$2.50. Flaxseed, \$2.90. The arrivals and sales of cattle at the Avenue Drive-yard, reached about 1200 head. Extra sold at 10½ a 11½ cts.; fat to good, 9 a 10 cts., and common, 6 cts. per lb. Hogs, 1000 sold at 7 a 7½ cts. for clipped, and 7½ a 8½ cts. per lb. gross for wool sheep. Hogs sold at \$13.50 a \$15 per 100 lbs. net.

RECEIPTS.

Received from S. S. Gregory, O, \$1, to No. 8, vol. 42.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of the Boys' School under the care of "The Overseers of the Public School founded by Charter in the Town and County of Philadelphia, in Pennsylvania."

Thomas Evans, No. 813 Arch St.
Samuel F. Balderston, No. 902 Spring Garden St.
David Scull, No. 815 Arch St.
William Bettie, No. 426 North Sixth St.

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence on Second-day the 4th of Fifth month. Parents and others who may wish to enter pupils, will please send immediate application to the Treasurer, CHARLES J. ALLEN, No. 304 Arch St., Philadelphia.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Third and Chestnut Sts., by giving their names to the Ticket-agent there, who furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Conveyance will be at the West End Railroad on Second and Third-days, the 4th and 5th of Fifth month, to meet the trains that leave Philadelphia at 7:15 and 11 A. M., and 2:30 P. M.

Baggage may be left either at Thirty-first and Market streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Hibbard term. Conveyance will be at the West End Railroad on Second and Third-days, the 4th and 5th of Fifth month, to meet the trains that leave Philadelphia at 7:15 and 11 A. M., and 2:30 P. M.

Those who prefer can have their baggage sent to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander, No. 5 North Eighteenth street. Conveyance will be at the West End Railroad on Second and Third-days, the 4th and 5th of Fifth month, to meet the trains that leave Philadelphia at 7:15 and 11 A. M., and 2:30 P. M.

Fourth mo. 12th, 1868.

NOTICE.

A suitable Friend and his wife are wanted to superintend and manage the farm and family under the care of the Committee for the gradual Civilization and Improvement of the Indian natives at Tanecassas, Cattaraugus Co., New York. Friends who may feel their minds drawn to this service, will please apply to

John M. Knight, Chester, Pa.
Aaron Sparshott, West Chester, Pa.
Richard B. Bailly, Marshalltown, Chester Co., Pa.
Joseph Scattergood, 413 Spruce Street, Phila.

WESTTOWN SCHOOL.

In consequence of the sudden decease of our valued Friend, Dubré Knight, who has for many years acceptably filled the station of Superintendent of Westtown Boarding School; and the desire of the Matrons released at the end of the present session, Friends were called upon to elect a successor, and Mr. W. M. D. was elected. Those who may feel themselves called to engage in these services are requested to make application to either of the undersigned, viz:

Elizabeth Peirson, No. 448 North Fifth St., Phila.
Rebecca B. Cope, Germantown.
Hannah A. Warner, do
Sarah A. Richter, No. 448 North Fifth St., Phila.
Samuel Hildes, Wilmington, Del.
Thomas Evans, No. 817 Arch St., Phila.
Jos. Scattergood, No. 413 Spruce St., Phila.
Samuel Bettie, No. 151 North Tenth St., Phila.
Philadelphia, 2d month, 1868.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRIENDS' (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH H. WORTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

DIED, on the 24 instant, at her residence in Chester, Pa., HANNAH GIBSON, in the 76th year of age, a beloved mother, and a member of West Chester and Birmingham Monthly Meeting of Friends. This dear Friend, having in early life, through subjection to the manifestations of Divine Grace, been willing to take up her daily cross and walk in the way of self-denial, to learn to relinquish all things for the excellency of the knowledge of Christ her Lord, and that she might be found faithfully performing the service which He assigned her. Abiding in mildity and in watchfulness unto prayer, she grew in grace from stature to stature, until she came to the end of her long life, having thus lived, and had no more out. As a loving and anxious parent, she strove, by both precept and example, to imbue the minds of her children with a practical love of the undeffiled religion she had herself embraced, proved, and had publicly stood forth to advocate. Her dress was simple, and her conduct clothed with the ornament of a meek and quiet spirit, the evidence of grace of christian charity in her intercourse with others by her tender regard for the feelings as well as the interests of all. She was deeply concerned for the salvation of our religious Society in the faith of gospel as promulgated by its early members, and to close of her long life ceased not to maintain a fervent exercise for its stability and well-being. Her last illness was of little more than a week's duration, and it was attended with much bodily suffering. She was ever sensible to the last, her mind, except at intervals, composed and active. On one occasion she came to a friend, and desired to understand all that she could, and enabled to adopt the language, "Thou say me yet will I trust in Him." At another time, she bemoaned her iniquities and short-comings would be given, and remembered no more; she had nothing to do but to Divine mercy. Her articulation being so much impaired, she desired to understand all that she could, and enabled to adopt the language, "Thou say me yet will I trust in Him." At another time, she bemoaned her iniquities and short-comings would be given, and remembered no more; she had nothing to do but to Divine mercy. Her articulation being so much impaired, she desired to understand all that she could, and enabled to adopt the language, "Thou say me yet will I trust in Him." At another time, she bemoaned her iniquities and short-comings would be given, and remembered no more; she had nothing to do but to Divine mercy. Her articulation being so much impaired, she desired to understand all that she could, and enabled to adopt the language, "Thou say me yet will I trust in Him." At another time, she bemoaned her iniquities and short-comings would be given, and remembered no more; she had nothing to do but to Divine mercy. 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Nineveh and the Assyrian Empire.

(Continued from page 275.)

Further explorations revealed new wonders. The first discoveries have been made at Nimroud, 12 miles below Mosul, on the eastern bank of the Tigris, but they were now made at Khorsabad, 12 miles and Nebbi-Yunus (the Tomb of Jonah), 12 miles, more nearly opposite Mosul. The huge ruins, transported down the Tigris on rafts, and thence by vessels to England, excited astonishment and curiosity of the learned.

To what age did they belong? Who inhabited the places they adorned? Was the meaning of the strange inscriptions were evidently intended to explain the scenes carved on the marble slabs. Could these be the cuneiform characters be deciphered? Light would they throw on the history of the Assyrian empire, so long buried in oblivion? Would the new discoveries accord with the old chronology and history? What a people and what kind of a civilization the long-buried remains of ancient art and the which they commemorated indicate? Such some of the questions that were now eagerly and which pressed for a solution.

Some of them have been at least partially answered. But future research, pushing still further exploration of the mine already opened, may greatly to our resources of historic information enable us to trace more minutely that of imperial conquest and dominion by Assyria rose for a time to the position of pre-eminence in the world. Even now we can see some important gaps in her history, and the causes of her sudden, strange and lasting ruin.

In antiquity Assyria ranks second only to Egypt. Her history makes this claim in her behalf, is confirmed by the Nineveh monuments established by the sacred record. Cush, one of the sons of Ham (Gen. x. 8, 9), "begat Nimrod, the first mighty hunter on the earth. He began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth (to) Asshur (Assyria) and build Nineveh." The name of Nimrod, equivalent to "extremely impious rebel," indicates plainly the lawless violence with which he carried out his ambitious designs.

For fifteen hundred years scripture makes no further mention of the Assyrian kingdom. We are left at liberty to identify, if we please, the Nimrod of the Bible with the Ninus of classical antiquity—the reputed founder of the Assyrian empire. The date assigned to the commencement of his career varies from two thousand one hundred and sixteen to two thousand two hundred and eighty-four years before Christ. From his own name we may plausibly derive that of his capital, Nineveh. The Roman historian, Justin, describes him in language that would be equally appropriate if applied to Nimrod. "First of all," he says, "Ninus, king of the Assyrians, changed the hereditary custom of these nations by his lust of empire." It may well be doubted, however, whether Ninus is the real name of a monarch. It seems more probable that he and his queen Semiramis simply embody the myths of early Assyrian greatness. Of the early kings we have no historic knowledge. For hundreds of years, perhaps, they ruled over only a limited domain. At length Babylon was separated from Assyria, and shortly after this, four successive kings, whose names have been recently discovered, ruled at Kalch Sherhat. They are known, however, only by the legends on bricks and vases that have been excavated from the mounds, and their succession must have closed previous to 1200 B. C. Six successive monarchs are supposed to occupy the next period of one hundred and fifty years—the crown descending from father to son. The fifth of these, Tiglath Pileser I., or the Tiger lord of Assyria, recorded on a cylinder the annals of his first five years, concluding his account by a glorification of his ancestors, whom he traced back to the fourth degree.

The successor of these, Asshur-adam-akhi, was nearly contemporary with David. One of his successors, the warlike Sardanapalus of the Greeks, was a great conqueror. He styles himself "the conqueror from the upper passage of the Tigris to Lebanon and the Great Sea, who has reduced under his authorities all countries from the rising of the sun to the going down thereof." The North-west Palace at Nimroud, one of those explored by Layard, and, next to that of Sennacherib at Koyunjik, the largest and most magnificent of the Assyrian edifices, was erected by him, and from this building has been derived the largest portion of the sculptures in the British Museum. It was an immense structure, three hundred and sixty feet long and three hundred broad, and stood so as to overlook the Tigris. A single central hall was one hundred and twenty feet long by ninety wide, around which were grouped chambers ceiled with cedar, probably from Lebanon, while the walls were paneled to a certain height by slabs of sculptured basalt, and the floors were paved with slabs of stone, often covered with inscriptions. This structure vastly exceeded in its dimensions the famous temple of Solomon.

The next monarch was Shalmaneser. He reigned thirty-one years, and extended his conquests from the shores of the Caspian to the borders of the Southern ocean, and throughout Syria to the borders of Palestine. He was engaged in conflict

with Ben-Hadad of Damascus, and with his successor, Hazael; and on a black obelisk belonging to his reign, which has recently been discovered, is recorded the fact that Yahua (Jehu), the son of Khumri (Omri), brought him tribute of silver and gold. His reign closed about 850 or 860 B. C., and the great central palace of Calah (Nimroud), which has furnished some of the most interesting specimens of Assyrian art, is a monument of his reign.

Two or three kings intervened before the accession of Iva-lush, whom some would identify with the Pul of scripture. The records of his time are scanty, but among them is a pavement slab from the upper chambers at Nimroud, which mentions his receiving tribute from the Medes, from Samaria, Tyre, Sidon, Damascus, Idumea and Palestine on the Western sea, thus according with the statement in 2 Kings, that Pul received from Menahem, king of Israel, one thousand talents as tribute. Another inscription of his reign, giving Semiramis as the name of his wife, goes to confirm the correctness of Herodotus in his mention of the queen. His empire, we learn from similar records, extended also over Babylon, perhaps in right of his queen, Semiramis, who may have been a Babylonian princess.

But his long reign closed in disaster. We have no record of the causes which led to the dismemberment of the empire, but it seems probable that internal discontents prepared the way for the satrap of Babylon to assume an independent position, and for Tiglath Pileser II. to usurp the Assyrian crown—an event which marks what is known as the era of Nabonassar, 747 B. C. His reign of seventeen years was one of war and conquest. He invaded Babylon. He defeated Rezin, king of Damascus, and exacted tribute from the king of Samaria (called Menahem), from Hiram of Tyre, and the queen of the Idumeans. Twice he seems to have invaded Samaria, the second time at the request of Ahaz, father of Hezekiah. Judah thus became tributary to Assyria, for this was the price of the powerful alliance. The result was the defeat of Pekah of Samaria, as well as his ally Rezin, and the first captivity of Israel, about 740 B. C.

To Tiglath Pileser II. succeeded Shalmaneser, who reigned but nine years, and who invaded Samaria, then under Hosea, who had murdered Pekah, usurped the kingdom, and called, though in vain, on Egypt for aid. His successor, Sargon (721 B. C.), completed the siege, and effected the capture of Samaria, carrying into captivity, according to his own account, twenty-seven thousand two hundred and eighty families. Although probably an usurper, he maintained his position, and it is possible that he placed Merodach-Baladan on the throne of Babylon. He exacted tribute from the king of Egypt, and subsequently invaded Upper Syria, Cappadocia and Armenia. He subdued Media, peopling it in part with Israelite captives, invaded Southern Syria, took Tyre, drove Merodach-Baladan, who had perhaps revolted, into banishment, and probably made an expedition to Cyprus. He removed his capital from Calah farther to the north, repaired the walls of Nineveh,

and built in the neighborhood of that city the magnificent palace of Khorsabad, explored by M. Botta, which has supplied France with the valuable monuments now deposited in the Louvre.

The successor of Sargon was Sennacherib, whose accession dates 702 B. C., and whose reign extended down to about 680 B. C. He restored Nineveh, which had fallen into decay, called it "his royal city, and made it his place of residence. He is said to have employed three hundred and sixty thousand men, mostly captives, in effecting his repairs and enlargements. In two years Nineveh was made "as splendid as the sun;" two palaces were repaired; the Tigris was confined to its channel by a brick embankment; the ancient aqueducts were restored to their original use; and at length a new palace, that of Kouynjik, excavated by Lajard, was erected. It eclipsed all its predecessors: forty thousand square yards of its area have already been excavated, and thus more than eight acres of ground must have been covered by the immense structure.

Meanwhile Morodach-Baladan had regained the Babylonian throne. Sennacherib defeated him in battle, forced him to flee and conceal himself, destroyed seventy-nine Chaldean cities and more than eight hundred villages, and returning to Assyria with enormous booty, left Belibus as his viceroy at Babylon. Two hundred thousand captives followed his victorious train. He invaded Media, exacting tribute from tribes hitherto unknown, forced the king of Sidon to flee to Cyprus, and gave his throne to another; exacted tribute from the Phœnician cities and the kings of Edom and Ashdod; defeated the king of Egypt, invaded Judea, took forty-six fenced cities, and carried off captive two hundred thousand of the subjects of King Hezekiah. Laying siege to Jerusalem, he forced the king to submit and pay a heavy tribute of silver and gold.

(To be continued.)

For "The Friend."

Letters of Valued Friends.

(Continued from page 283.)

Twelfth month 24th, 1852. "I feel tenderly for thee, and crave thy right direction and preservation. The language seemed to present this morning with a degree of sweetness, 'The secret of the Lord is with them that fear Him.' * * * We have always believed that a quiet and peaceful feeling was the answer of acceptance for any act of dedication. * * * The 'accuser of the brethren' is very busy in endeavoring to destroy our hopes and to rob us of our faith and patience; may we be favoured to know that happy deliverance from his power spoken of in Rev. xii. 10, 11, where it is said, 'the accuser of the brethren was cast out, which accused them before our God day and night: And they overcame him by the blood of the Lamb, and the word of their testimony; and they loved not their lives unto death.' I feel these to be very solemn things to write about, but having at times tasted in some degree the sweetness of faith in them, I desire to press after and desire thee to do the same. The deep and abiding sense of our own helplessness and unworthiness is very profitable if we do but take care therewith to associate entire confidence in our victorious Captain, what He has done for us without us, and what he will no for us within us, if we endeavor to recline as the disciples did, upon His bosom. Let us accept the advice given twice in the same chapter of John i. 27, 'Let not your heart be troubled, neither let it be afraid.' He would not have us to be unduly cast down by 'the many afflictions of the righteous' because we are assured 'He delivers out of them all.' * * *

As faith and patience are maintained, 'the Comforter' will, I believe, dispel all doubts and fears."

* * * "May the return of peace be accompanied with renewed encouragement to be devoted unreservedly to the best of Masters. To 'know how to abound' as well as 'how to suffer want'; I have often thought must be amongst the highest of christian attainments. To suffer with patient submission, and let it 'have its perfect work' in 'strengthening, stabilising, and settling' us, and to 'abound' with trembling and humility, lest the enemy should insinuate some of his flattering delusions, and tempt us to think now all is safe, we shall never be moved, &c.; but blessed is he that endures temptation such as these and many, many others, for when he is tried he shall receive the crown of life.' 'The things concerning me have an end,' said the dear Master, and we are not to suppose that 'the rod of the wicked shall always rest upon the lot of the righteous'; but that he shall in due time know his enemies to be subdued under him, and the crown of victory—the mark of holiness, placed upon his head."

1st month, 1853. * * * "Let the hills therefore be brought down and the valleys exalted: endeavor as much as possible to receive all dispensations alike, and to 'rejoice evermore and in all things give thanks,' remembering the crown is at the end of the race, and its glory will be enhanced, probably, in some proportion to the cost. That, I trust, there is hardly occasion for reviving what seemed to arise 'Lift up the weak hands and confirm the feeble knees,' and especially the latter part of the passage, 'say to them that are of a fearful heart, be strong,' &c. As there is a time for all things, a time to sow and a time to reap—so there is, no doubt, a time to ask and a time to receive, a time of probation and a time of confirmation."

2d month 28th, 1853. "I do think it may be allowable sometimes for the poor sorrowing disciples to talk together by the way (as did the two on their way to Emmaus) under those feelings of sadness and disappointment that must have attended many during the trials of the present day, and I am sure I would rather be found in company with such, than with those who are taking their ease, and are unconcerned about these things. We feel disappointed because we hoped better things from the worthy profession of our education, and one that we had tested and tried, and loved and admired. But if we have been too unguarded, and during our repose have suffered the enemy to enter and sow his tares, we must be willing now to abide the consequences until the sifting time may be over, and oh! that we may be found amongst the solid wheat, in the end—of which we are assured not one grain shall be lost."

8th month, 1853. "It has been a strength to me in the prospect of going with —, to find so many appearing to unite with it. When the thought first glanced through the mind it was, as it were, a dark cloud; but I found by watching it, the darkness passed away, and ended in a pleasant little shower of humble and peaceful resignation; but I thought as 'he who believeth maketh not haste,' I might safely leave it with Him who, I have no doubt often brings his followers to this point, as a trial of their allegiance. * * * When it first presented, it felt as a little offering that was more needful for myself than it was for dear —, or those to whom she may be sent; and I only crave that I may be preserved from doing any harm to the cause, and be enabled to hand the cup of cold water in the true spirit of a disciple."

OUR NAVY.

FACTS AND QUERIES ABOUT IT.

I find, from the "U. S. Navy Register for 1861" that there are six squadrons on foreign service comprising 51 vessels, with an aggregate of guns; and in special service, 7 vessels, with guns. Thirty-three iron-clads are laid up at various naval stations at home; and at the N. Academy, Annapolis, are stationed 9 vessels, included in the above lists. From the President's last annual message, moreover, it appears "the available resources of the navy for the year were \$38,465,754, and the estimates for ensuing year are \$47,317,183."

Now, I would like to put a few questions on this subject, and ask answers from those in public service who ought to know:—

1. What excuse can there be for so vast a waste? Here we find, for two years, an expenditure of about forty-two millions a year, while we are at peace with all the world; than three times as much as the entire outlay of our government for all purposes forty years ago, under the administration of Quincy Adams.

2. What need of such expenses? We have occasion for a single war-vessel, either iron or sail, to guard our own coast or harbors. We must, of course, have revenue-cutters to enforce our revenue-laws; but no fighting ship, like monitors or any of our iron-clads, is required this purpose.

3. Of what use are the "six squadrons on foreign service"? I would thank anybody to tell me. They go roaming around the world, at an expense of perhaps one or two millions a month; but conceivable service do they render to ourselves the world? If any, just tell us what. Do they, they protect or promote our commerce? What way? Specify instances in which they are doing so, or ever have. Would our commerce be rightly conducted, need or ask any such thing? If it should, are we bound to give it? *Thousands of our navy, the part spent for this purpose are more than the entire profits of our foreign commerce thus protected.* Is it right to expend from the mass of our people so many millions for the special benefit of a few traders in distant parts of the earth? If they desire insurance, let them pay for it to insurance companies. We are, with equal propriety, ask the National Government to insure our houses or stores against fire. Do you say, these squadrons are of great service by showing other countries the power of our navy? Men of intelligence already know this well enough; and it can be of little service to impress the ignorant masses. Not these roving holiday-shows of our power, but our established reputation as a naval power, and the impression we make by our social exchanges with the various nations of the earth, that give us respect and influence. Merchants, left to their own honesty, tact, and fair dealing, would protect themselves in their own way, and without these costly displays of pride and power.

The navy, as a guardian of our commodious waters, would seem a great financial drain. It costs far more than it comes to. A demand of intelligence, himself a merchant-ship-owner, wrote, more than twenty years ago, an able and elaborate document, to show the little use our navy then was for any purpose. I will quote a few of his statements:—"The average expense of each gun in the navy for one year, amounts to about \$15,000. Not admitting the profit of an American ship of \$4,000 per annum,—and this rate of profit

the ocean with ships,—it would take one's earnings of 100 ships to pay the expenditure to have a sloop of war, and to use for one year, 150 for a frigate, and nearly 800 for a line-of-battle ship; that is, it would fire 550 ships, doing a profitable business, in order to earn enough in a year to build, repair, sail this little fleet. Thus, 1700 merchant ships, even if every one clears \$4,000 per annum, be employed every year to earn the annual wages of our navy!

We have about 1,000,000 tons of shipping engaged in the foreign trade. The cost of this is \$60 per ton. The actual value of our entire marine is about \$40 per ton, taking together, new and old. This would make the value of our shipping to be \$40,000,000, about times the annual cost of our navy. The shipowner does not, upon an average, one year with her, earn five per cent. beside the interest on capital employed. * * There are nations enjoying a profitable navigation, who have a single vessel of war."

do not attempt anything like a full discussion on this subject; but such facts and views as are going must, I think, make it imperative on Congress, before voting any more millions for navy, to inquire, and let the mass of our people know, what real need or use there is for it, what important end it is likely to secure, that it will not be gained without it. Is not \$42,000 a year, or even a tithe of this sum, "a penny dear for the whistle?" — *Advocate of Peace*.

For "The Friend."

Way of Salvation in the Covenant of Life denied, and some stumbling-blocks removed out of the way of the simple-hearted.

(Concluded from page 274.)

jection. But this seems to lay difference on his act, and not wholly on the grace of God. The grace, in itself, is equally powerful towards all, but it is my receiving of it, which maketh it vital unto me; which others not receiving, it is not to them.

answer. The grace, in itself, is of its own nature everywhere. This is true. And that it hath in it everywhere, and that this power is above sin; this is true also. But yet it is a greater or lesser proportion of it given, according to the pleasure and good will of the Father; and according to the measure of it (which freely given) and the soul's growth therein, so the power of it manifested in the heart. Now difference in every man is by the grace. Not myself; for he can do nothing that is good, as myself; but only by the grace; which is alone to work that which is good in him, and to enable him to work in it. Yet thus it is; as the Father reacheth to him, draweth him, quickening him, in the virtue, life, and obedience he gives, to answer the grace; so doth the Father thereof go on in him. And there is matter of condemnation to him, who doth not answer the grace; and there is matter of justification and life to him, who doth answer the grace. Yet the whole ability arising not from himself, but from the grace; the acknowledgment of what is desired, both of right and due belong to the grace. And therefore they who are justified, aided, and crowned by the grace, do of right due cast their crowns at the feet of the Lamb, the throne of grace; giving honor and glory to him who is worthy, and to his grace which hath wrought all in them. Now if any man would do this thing groundedly and certainly, let him run into disputes of the mind and brain, but

come to heart experience. Hast thou ever found the work of God's grace in thy heart? Hast thou found thy heart, at any time, believe and obey, in and through the strength of the grace? Hast thou found thy heart at another time negligent, or rebellious against the grace? When thou wert rebellious, wert not thou condemned, and that justly too? When thou didst believe and obey, to whom did the honor thereof belong? To thee, or to the grace? Canst thou answer this? Why, as it is in thyself, between thee when obeying and disobeying; the same is the state of the case between goodly and wicked men. There was a difference between thee when thou obeyest the grace and when thou disobeyest it; so is there between the unregenerate, and the regenerate. When thou obeyedst not, that which called for obedience condemned thee; so it doth them. When thou obeyedst, thou didst sensibly feel the praise was not thine, but belonged to the grace which wrought in thee; so is it also in the regenerate, in whom the Lord works by his grace, and who work out their salvation through him, and make their calling and election sure in him. Leave brain knowledge, and come to true sense (where the mysteries of God are made manifest) and this will soon be easy and clear to thee. But these things were never intended by God to be found out by man's disputing wisdom; for God (who giveth the knowledge) hideth them from that part and giveth them to the innocent simple birth of his own Spirit.

Object. But when the Father draweth, can any man resist or hold off? Doth not the power of the Lord make any man willing whom he exerciseth his power towards? And is it not thereupon said, "Thy people shall be willing in the day of thy power?"

Ans. The power of the Lord is great, and hath dominion over all evil spirits that can tempt, and over all the corruptions, backslidings, and withdrawals of the heart. But the Father doth not save man by such an absolute act of his power (for then there would need no more to be done, but by an immediate translating of a man from death to life; which if the Lord please to do, nothing could come between to hinder); but the power of the Lord works in and according to the way he hath appointed. And in this way the devil hath liberty and power to tempt from, oppose and resist the work of God; and they that hearken to him, and enter into the temptation and snare which he lays, let his power in upon them, and withdraw from the virtue, operation and strength, of the power of God. Yet for all this, the Lord not only begins his work; but also carries it on in the day of his power; giving not only to will, but also to do what is right and pleasing in his eyes; but still in and according to his own way and covenant.

Object. And so whereas some men say, if God put forth his power to save, and the devil interrupt and stop his work; then it seems that the devil is stronger than God. Is the devil stronger than God, say they? If he be not, how can he resist and withstand him in the work of his power?

Ans. Nay, the devil is not stronger than God; though he is very strong. But if the heart let in the enemy, grieve the Spirit, beat back his power in the way wherein it hath appointed to work, the devil may be more prevalent with him than the power of God. But in those that believe, and become obedient and subject to the power of God, his power is far stronger in them to defend and carry on his work, than the power of the devil is to work against and hinder it. There are objections also relating to free-will, and falling from

Grace, which stick much in the spirits of many, and they cannot get over them; but it hath pleased the Lord to clear up these things to us, and to satisfy our hearts concerning them, so that with us there is no difficulty nor doubt about them. As touching free-will; we know, from God, that man in his fallen estate is spiritually dead, and hath no free-will to good; but his understanding and will are both darkened and captivated by the enemy. But in Christ there is freedom, and in his word there is power and life; and that reaching to the heart, loosening the hands of the enemy, and begetting not only a freedom of mind towards good, but an inclination, desires, and breathings after it. Thus the Father draws; and thus the soul (feeling the drawing) answers in some measure; and the soul, thus coming, is welcomed by Christ, and accepted of the Father. But for all this, the enemy will tempt this soul; and the soul may hearken to, let in, and enter into the temptation, and so draw back from the plough to which it put its hand. Now if any man draw back, my soul shall have no pleasure in him, saith the Lord. And he that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

So concerning falling away; the Lord shows us what it is that is apt to fall, and what cannot fall. Christ cannot fall; and that which is gathered into him, stands and abides in him (and so partakes of his preservation) cannot fall. There is no breaking in upon the power, which preserves in the way that it hath appointed; but there is a running and perishing out of the way. Out of the limits of the covenant, the preservation and the power of the Lord in the drawings of the Father, in the sense and faith which He begets, and abiding with him that drew, in the sense and faith which He daily and freshly begets anew (for He reneweth covenant and mercy daily, and keepeth covenant and mercy forever) in this is the power felt, the preservation felt; in this the Father's hand encompasseth the soul, which none can pluck it out of. Now he that feels and experiences these things every day, that sees and feels daily how he can fall, and how he cannot fall; how he meets with the preservation, and how he misses of the preservation; how he abides in the pure power (which is the limits of this holy covenant) and how he wanders out of this power, into the limits of another covenant, spirit, and power; he knows these things, how they are indeed; whereas other men (who are not exercised in the thing) do but guess at them, striving to comprehend them in that part which God hath shut out of them. Now mind a parable, with which I shall conclude this. Though the natural and outwardly visible sun be risen ever so high upon the earth, yet he that is naturally blind cannot see it, nor partake of the light thereof. So also, though the spiritual Sun, the Sun of righteousness, the Sun of the inward world, be risen ever so high, and appear brightly in ever so many clouds; yet they that are spiritually blind cannot discern it, nor reap the benefits of its light, nor partake of the healing which is under his wings.

ISAAC PENINGTON.

No other Strength.—Whatever things humble us, in making us enter into a feeling sense of our own nothingness, surely they likewise fortify us; since there is no other strength, than that which is founded in that deep self-abasement and humility which may lead us to dig deep, and build upon the Rock of ages himself.

Perfect love to God, and perfect love in Him to his creatures, is the complete health of the human soul.

HARVEST HYMN.

O Father, merciful and good!
O Giver ever kind,
Who feedest us with daily food
For body, soul, and mind!
We worship Thee, we bless Thee.
We praise Thee evermore;
And heartily confess Thee
The God whom we adore!

How thick with corn between the hills
The laughing valleys stand!
How plentifully thy mercy fills
The garner of our land!
And therefore will we raise Thee
Our humble anthem, praise,
And, sinful children, praise Thee
For all Thy love to us!

As year by year in ceaseless love
Thy bounty never fails,
But still the blessing from above
O'erflows our hills and dales,
So, truly we adore Thee,
Thou Giver of all good,
And offer now before Thee,
Thy people's gratitude.

—Tupper.

THE BROOKLET.

Thou brooklet, silver-bright and clear,
Forever past me swiftly flowing,
Musing, upon thy banks I stand,
Where com'st thou from and whither going?

"From the deep dark rock my waters break;
Mid flowers and moss my course I take;
And in my mirror reflected lies
The friendly image of mild blue skies.

With merry thoughts I've sported hither;
They lead me on, I know not whither;
But He who called me from my source,
He, I believe, will guide my course."

—From the German of Goethe.

Selected for "The Friend"

Thomas Royland, of Newton, near Middlewich in Cheshire, who departed this life in 1774, left the following remarks on the ministry, into which service he had been called:

"Although there have sometimes been words in my heart, and as it were in my mouth, and I do not know but they might have been of ease to myself, and of service to others had I delivered them; and I have been spoken to by some Friends, both in a private and a public capacity or station thereon, but was always forbearing and backward in that way, and have been afraid of too much forwardness in some who I have been and still am afraid, have not edified thereby; having always a fear of and dislike to, the noise of the tool, the workings of *self* and the creature in our meetings, as it was not to be heard in the building of the Lord's house or temple of old; but that ministry which comes with a true flow from the divine Spring, having its wisdom and authority with it, I still love, and greatly do love, and the vessel it flows through for its sake, whether it be in rebukes or consolation, as the Almighty is pleased to give, and the case may require. Whether it be more or less, it is beautiful; and if rightly received, it is comfortable and edifying."

The Hippopotamus.

The following extract from S. W. Baker's new book on Abyssinia, describes the manner in which this huge quadruped is hunted, and gives also an interesting account of its habits.

"After walking about two miles, we noticed a herd of hippopotami in a pool below a rapid; this was surrounded by rocks, except upon one side where the rush of water had thrown up a bank of pebbles and sand. Our old Neptune did not condescend to bestow the slightest attention when I

pointed out these animals; they were too wide awake; but he immediately quitted the river's bed, and we followed him quietly behind the fringe of bushes upon the border, from which we carefully examined the water. About half a mile below this spot, as we clambered over the intervening rocks through a gorge which formed a powerful rapid, I observed in a small pool just below the rapid, an immense head of a hippopotamus close to a perpendicular rock that formed a wall to the river, about six feet above the surface. I pointed out the hippo to Abou Du, who had not seen it. At once the gravity of the old Arab disappeared, and the energy of the hunter was exhibited as he motioned us to remain while he ran nimbly behind the thick screen of bushes for about a hundred and fifty yards below the spot where the hippo was unconsciously basking, with his ugly head above the surface. Plunging into the rapid torrent, the veteran hunter was carried some distance down the stream, but breasting the powerful current, he landed upon the rocks on the opposite side, and retiring to some distance from the river, he quickly advanced toward the spot beneath which the hippopotamus was lying. I had a fine view of the scene, as I was lying concealed exactly opposite the hippo, which had now disappeared beneath the water. Abou Du stealthily approached the edge of the rock beneath which he had expected to see the head of the animal, his long sinewy arm was raised, with the harpoon ready to strike, as he carefully advanced. At length he reached the edge of the perpendicular rock; the hippo had vanished, but far from exhibiting surprise, the old Arab remained standing on the sharp ledge, unchanged in attitude. No figure of bronze could have been more erect than that of the old river-king, as he stood erigit upon the rock with the left foot advanced, and the harpoon poised in his ready right hand above his head, while in the left he held the loose coils of rope attached to the ambatch buoy. For about three minutes he stood like a statue, gazing intently into the clear and deep water beneath his feet. I watched eagerly for the reappearance of the hippo; the surface of the water was still barren, when suddenly the right arm of the statue descended like lightning, and the harpoon shot perpendicularly into the pool with the speed of an arrow. In an instant an open pair of jaws appeared, followed by the ungainly head and form of the furious hippopotamus, that, springing half out of the water, lashed the river into foam, and disdaining the concealment of the deep pool, charged straight up the violent rapids. With extraordinary power he breasted the descending stream, plowed his way against the broken waves, sending them in showers of spray upon all sides, and upon gaining broader shallows he tore along through the water with the buoyant flip, hopping behind him along the surface, until he landed from the river, started at a full gallop along the dry, shingly bed, and at length disappeared in the thorny nabuk jungle.

I never could have imagined that so unwieldy an animal could have exhibited such speed; no man would have had a chance of escape, and it was fortunate for our old Neptune that he was secure upon the high ledge of rock, for if he had been in the path of the infuriated beast, there would have been an end of Abou Du. The old man plunged into the deep pool just quitted by the hippo, and landed upon our side; while in the enthusiasm of the moment I waved my cap above my head, and gave him a British cheer as he reached the shore. His usually stern features relaxed into a grim smile of delight; this was one of those moments when the gratified pride of the hunter rewards him for any risks. I congratulated

him upon his dexterity; but much remained to be done. I proposed to cross the river and to follow upon the tracks of the hippopotamus, as I imagined that the buoy and rope would catch in the thick bush; but the old hunter gently laid hand upon my arm and pointed up the bed of river, explaining that the hippo would certainly return to the water after a short interval.

In a few minutes later, at a distance of nearly half a mile, we observed the hippo emerge from the jungle and ascend at full trot to the bed of the river, making direct for the first rocky pool which we had noticed the herd of hippopotami. Accompanied by the old Howari (hippo hunter) we walked quickly toward the spot. He explained to me that I must shoot the harpooned hippo; we should not be able to secure him in the method by ropes, as nearly all our men were sent from camp, disposing of the dead elephants.

Upon reaching the pool, which was about a hundred and thirty yards in diameter, we were immediately greeted by the hippo, which snorted and roared as we approached, but quickly did and the buoyant float ran along the surface, doing his courtesies in the same manner as the cor a trimmer with a pike upon the hook. Sometimes he appeared, but as he invariably faced I could not obtain a favorable shot; I then sent the old hunter round the pool, and he, sending the river, advanced to the opposite side attracted the attention of the hippo, causing it to immediately turn toward him. This afforded me a good chance, and I fired a steady shot behind the ear, at about seventy yards, with a snub-nosed rifle. As usual with hippopotami, whether dead or alive, he disappeared beneath the water at the shot. The crack of the ball and the splash of any splash from the bullet told me he was hit; the ambatch float remained perfectly stationary upon the surface. I watched it some minutes; it never moved. Several hippopotami appeared and vanished in different directions, but the float was still; it marked spot where the animal lay dead beneath.

I shot another hippo, that I thought must likewise be dead; and, taking the time by my watch, I retired to the shade of a tree with Hessian, Hajj Ali and the old hunter returned to receive assistance in men and knives, &c.

In a little more than an hour and a half objects like the backs of turtles appeared on the surface. These were the flanks of the hippos. A short time afterward the men arrived and regardless of crocodiles they swam to the bodies. One was towed directly to the bank by the rope attached to the harpoon, the other was secured by a long line and dragged to bank of clean pebbles.

I measured the hippopotamus that was pooned; it was fourteen feet two inches from upper lip to the extremity of the tail; the body was three feet one inch from the front of the lip to the edge of the lip in a straight line. The harpoon was sticking in the nape of the neck, having penetrated about two and a half inches beneath the hide; this is about an inch and a quarter thick upon the back of the neck. I saw a magnificent specimen, with the largest I have ever seen; the skull is now in my hands in England.

Although the hippopotamus is generally less, the solitary old bulls are sometimes enormous, especially when in the water. I frequently know them charge a boat, and myself narrowly escaped being upset by the attack of one of these creatures, with the slightest provocation. The females are extremely shy and harmless, and they are most

mothers; the only instances I have known of a female attacking a man have been those in which her self had been stolen. To the Arabs are extremely valuable, yielding, in addition a large quantity of excellent flesh, about two hundred pounds of fat, and a hide that will produce two hundred corbatches, or camel skins. I have never shot these useful creatures for the natives or for our own use; and ever we have had a good supply of antelope affe meat. I have avoided firing a shot at the elephant. Elephant flesh is exceedingly strong and agreeable, partaking largely of the peculiarities of the animal. We had a good supply of the two hippopotami, which delighted the people. The old Abou Do claimed the one he had harpooned as his own private property, he took the greatest pains in dividing the hippopotami, in strips of the width of three fingers, which he cut with great dexterity. Though the hippopotamus is amphibious, he has a large and constant supply of air; they are of enormous size, and he invariably enters the water before diving. From five to eight is the time that he usually remains under water; he then comes to the surface, and expends within his lungs by blowing; he again regains his lungs almost instantly, and, if frightened, immediately. In places where they have been extremely shy from being hunted or fired, they seldom expose the head above the surface, merely protrude the nose to breathe through the nostrils; it is then impossible to shoot them. The food consists of aquatic plants, and grasses in the water. Not only do they visit the banks of the river, but they wander at night to distances from the water, if attracted by pasture, and although clumsy and ungainly in appearance, they clamber up steep banks and dig out ravines with astonishing power and speed. In places where they are perfectly undisturbed, they not only enjoy themselves in the sun, but by basking half asleep upon the surface of the water, but they lie upon the shore beneath the trees upon the river's bank; I have seen, when disturbed by our sudden arrival during the day, take a leap from a bank about twenty perpendicular depth into the water below, with a splash that created waves in the quiet pool upon a paddle-steamer had passed by. The animal is attached no value to the tusks; these are more valuable than elephant ivory, and are by dentists in Europe for the manufacture of teeth, for which they are admirably adapted, and do not change color. Not wishing to disturb the remaining hippopotami that were still in the pool, I left my men and old Abou Do to engage in arranging the meat, and walked slowly homeward."

For "The Friend."

Letters from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 279.)

Fifth mo. 1839. * * * I can readily believe that a chamber has not been somnolent; that thou shouldst find it the relief sometimes experienced in temporary separation from the harassing and troubling things that encumber and disturb us, in every day walk through life; but may we not do we do not often realize that 'tis neither circumstance nor situation that admits us to that peaceful and familiar intimacy the awakened soul sometimes seeks for, as its chiefest joy, and most precious treasure. In sickness or in health, the same good hand is about us if we keep humble enough, and obedient enough to regard it;

and can in every situation, even in those which seem most completely adverse, impart the strength it holds, for our confirmation or encouragement. But I have often thought the reduction of the natural strength had a tendency to show us our weakness, and drive us closer to that parental care we so earnestly wish to obtain. Sickness often proves a cleansing baptism, and I think I am apt to look for an added degree of childlike submissiveness from those who have been permitted to pass through it.

"Again the gospel message has been proclaimed to us from another dedicated servant. If I could unpresumptuously, I would say, the conduct and spirit of J. E. preached more loudly to me than any sermon I have heard for a long time. There seemed such sweetness and humility; so much of the childlike and lamblike nature influencing his whole conduct and character, that I found the acknowledgment constantly ready in my heart, 'Thy good indeed to serve the Lord. To give up the whole heart to be regulated and moulded just as He pleases; and in true nothingness of self, witness what it is to live by faith.' Joseph Whittall accompanied them; also Clayton Wistar. The former went to Millville where a meeting was appointed Fifth-day eve. W. Scattered good to pilot them round the shore, as he did those the week preceding. J. Whittall very decidedly expresses his disapprobation of the prevailing sentiments. He opened himself very fully as regarded his present views of the state of society, and of the course of conduct he thought best adapted to these troublous times. I very much approved his sentiments, and think him relative to this not only wise but prudent. He remarked the Last Yearly Meeting as the most favored one he had ever attended, embracing a period of perhaps forty years; spoke of it as a most encouraging fact, and expressed his firm belief, that although it was very low times with us, the period was approaching wherein greater favor would be known, and we enabled to see more 'eye to eye' than we ever yet had done."

"6th mo. 7th, 1839. * * * There are very many things to be met with in this probationary state that trouble and depress the spirits; that clouds the present; makes us dissatisfied with the past; and throws over the unanalyzed future, dimness and obscurity, and much discouragement; and, while subject to the infirmities of the flesh we can scarcely be free from these recurring perplexities. But there is an anchor to rely on even here, and the more we turn from an over-depressing tendency, and seek to stay our minds in quietness and patience, the more fully I believe we shall rise above them, and know that quiet settlement which the cares, the hurries, and perplexities of life reach not nor disturb. There is but one source from whence we can derive enduring and satisfying consolations, and the more we are engaged to seek to this, and separate ourselves from every thing that opposes its influence and government, the more readily can we receive the admonition, 'In your patience possess ye your souls'; and adopt the declaration of one formerly, 'As for me and my house we will serve the Lord.' I believe there is often a christian interest and sympathy, and enlargement felt towards our friends, and others with whom we associate, where there is very little manifestation. The heart seems not always master of its own distinguishing feelings, and an individual may appear almost cold and reserved, where its tenderest feelings are awake and actively exercised. This belief has often led me to draw charitable conclusions, when the cold eye of criticism and censure might find only cause to blame. Our different dispositions and tempera-

ments, call for the exercise of much forbearance, and the more readily we yield it, the less will be our dissatisfaction with those whose conduct we may not wholly understand."

The following is from the Journal:

"7th mo. 1839. After spending most of the day in severe mental conflict, poverty, and want, something of the following character arrested me weightily with an impression I should not transgress the bounds of liberty by committing it to paper. Oh! thou inexpressible, inexhaustible Source of love, mercy, and compassion, wilt thou be pleased to look down on this my stripped, desolate, and almost disconsolate condition. Thou knowest my hopes are, however feebly, unto thee as their only adequate resource. The fountains of this world have all been obstructed and embittered; and unless it please thee in thy unfeeling compassion to remember this my lost estate, to strengthen me to endure the fierce buffetings of the enemy, and to withstand the floods of temptations constantly poured forth against me, I must fall a prey, and become totally separated from a home and resting-place in Thee. I would be glad reverently to adopt the language, 'Thou knowest that I love thee'; but weaknesses beset me on every hand, and unless thou graciously succor, mercifully extend a hand to rescue, I know there is no hope. I have not strength renewedly to enter into covenant: fear is on every side; but oh! if this bitter dispensation is allotted me to show me what I am without thee, I do feel the language of my heart at this time to be 'Let thy hand spare not: quicken the furnace until every thing is destroyed opposing thy righteous government; and then if it may be I ever stand devoted to thee and to thy service, oh let me entreat thee continue me an obedient child herein; allot the requisite baptisms to keep me humble, devoted, single in purpose, and holding thy cause and honor above every other preference or consideration. Warm my cold heart to acknowledge Thee faithful in all Thy dealings; and oh! in mercy grant a realization of the promise 'having loved his own which were in the world, he loved them unto the end.' For my Saviour's sake, through whom thou promist mercy, accept this feeble petition, and grant what thou seest meet. Thine alone is the power, glory, might and dominion. Amen. Amen."

(To be continued.)

For "The Friend."

Our Late Yearly Meeting.

In looking back at the proceedings of our recent Yearly Meeting, and reflecting on its transactions from day to day, have not many minds been made sensible of the loss experienced in the removal, within the last few years, of many who were as fathers in our church, and the weightiness of whose spirits tended to preserve the dignity of our annual assemblies, and to keep in check the tendency, that exists in some, to consider the presence of an idea in their minds as sufficient warrant for expressing it in religious meetings, without waiting to feel whether it is called for by the Head of the Church?

Though the Yearly Meeting was favored to transact its business in a good degree of harmony, and much religious concern, and solemnity of feeling accompanied its proceedings, yet many Friends were pained at the evidences which were occasionally presented during the past week, of the want of sufficient care in some to set a guard on the door of their lips; and fears were raised, lest this weakness might increase, and our deliberations more and more approach in character to the ordinary discussions of men in their outward busi-

ness; believing that if this should unhappily be the case, the Divine Power, which is the crown of our assemblies, would gradually be withdrawn, and instead of our deliberations being carried on under the influence of Truth, and our conclusions clothed with its authority, these seasons would eventually become opportunities for the exertion and display of intellectual skill, in which the hungry soul thirsting for a renewed feeling of the heavenly noising, would find nothing but spiritual darkness and distress.

When the Yearly Meeting gathered to its last sitting on Sixth-day morning, an exercise and concern, as above alluded to, was the covering of many hearts, who desired that the Head of the church might so pervade our assembly, as that the sense of His presence amongst us would awe into silence the forward part in all; and it is cause of thankfulness that He was pleased to favor us with that holy, solemnizing quiet which so remarkably crowned the latter part of the meeting, in which those present seemed measurably baptized into one feeling.

May we all labor more and more for a fuller acquaintance with, and dependence upon the Ruler of His people, in transacting the business of our meetings for discipline, that so we may be preserved from a restless, hurling activity, and may more abundantly know among us the presence of Him, whose presence is indeed the crown and diadem, the life and authority of all our meetings.

For "The Friend."

At the meeting of the Freedmen's Association on the 20th ultimo, a Friend from the rural districts, in urging the claims of the Freedmen upon the Society of Friends, quoted from the Book of Discipline, page 127, and referred to the advice of George Fox on the subject of the education of colored people. Although the omissions of Friends in carrying out these advice was not the subject before the meeting, yet, lest a wrong impression should be received by any, it may be proper to state that from the time of Anthony Benezet, in the last century, schools for colored children in Philadelphia have been maintained, and at the present time there are at least eight schools under the exclusive charge of Friends, supported for the most part by voluntary contributions; one of them furnishing a collegiate education. The total class lists number, probably, over 500 pupils. For adults there have been maintained during the winter season, for about eighty years, evening schools, and during the term just closed over 400 names were entered on the lists. These facts are stated merely as information, being simply acts of duty rather than matters to boast of.

Considerable disadvantage oftentimes arises from giving too many reasons for carrying on a work, when a few plain ones are enough. Thus we have feared that the effect of too strongly dwelling upon the religious aspect of this subject, would be to keep many Friends from engaging in the cause of educating the Freedmen, because they feel themselves deficient in the right qualification for religious service, though their interest in the welfare of this class might otherwise lead to active labors on their behalf.

When, a few years ago, the sufferings of the freedmen claimed attention, food and clothing were of more importance to them than education, and he who would not have aided in relieving their physical wants, would not have felt much sympathy for their intellectual or spiritual wants. The great need of the Freedman now, is education: its importance must impress all who consider their situation, located as they are for the most part, among hostile surroundings, struggling

for the rights of manhood, and craving that they may become qualified to secure, enjoy and retain them. He who is unable to see these intellectual and civil wants, will not be very clear-sighted in perceiving their spiritual requirements.

These views are not intended to make it appear that the instruction of the Freedmen should do other than help them on in becoming conversant with the principles of the Christian religion, or to discourage the rightly directed efforts of any one who, with the unity of his friends, under the call of the Head of the church, may go forth to minister to these poor people.

A beautiful illustration of the truth of the Christian religion, was given a year or more ago by the Friend who presided at the meeting on the 20th ult., in his description of a sojourn amongst the Freedmen, when he narrated instances he met with, of those who, though unable to read, were evidently, according to their measure, partakers of the joys of salvation, and knew a being joined to the true church.

Let those, therefore, who are qualified, faithfully perform what they are called upon to do for the religious wants of the colored race; and let every one who loves liberty and his country, education and human progress, do all that lies in his power to perform the duties of a Freedman's friend.

He submits to be seen through a microscope who suffers himself to be caught in a passion.

THE FRIEND.

FIFTH MONTH 2, 1868.

PHILADELPHIA YEARLY MEETING.

The Yearly Meeting of Ministers and Elders was held on the mornings of the 18th and 22d of the month. The usual business was transacted, and both sittings, but more especially the last, were solemn opportunities.

The general Meeting convened on the morning of the 20th inst., and was large on both the men's and the women's side of the house. A marked feature in it, was the large number of young men and young women in attendance. The vacant places in the raised benches for the ministers and elders, told loudly the losses this portion of the church has sustained within a few years, by the removal of many fathers and mothers, and other efficient laborers, who having long borne the burden in the heat of their day, have gone to their everlasting reward. The saddened feeling produced by the sense of this severe stripping, was lessened by the cheering evidence afforded, during the week, that by submission to the same humbling, refining process as prepared those faithful ones who have passed away, to stand as watchmen and standard bearers, others have been qualified, and others, among the younger class, are preparing to take their places, and, in their day, if kept from falling, to serve their generation according to the will of God.

There were present ministers from New York, Ohio, Indiana and North Carolina.

Excepting three or four, absent on account of indisposition, the representatives all answered to their names when called.

The Clerk informed the meeting there was on the table, an epistle from the Yearly Meeting held last year in Canada. The meeting, acting under the belief that the time has not yet come to resume epistolary correspondence with other Yearly Meetings, concluded not to have it read.

Information being given by the clerk, that report of the Committee having charge of Boarding School at Westtown contained a proposition that a committee should be appointed to confer with it on the present condition of the school, and the proper means to be resorted to order to provide better accommodations for pupils in their class-rooms, it was concluded have the report read at this sitting. It was cordially read, and by it the meeting was informed, that owing to the increased price of provisions and the necessary advance in the wages and salaries paid to the teachers, officers, &c., the cost of each scholar in a year, exceeded the charge in for board and tuition, nearly forty-two dollars. The deficiency of income to meet the whole amount of the Institution, had accumulated debt within the last five years of \$3571.42, toward the payment of which there had been \$1211 subscribed by different individuals, leaving balance of \$2359.92 still unpaid. The account of the year's transactions ending in the Tenth month last, showed the deficiency in the usual debits of the school and farm, to have been \$76.68. It had however been found necessary at the close of the last summer session, to numerous repairs and alterations, in different parts of the house, and also to introduce a thorough system of ventilation in all the rooms and the collecting rooms, the cost of which was nearly \$4000. Thus there was a debt about \$6500 against the institution, to meet which the Yearly Meeting must either provide means, or the vested funds of the school must be diminished to that amount. The great increase in expense and loss sustained from the insufficiency of the class-rooms, both in size and number, and long felt want of rooms for other purposes, induced the committee to enter into a close examination of the cost, at which the useful accommodations could be provided in the most economical manner, and they stated their estimate to be not less than \$20,000. They also proposed the sessions each begin and end one week earlier than heretofore, and that the accounts be annually settled and the report made up to the Fourth instead of the Tenth as heretofore. A committee consisting of four out of each Quarterly Meeting was appointed to unite with the Westtown committee in taking the whole subject into consideration, and report at a future sitting their judgment in the case.

A memorial for H. Regina Shober, sent from the Monthly Meeting of Friends of Philadelphia for the Western District, was read.

The Representatives were directed to consent and propose to the next sitting, Friends to elect the meeting this year as clerk and assistant: to be adjourned.

Afternoon.—Report was made that the representatives had united in proposing Joseph S. Tergood for clerk, and Clarkson Shoppard assistant clerk, which being approved by the meeting, they were appointed to the respective stations.

The Minutes of the Meeting for Sufferers were taken up, and the reading of them occupied the whole sitting, which was protracted till daylight had nearly gone. Among other interesting subjects which had claimed the attention that meeting in the course of the past year, the examination by a committee of the "History of the Religious Society of Friends, from its origin to the year 1828, by Samuel M. Janney," which committee reported in substance: that also the author, who is one of those who separate from Friends in the schism of 1827—1828, incule the views of the body of professors with whom

ted, respecting the divinity, atonement and of Jesus Christ, and attempts to ideose views with the faith of the early Friends; and although the account he of the causes leading to, and the circumstances attending the secession in 1827-28, is in errors and misrepresentations, it does appear careful to subject the work to elaboration and criticism. It is so evidently an performance, as to require nothing more the record of these views on the minutes of Meetings for Sufferings. The whole tenor of the views attempted to be fastened on them by the author; and the expositions of the facts and instances causing and accompanying the in of 1827-28, published by all the Yearly Meetings of Friends on this continent, soon after occurrence, as well as the testimony given in R's Report, on which the two highest courts in New Jersey, decided that the separatists have him to be considered the Society of Friends; sufficient to enable the present generation posterity to decide which represents that truly.

The report of the Book Committee was an interesting and encouraging one, showing the increased demand for the approved writings of Friends, and the wide circulation of those going from the Book store.

The most important action of the Meeting for Sufferings, was the preparation of an Address to the members of the Philadelphia Yearly Meeting, to the members of other Yearly Meetings, and some of the doctrines of the gospel and testimonies growing out of them, as held by Friends from their rise; and extending warning counsel in relation to departures from and in on ourself. It was united with by the Yearly Meeting, and the Meeting for Sufferings directed to have it published and distributed.

Fourth month 21st.—Morning.—The consideration of the state of the subordinate meetings members, as indicated by the answers to the letters sent up by the Quarterly Meetings, occupied the attention of the meeting during the whole of the sitting. The meeting was favored with the solemnity, and valuable counsel was given on the subject.

Afternoon.—Continued attention was given to replies to the remaining answers to the Queries, the interest in which, and concern on account of the deficiencies and weaknesses manifested, was kept up throughout. After completing minutes were read sent up from Concord Quarterly Meeting, embracing one from Wilmington Quarterly Meeting, relative to the situation of a considerable number of persons and their dependants, within the limits of the former South-Quarterly Meeting, never disowned by Friends, who have passed out of the knowledge and of the meetings to which the members of the Quarterly Meeting were attached, and in, by the present Discipline, they still have a right of membership. It was concluded to refer the whole subject to a committee, which was appointed. A committee was also appointed to nominate suitable Friends to fill three vacancies in the representation of the Yearly Meeting in the Meeting for Sufferings; and another to examine and settle the Treasurer's account, and what sum should be raised to meet the usual disbursements of the meeting.

Fourth month 22d.—Morning.—A highly interesting report of the Committee having charge of the means employed to carry out the concerns of the Yearly Meeting for the civilization and improvement of the tribe of Indians situated on

the Allegheny reservation, long under its care, was laid before the meeting. It gives an encouraging view of the progress made by that portion of our aborigines in the arts and comforts of civilized life, and the great advantages derived through the boarding school for the education of their children, maintained by Friends. By keeping the scholars in training within the family, while they are acquiring their literary education, the knowledge acquired, the habits formed, and the impressions made, which often proved so evanescent when they returned daily to the homes of their unenlightened parents, are much more lastingly fixed, and their influence in changing and improving the character is clearly manifested. It is cause for regret, that while the desire of the Indians to have their children educated at this school, is constantly increasing, Friends are not able to take charge of more than one-fourth of the applicants, owing to the want of funds. The Committee was encouraged to continue their care and help to this interesting remnant of a once powerful tribe, and should they deem it advisable to increase the accommodation at the school, before another year, to rely upon voluntary contributions from the members. The Committee suggesting a new appointment, a nominating committee was set apart to propose Friends to take charge of the concern.

The Committee to confer with that having the oversight of the Boarding School at Westtown, &c., made a written report, in which they recommended that the Yearly Meeting direct the sum of \$6500 to be raised by the subordinate meetings, each Quarterly Meeting paying its usual quota of that sum. Also, that it direct committees to be appointed in the several Monthly Meetings, to solicit voluntary contributions from the members, in order to raise not less than twenty thousand dollars, (\$20,000,) for procuring the necessary accommodations for the pupils at the school. And as the recent fire there renders it necessary to proceed forthwith in providing substitutes for the buildings destroyed, that Friends in the respective meetings be desired to begin the subscription at once, the amount subscribed to be paid immediately or within a year of the time of subscription, and that they exercise a proper liberality, in order to have the necessary improvements completed. They also recommended that the price of board and tuition be raised to \$75 per term for members of this Yearly Meeting, and \$80 for those of other Yearly Meetings. These several propositions were adopted with entire unanimity, as was also a circular prepared by the Committee, setting forth the state of things at the Boarding School, rendering it needful to enlarge and increase the number of class-rooms, &c., and appealing to Friends to give liberally for this purpose.

Afternoon.—Reports from all the Quarterly Meetings on the subject of education were read, from which it appears there are 1146 children of a suitable age to attend school within their limits; of these 222 have been at Westtown Boarding School; 130 have been taught in other Select Schools; 155 in Preparative Meeting Schools; 131 at Family Schools or taught at home; and 126 in schools taught by Friends, but not select; 250 have been attending District Schools, and 107 at other schools not taught by members. There were fourteen children not attending school within the year, and eleven whose situation in this respect was not known. Thus there were 704 at schools taught by members and 357 at those not taught by members. As the Yearly Meeting is very desirous that all the children of its members should receive their education under the tuition and training of consistent members of our reli-

gious Society, this subject was again commended to the careful attention of the subordinate meetings, and Friends encouraged to make the needful exertions and sacrifices, if required, in order that their offspring should not be exposed to the contaminating influence of the public and mixed schools.

The reports on the use of Spirituous Liquors showed that the members of two of the Quarterly Meetings and those of fourteen Monthly Meetings in other Quarterly Meetings, were entirely clear of their use as a drink, while in the other Quarterly Meetings there were twenty-nine who still use this pernicious article occasionally, and six who use it habitually. These annual examinations and reports show the beneficial results of patient, affectionate labor with those who tamper with the use of ardent spirits, and as there are now so comparatively few within the limits of this Yearly Meeting, the meetings were again enjoined to continue their care respecting this concern, and send up reports as usual next year.

The civilising arising from the use of tobacco claimed the attention of the meeting for some time, and very decided disapprobation of the practice was expressed by many Friends. There was an evident concern that those members who indulge in either smoking or chewing tobacco, should be willing, and seek for strength, to give it up; and those, especially the young men who have not yet contracted the injurious habit, should carefully guard against it. A minute to that effect was prepared by the clerk to go down in the extracts.

Fourth month 23d.—Afternoon.—The Committee nominated three Friends to fill the vacancies in the Meeting for Sufferings, who, being approved by the meeting, were appointed. The Committee to examine and settle the Treasurer's account, made a report which was adopted, and the Quarterly Meetings directed to act in accordance therewith.

A memorial respecting James Emilen, prepared by Birmingham Monthly Meeting, was read. Many testimonies were borne to his worth, the savour of his spirit, and the good example he set, both in our religious meetings and in the everyday walks of life.

Fourth month 24th.—Morning.—The Committee on the subject brought up from Concord Quarterly Meeting, made a report, in which they recommended that the subject—so far as it relates to these and the descendants of those who separated from Friends in 1827, but still hold a right of membership by the discipline, but who have passed out of the knowledge or care of the Monthly Meetings in which that right is recorded—be referred to the Meeting for Sufferings; and that similar cases in other Quarterly Meetings be reported to that meeting, in order that it may collect and digest the information thus obtained, and lay it before the next Yearly Meeting.

The Committee to nominate Friends to compose the Committee on Indian affairs, produced a list of names, which being read and approved, they were appointed to the service.

The Clerk read a short minute expressive of the exercise brought over the meeting at the reading of the Queries and Answers.

The business claiming the deliberation and action of the meeting having been all attended to, and the minutes of its proceedings being read, an impressive and solemn silence spread over the assembly, in the course of which the concluding minute was read, and shortly after the meeting concluded.

We believe we give expression to the general, as far as we know, the universal sentiment of those

who attended it, that the Yearly Meeting just closed, was, throughout unusually satisfactory. There was much harmonious religious concern manifested for the right ordering of the affairs of the Church, and evidences of Divine regard and preservation were at times brought home to the feeling of many; so that a well-grounded hope may be entertained that the blessed Head of the Church will still regard with favor the vineyard of his own planting, and yet bring the true burden-bearers and laborers in it, wherever situated, to unite together in harmonious travail for upholding the ancient standard of truth and righteousness, as displayed by our predecessors.

SUMMARY OF EVENTS.

FOREIGN.—Dispatches from Abyssinia reached London on the 26th ult. They state that a battle was fought on the 10th ult., before Magdala, between the British troops commanded by Gen. Napier, and the Abyssinian forces under command of King Theodore in person. The Abyssinians were defeated and retreated into the town, leaving very heavy killing and destruction. On the 13th ult. Gen. Napier ordered an assault upon Magdala, and the town and citadel were carried by storm, and the Abyssinian king was slain. Many of his soldiers were killed, wounded or captured, and the capital was taken possession of by the British. The English prisoners were found in the city alive and well, and were set free. The interior of the country at present presented an extraordinary scene of barbaric splendor. The troops plundered the place. They found there four royal crowns of gold, valuable plate, rich jewels, and a quantity of silver.

The dispatches from Sidney, New South Wales, mention the attempted assassination of Prince Alfred. A Fenian named Farrell shot him in the back on Third mo. 12th, and the ball was extracted on the 14th. On the 31st he appeared to be recovering from the effects of the wound. Farrell had been tried and sentenced to death.

The statement that the Fenian Gen. Nagle, had sailed for the United States is incorrect. He has not been released on the terms mentioned.

In the House of Commons the bill requiring the execution of criminals by hanging to be conducted in private, has been considered in Committee of the Whole. Charles Gilpin moved an amendment abolishing capital punishment; this was opposed by J. Stuart Mill and others, and rejected. The bill which was rejected was to the bill abolishing church-rates, which passed the Commons by a large majority, has passed to a second reading in the House of Lords, notwithstanding the opposition of Earl Derby, the Archbishops of York and Canterbury, and the Bishops of London, who all made speeches against it. The bill has several times previously passed the House of Commons, but has always failed in the Lords, many of whom have a strong personal interest adverse to any innovations on the church. A very large meeting was held in London on the 22d, to consider the question of the Irish Church. John Bright and others distinguished themselves by addressing the meeting, and resolutions favorable to the disendowment of all religious sects in Ireland, were adopted with enthusiasm.

The revenue of the British government for the last fiscal year, is stated by the Chancellor of the Exchequer to have been £29,660,000, and the expenditures about £21,350,000. The cost of the Abyssinian war is estimated at £5,000,000.

Bismarck has withdrawn from the North German Parliament the federal debt bill, which was introduced by him, in consequence of amendments to the bill made by the opposition. The loss of the bill will stop the building of ships and forts. The army reduction begins on the first of Fifth month.

The French papers say that the apprehension of approaching war has subsided, and the public mind in France is now tranquil. The *Moniteur* says the government will bring a bill before the next Corps Legislatif, to provide for the completion of the extensive public works in the interior, and connecting rail-roads of France.

Narvaez, President of the Council and Prime Minister of Spain, died on the 23d ult. at an advanced age.

On the 21st ult., the ice in the river Neva was breaking up, and it was expected that the port of St. Petersburg would soon be open.

The British Government has announced that they intend to indemnify all foreigners for losses suffered at the hands of either party during the late commotions.

The trial of the persons charged with causing the explosion at the Clerkenwell prison, London, terminated on the 27th. Barrett was found guilty, and all the other prisoners were acquitted.

The House of Commons, on the 27th ult., went into committee on the Irish Church question. The first of Gladstone's series of resolutions was debated at length. The weather in England was very fine, and the crops for the crops. Consols, 94 a 94 $\frac{1}{2}$. U. S. 5-20's, 104. The Liverpool cotton market active and higher. Uplands, 12 1/2 a 13 1/2; Orleans, 12 1/2 a 13 1/2. Breadstuffs no change.

UNITED STATES.—Congress.—In consequence of the protracted illness of the President, no other business has been attended to. The House of Representatives has passed a bill amendatory of the bankrupt law. According to one of its provisions in all proceedings in bankruptcy, commenced after 6th mo. 1st next, there shall be no discharge granted to a debtor whose assets shall not be equal to fifty per centum of the claims proved against his estate, without the consent of a majority in number and value of his creditors. The Post-office Committee has been instructed to inquire into the expediency of securing to the general government the exclusive control of all telegraphs within the U. S. States. **The Impachment.**—The case was argued by Governor Boutwell, on behalf of the prosecution, on the 22d and 23d ult., and Judge Nelson, for the defence, occupied the remainder of the 23d and the whole of the 24th ult. On the 25th, Groesbeck, of the President's counsel, made his closing argument. It was marked by great force and ability, forming a striking contrast with Nelson's, who, in his closing argument, on the 27th ult., accused Stevens and Judge Williams addressed the Senate on behalf of the managers.

Philadelphia.—Mortality last week, 268. Of consumption, 48; inflammation of the lungs, 28; apoplexy, 8; palsy, 9; old age, 12.

The State of Louisiana has a new constitution has been adopted, and the radical State ticket elected by a decided majority. In Georgia and North Carolina the election has been close, and the result doubtful, though it seems probable both States have adopted the new constitutions. The Senators elect and the Representatives from Arkansas, have arrived in Washington.

The Weather.—The following are the readings of the thermometer at 9 A. M., on the 27th ult. Key West, 81°; Havana, 80°; Louisville, 79°; Mobile, 76°; Chicago, 59°; New York, 58°; Wilmington, Del., 58°; Washington, 51°; Richmond, 50°; Oswego, 48°; Halifax, 42°; Portland, 40°; Boston, 40°; Port Hood, N. S., 32°.

The Market.—The following were the quotations on the 27th ult. New York American, gold, 135. U. S. sixes, 188 1/2; 10c, 10c, 5-20's, new, 108 1/2; ditto, 10-40, 5 per cents, 102 1/2. Superfine State flour, \$2.20 a \$9.75; shipping Ohio, \$10.50 a \$10.85; finer brands, \$12 a \$15. No. 1, spring wheat, \$2.61 a \$2.63; No. 2, do, \$2.55; white California, \$3.15; white Michigan, \$3.25. Canada West barley, \$2.25. Western oats, 85 cts. Rye, \$2.25. Jersey yellow corn, \$1.23; western mixed, \$1.14 a \$1.81. Middling uplands cotton, 33 cts.; Orleans, 33 1/2 cts. Cuba sugar, 1 1/2 a 1 1/2 cts.; Porto Rico, 1 1/2 a 1 1/2 cts.; refined, 1 1/2 cts. **Philadelphia.**—Superfine flour, \$8.75 a \$9; extra, \$9.25 a \$10.50; finer brands, \$11 a \$12. No. 1, spring wheat, \$1.10 a \$1.15; No. 2, spring, \$2.58. Rye, \$2.10 a \$2.20. Yellow corn, \$1.22; white, \$1.18. Oats, 92 a 95 cts. Clover-seed, \$5 a \$6. Timothy, \$2.25 a \$2.50. Flaxseed, \$2.80. The arrivals and sales of beef cattle at the Avenue Droyard, reached about 1200 head. Extra cattle sold at 10 1/2 a 11 cts.; fair to good, 8 a 9 cts. and common, 6 a 8 cts. per lb. gross. About 5000 sheep sold at 6 1/2 a 8 cts. per lb. gross. Of hogs 2800 were sold at \$13.50 a \$15 per 100 lbs. net. **Baltimore.**—Prime red wheat, \$3 a \$3.15. White corn, \$1.10; yellow, \$1.20. Oats, 83 a 85 cts. Rye, \$2.15. **Chicago.**—No. 1 spring wheat, \$2.20; No. 2, \$2.13. No. 1 corn, 85 cts; No. 2, 81 cts. Oats, 90 a 95 cts. Rye, \$2.60 a \$2.65. **St. Louis.**—No. 1 spring wheat, \$2.65 a \$2.70. Corn, 94 a 95 cts. Oats, 79 a 80 cts. **St. Louis.**—Prime and choice wheat, \$2.60 a \$2.85. Corn, 84 a 88 cts. Oats, 72 a 74. Barley, \$2.70. Rye, \$1.85 a \$1.87. **New Orleans.**—Corn, \$1 a \$1.05. Oats, 75 cts. Hay, \$19 a \$20. **Louisville.**—Wheat, \$2.60 a \$2.65. Oats, 78 a 80 cts. Corn, 87 a 90 cts.

WESTTOWN BOARDING SCHOOL.

WANTED, for the Summer Session, a Teacher in the Girls' department; one qualified to teach Reading, Grammar, &c. Apply early to

Miss M. D. Stetson, West Chester, Pa.
Abigail W. Hall, Frazer P. O., Chester Co., Pa.
Rebecca S. Allen, No. 335 South 5th St., Phila.
Sarah A. Richie, No. 444 North 5th St., Phila.

RECEIPTS.

Received from Sarah Rote, Pa., through J. Smedley, Jr., \$2, to No. 35, vol. 42.

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence on Second-day the 4th of Fifth month. Parents or others who may wish to enter pupils, will please make immediate application to the Treasurer, CHARLES ALLEN, No. 304 Arch St., Philadelphia.

Pupils who have been previously entered and who by the cars from Philadelphia, can obtain tickets a depot of the West Chester and Philadelphia Railroad corner of Thirty-first and Chestnut Sts., by giving names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case baggage, including the stage fare from the Rail Station, will be charged to the School, to be paid by the other incidental charges at the close of term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 4th and 5th of Fifth month, to meet the trains that leave Philadelphia at 11 A. M., and 2.30 P. M.

Baggage may be taken either at Thirty-first Market street or at Eighteenth and Market. If at the latter place, it must be put under the care of H. Alexander, who will convey it thence to Thirty-first Market at a charge of 10 cents per trunk, to be paid him. Those who prefer can have their baggage forwarded to the place in the building, at the rate of 15 cents per trunk, by the post office, through the post office (or otherwise) to H. Alexander, No. 5 North Eighth St. His charge in such case for taking baggage Thirty-first and Market streets, will be 25 cents trunk. For the same charge he will also collect stage fare from the other railroad depots, if the check left at his office No. 5 North Eighth street, is given, and he will be responsible for the baggage put under his care, if properly marked, will require any attention from the owners, either at West Philadelphia depot, or at the Street Road Station but will be forwarded direct to the School. It may always go on the same train as the owner, but it will be at his office No. 5 North Eighth street, if it reaches him in time.

DURING THE SESSION, passengers for the School may at the Street Road Station, on the arrival of the first train from the City, every day except First- and small packages for the pupils, if left at Friends' Station, on the 1st of Fifth month, will be forwarded Sixth-day, at 12 o'clock.

Fourth mo. 20th, 1868.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of Boys' School under the care of "The Overseers of Public School founded by Charter in the Town County of Philadelphia, in Pennsylvania."

Application may be made to

Thomas Evans, No. 817 Arch St.
Samuel F. Balderston, No. 902 Spring Garden
David Scull, No. 815 Arch St.
William Bettle, No. 426 North Sixth St.

WESTTOWN SCHOOL.

In consequence of the sudden decease of our valued Friend, Dubré Knight, who has for many years acceptably filled the station of Superintendent of Westtown Boarding School, Friends are wanted for the tions of Superintendent and Matron.

Those who may feel themselves religiously drawn into the service are requested to make application to either of the undersigned, viz:

Elizabeth Peirson, No. 448 North Fifth St., Philadelphia.
Rebecca B. Cope, Germantown.
Hannah A. Warner, do.
Sarah A. Richie, No. 444 North Fifth St., Philadelphia.
Thomas Evans, No. 817 Arch St., Phila.
Jos. Scattergood, No. 413 Spruce St., Phila.
Samuel Bettle, No. 151 North Tenth St., Philadelphia, 22nd month, 1868.

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NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA)
Physician and Superintendent.—JOSUAH H. WORME, M. D.

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PHILADELPHIA.

When paid quarterly in advance, five cents.

Nineveh and the Assyrian Empire.

(Continued from page 362.)

When he invaded the region of Babylon (699 B.C.), and deposing Belibus, placed his son, Sardanapalus, on the throne. Hezekiah revolted him in the hope of help from Egypt, and the invasion of Judea followed, as narrated in the Scriptures. But pressing on to vanquish Hezekiah, and sending a threatening letter to the king of Judah, he only hurried to his ignominious overthrow—so inglorious as to find no place in his history, although Herodotus gives the strange version of it which he had received from the Egyptians. His powerful army perished in a single day. Egypt was left uninvaded, and the proud empire of Assyria, with the remnant of his army, back to his capital, only to fall a victim to numerous blows of his own sons. Several years of peace, however, may have intervened before the commission of the crime.

Sardanapalus, one of his sons, who had been banished by Babylon in place of his elder brother some years, now (680 B.C.) succeeded to the throne. He, too, was a great conqueror and a great ruler. Historical inscriptions show that he extended his invasions to the north-west farther than of his predecessors. Bricks bearing his name have been discovered among the ruins of Hillah, Babylon, where he repaired temples and built a new one. One inscription states that during his reign he built no fewer than thirty temples, "shining with silver and gold, as splendid as the sun." The south-western palace at Nimroud was built with its materials being taken in part from the ruins of some of his predecessors, for whom some of us have entertained but small respect. The central hall was two hundred and twenty feet by one hundred broad, and, according to Herodotus, answers in its general plan, beyond any building hitherto discovered, to the Temple of Solomon. Another of his palaces was at Nineveh, now known as Nebbi-Yunus, or, the Tomb of Jonah, the large mound by which tradition commemorates the Hebrew prophet. It is described as supported on wooden columns, and as roofed with lofty cedar and other trees. Sculptures in marble and bronze, and many images of silver, and bronze—some of them brought from other countries, while others represented the Assyrian gods—served to adorn it, and so vast was the extent that horses and other animals were not kept, but bred within its walls. Syrian, Phœnician and Phœnician artists were employed upon

these structures, and Hellenic monarchs, as well as the princes of Syria and Judah, furnished him the workmen to whose skill we are doubtless indebted for the sculptures.

Ashshur-bani-pal II. succeeded Sardanapalus somewhere about 660 B.C., and with him the decline of the military power of the empire seems to have commenced. He appears to have patronized the arts, and there is a marked improvement in the sculptures of his reign. They are characterized by greater spirit, delicacy and freedom. But his conquests were rather those of peace than war, and his son, Ashshur-emit-ili (640-625 B.C.), pursuing the same policy, only invited the invasion by which his empire was rent from him. According to Herodotus, the Medes assaulted Nineveh on repeated occasions, but the final catastrophe did not take place till 625 B.C. There are elements of Greek fiction doubtless in the story of his death, but all that we can absolutely determine is that the Assyrian palaces were in all probability destroyed by fire. This fact, however, gives some sanction to the report that the last king, the Sardanapalus of the Greeks, who is represented as a royal voluptuary, was at last roused by the siege of Nineveh and a sense of his own personal danger to heroic efforts. He displayed unprecedented energy and courage, and for two years resisted the invader. But the forces of the Medes were strengthened by the accession of the Babylonian forces under Nabopolassar, whom the king had appointed viceroy of Babylon, and who now revolted to the enemy. At the same time, a freshet in the Tigris swept away a portion of the city wall and allowed the foe to enter. Convinced that further resistance was hopeless, the king gathered his treasures in his palace, set it on fire, and perished himself in the ruins. The conqueror completed the desolation of the capital by razing the walls and burning the palaces which the king had spared. The same fate overtook the monuments of former kings at Khorsabad and Nimroud, as well as Koyunjik, which may, however, all have been included within the city walls. This is the last which history has to recount of Nineveh, except that the Roman Emperor Claudius vainly attempted to rebuild it.

The greatness of Assyria is attested, not only by the fame of her military prowess and her conquests, but by the testimony of her ruins. These confirm, by pictured sculpture, the story of her invasions, while they reveal, also, her progress in invention and art. It is true that the empire was a conglomerate of nations, a pile of loosely-cemented states, each retaining, for the most part, its own laws, customs, and religion, and only paying an annual tribute to the Assyrian monarch. This is, perhaps, the secret of its sudden dissolution. There was no common life pervading the whole body; the local was greater than the central attraction. But each country contributed its resources and its skilled labor to aggrandize the splendor of Assyrian palaces and trace the sculptures which commemorated its conquests. These sculptures, some of them now disintegrated, while they reveal little of the life of the people, display the character of the nation and the victories and violent career

of its monarchs. They present us vivid pictures of royal life, both in war and peace. The subject nations and the subject people are indeed of small account, merely fighting the monarch's battles, swelling the pomp of his processions, or serving as beasts of burden to erect the massive walls of the palaces or transport the colossal monuments. The monarch is represented as of gigantic stature, "clothed with the symbolic attributes and wielding the thunderbolts of the gods whose name he bore." He leads his armies in their campaigns, crossing rivers, storming cities, using the embankment, the testudo, the boring spear, the battering ram, or he returns with hosts of captives and the spoils of war. Again, he is seen engaged in hunting, piercing the lion or pursuing the fleet game, or superintending the transport of colossal statues or the erection of palaces.

The art of Assyria, though doubtless largely borrowed from abroad, became at last thoroughly nationalized. The bulk of its manufactures was doubtless home-wrought. The vases, jars, bronzes, glass bottles, carved ornaments in ivory and mother-of-pearl, engraved gems, bells, dishes, carriages, arms, working implements, &c., which have been found in the neighborhood of the principal ruins, are, probably, for the most part, the product of Assyrian art. The domestic utensils and ornaments are almost uniformly characterized by great elegance, while they display an acquaintance with metallurgy and other arts. Some of them anticipate what have been regarded as modern inventions. Transparent glass (known, however, in ancient Egypt) was one of these. Most remarkable of all is the lens discovered at Nimroud, of the use of which for magnifying purposes there can be no doubt. The principle of the arch, employed in Assyrian edifices, was well known. The lever and roller were also employed. Gems were finely cut and polished. The arts of inlaying, enameling, and overlaying with metals were well understood. Aqueducts were constructed, as well as tiled drains; and evidently Assyrian civilization approached very nearly to the standard of modern times. It had risen above the stiff and lifeless conventionalism of the Egyptian in its sculpture. In its pictures of war and the chase, fresh scenes, new groupings, bold and strange attitudes perpetually appear; while the increased grace and delicacy of the later sculptures indicate a progressive state of art and the promise of higher excellence.

We see thus how truthful as well as vivid is the picture drawn by Ezekiel of the magnificent splendor and power of the Assyrian empire. The vast extent of its capital is indicated by the language of the prophecy of Jonah. He entered it "a day's journey," although it is spoken of as "an exceeding great city, of three days' journey." This accords with the ancient accounts of its vast extent. Diodorus Siculus affirms that it formed a quadrangle of not less than sixty miles, and was surrounded by walls one hundred feet high, broad enough for three chariots to drive abreast, and defended by 1500 towers, each 200 feet high. Strabo speaks of it as larger than Babylon, and this is confirmed by the representation in Jonah

that it contained "six-score thousand persons who could not discern between their right hand and their left, and also much cattle." Of its great wickedness its own sculptures are enough to assure us. Isaiah's representation of the Assyrian's pride (x. 8) is itself a picture true to the life. The monarch's arrogance leads him to exclaim, "Are not my princes altogether kings?"

We may thus conceive something of the boldness of Isaiah's prophecy (810-798 B. C.), "O Assyrian, the rod of mine anger. . . I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." How exact and vivid this picture of Assyrian ambition, the truthfulness of which is confirmed by the sculptures! But the doom of Assyria is also pronounced; and this, too, at a time when it had not yet reached the culmination of its greatness. "It shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." &c. (Is. x.) And again, "Under his glory shall he kindle a burning, as the burning of a fire. It shall burn and devour his thorns and briars in one day." Subsequently his approaching ruin is depicted. His march to invade Judea is vividly sketched; but it closes with the declaration that the haughty shall be humbled, and Lebanon, to which Assyrian glory is compared, shall "fall by a mighty one."

(To be continued.)

Selected.

John Stubbs,

John Stubbs was born about the year 1618, and received a liberal education. He was not only an excellent classical scholar, but was also acquainted with several of the oriental languages. He became convinced of the christian principles of Friends when a soldier in the Parliamentary army, and in garrison at Carlisle. He afterward became a good soldier of the Lamb, and a faithful minister of Christ. He continued in the army until Cromwell was invested with supreme power; when being required to take an oath of allegiance to his government, John Stubbs refused to swear, and was in consequence discharged. Previous to his joining Friends, J. S. had sought the Lord with earnestness under various forms of religious profession, but found Him not; until George Fox directed him to that insubling light of Christ's spirit in his own heart, which would both discover his errors, lead him out of them, and bring him to know the Saviour. And so he experienced it to be. In the time of his ignorance he had sought for his Beloved in vain; "but now," he exclaims, "I have found Him! Everlasting praises be to the Lord that brought me to know this people, and to believe in their doctrine, which will never change."

After quitting the army he kept a school at Lancaster, and taught the Latin, Greek and Hebrew languages to private pupils. Soon after his conviction he appears to have received a gift in the ministry; and in 1654 we find him laboring in London with Edward Burroughs, Francis Howgill and others. He there met with William Caton (then eighteen years of age) with whom, early in 1655, he travelled into Kent. At Dover their arrival being reported to the mayor, he resorted to their inn for the purpose of examining them, but was unable to discover any cause for

committing them to prison. The authorities, however, issued an order that none should entertain them under a penalty, and they were consequently turned into the streets; but Luke Howard, whose heart the Lord had opened, received them into his house. Several persons were convinced of the principles of Friends at Dover, and others at Lydd; among the latter was Samuel Fisher, then a highly esteemed preacher among the Baptists, who became a valuable minister among Friends.

As they travelled from town to town, they were the means of establishing many meetings of Friends in that district. At Maidstone they were imprisoned for their testimony. After being searched, and their money and Bible taken away, they were stripped to the waist, made fast in the stocks by their necks and arms, and subjected to a most cruel whipping. They were then placed in irons, with great wooden logs to their feet, and ordered to do the work assigned them as prisoners, but they refused to comply, and were in consequence kept without food for several days, except a little water once in the day. In the end they prevailed over their barbarous persecutors:—"Then," William Caton remarks, "we felt free to receive victuals for our money, and we ate and were refreshed." On the expiration of their term of imprisonment, the two Friends were passed from constable to constable, but in opposite directions, until being discharged by the officers, they again met in London.

In the years 1655 and 1656, John Stubbs continued to travel in the work of the Gospel; laboring not only in his own country, but in Scotland, Ireland and Holland. He visited the latter country several times; and on various occasions travelled extensively on the continent of Europe. In 1658, accompanied by Samuel Fisher, he spent a considerable time at Rome. In that city they had interviews with some of the cardinals, and distributed books and pamphlets among the monks and friars. Some of the latter acknowledged the truth of their doctrines, but were afraid to confess them; alleging the hazard they would incur of being burned for heresy. John Stubbs and Samuel Fisher appear themselves to have been in imminent danger from the Inquisition. At Venice they mingled with the merchants and Jews on the exchange; and in other ways obtained much opportunity for conversation on religious topics with persons in that city. At Heidelberg, on their return, they were courteously received by the Prince Elector Palatine of the Rhine. At the time of their interview, he and his nobles were assembled for the election of the Emperor. He told them they received their visit in love, and that he believed they spoke in love to their souls. At their departure they received liberty for Friends to meet together for religious worship in any part of the principality.

In 1660, George Fox, John Stubbs, and Benjamin Furly, published the work entitled "The Battledore," in which they exhibit in about thirty different languages, the rational and grammatical distinction between singular and plural, and the propriety of the use of the singular in addressing an individual. Sewel, the historian, says: "It did so convince people, that many afterwards were not nearly so much offended at Friends saying 'thou' and 'thee' to a single person."

In the following year, 1661, John Stubbs, with Henry Pell for his companion, embarked at Leghorn for Alexandria, having a prospect of religious service in the east. But on their arrival in Egypt, their design was frustrated by the English consul; who, fearing the consequences of their distributing books and tracts among both Franks and Mus- sel-

mans, procured their banishment to Europe. 1659, he accompanied George Fox into Ireland and in 1671, embarking with him and many ministers, paid a religious visit to the West I. and the continent of North America.

In the latter part of his life he appears to resided in the county of Durham. He did long survive his return from his extensive sojourn in the western hemisphere; and though no age of his last moments seems to have been preserved it is believed that he died in the faith and in Christ his Redeemer, in the year 1674, in fifty-sixth year of his age, and the twenty-fifth his ministry.

The Clothes-Moth.

BY A. S. PACEARD, JR., M. D.

For over a fortnight we once enjoyed the pany of the caterpillar of a common clothes-moth. It is a little, pale, delicate worm, about the of a darning needle, not half an inch long, w pale horn-colored head, the ring next the first of the same color, and has sixteen feet first six of them well developed and constant use to draw the slender body in and out o case. Its head is armed with a formidable pair of jaws, with which, like a scythe, it mows its through thick and thin.

But the case is the most remarkable featu the history of this caterpillar. Hardly has helpless, tiny worm broken the egg, prevk laid in some old garment of fur, or wool, o laps in the hair-cloth of a sofa, when it pces to make a shelter by cutting the woolly fiber soft hairs up into bits, which it places at each in successive layers, and, joining them together by silken threads, constructs a cylindrical thick, warm felt, lined within with the finest the tiny worm can spin. The case is hardly r but flattened slightly in the middle, and contra a little just before each end, both of which always kept open. The case before us is stone-gray color, with a black stripe along middle, and with rings of the same color a each opening. Had the caterpillar fed on bl yellow cloth, the case would, of course, have of those colors. Other cases, made by larvæ w had been eating "cotton wool," were quite ular in form, and covered loosely with bl cotton thread, which the little tailor had trimmed off.

Days go by. A vigorous course of dietin its feast of wool has given stature to ur His case has grown uncomfortably small. S he leave it and make another?—No! housew more prudent and saving. Out come those shaws, and, lo! a fearful rent along each side of end of the case. Two wedge-shaped patches n the breach,—caterpillar retires for a moment appears at the other end; scissors once more p; two rents to be filled up by two more pat or gores, and our caterpillar once more braefer, laughs and grows fat upon horse hair lamb's wool. In this way he enlarges his till he stops growing.

Our caterpillar seeming to be full-grown, hence out of employment, we cut the end of case half off. Two or three days after, he mended it from the inside, drawing the two together by silken threads, and, though he l not touched the outside, yet so neatly were two parts joined together that we had to s for some time, with a lens, to find the scar.

To keep our friend busy during the cold, less weather, for it was in mid-winter, we t out a third of the case off entirely. Not daunted, the little fellow bustled about, drew

of the woolly fibres, filling up the whole of his den, and began to build on afresh, from the inside, so that the new-made portion was smaller than the rest of the case. The creature worked very slowly, and the addition was left rough, unfinished state.

It could easily spare these voracious little hairs enough to serve as food, and to afford fuel for the construction of their paltry cases; but restless spirit that ever urges on all beings with life and the power of motion, never lets the young clothes-moth for a moment, will not be forced to drag his heavy case over his hairs and fuzzy wool, hence he cuts his way through with those keen jaws. Thus, the more weavers, the more mischief he does.

After taking his fill of this sort of life he goes to a pupa, and soon appears as one of a delicate, tiny, but richly variegated moth fly in such numbers from early in the spring till the fall.

Why many do not recognize these moths in their perfect stage, so small are they, and vent their wrath on those great millers that fly around in their warm summer evenings. It need scarcely be said that these large millers are utterly guiltless of any attempts upon our wardrobes, and their attacks in a more open form on our lawns and orchards.

Our common clothes-moth, *Tinea flavifrontella*, has a uniform light-buff color, with a silky sheen, lustre, the hind wings and abdomen a little paler. The head is thickly tufted with hairs and is a little tawny, and the upper of the densely hirsute feelers (*palpi*) is yellow. The wings are long and narrow, with a beautiful and delicate long silken fringe, which increases in length towards the base of the wings.

They begin to fly in May, and last all through the season, fluttering with a noiseless, stealthy flight in our apartments, and laying their eggs in woolens.

There are several allied species which have the same habits, except that they do not all construct cases, but eat carpets, clothing, articles of wool, grain, &c., and objects of natural history. Successive broods of the clothes-moth appear during the summer. In the autumn they cease to feed, retire within their cases, and early in the spring assume the chrysalis state.

Careful housewives are not much afflicted with these pests. The slovenly and thriftless are overtaken by them. Early in June woolens and furs should be carefully dusted, shaken, and beaten. T. W. Harris states that "powdered black pepper, strewn under the edge of carpets, is said to repel moths. Sheets of paper sprinkled with a mixture of turpentine, camphor in coarse powder, or of tobacco, or shavings of Russia leather, laid in places among the clothes when they are laid aside for the summer; and furs and other articles can be kept by being sewed in bags of camphor wood, red cedar, or of white cedar; while the cloth lining of carriages can be secured forever from the attacks of moths by being washed or sponged on both sides with a solution of the corrosive sublimate of mercury in water, made just strong enough not to leave a stain on a black feather." The moths can be most readily killed by pouring benzine among them, though its use must be much restricted, the disagreeable odor which remains. The experiments made with *Carbolic acid*, however, convince us that this will soon take the place of all other substances as a preventive and destroyer of noxious insects.—*The American Naturalist*.

Selected for "The Friend."

At our Yearly Meeting this year, 1779, the subject of Friends paying taxes for war came under solid consideration. Friends were unanimous that the testimony of Truth and of our Society, was clearly against our paying such taxes as were wholly for war; and many solid Friends manifested a lively testimony against the payment of those in the mixture; which testimony appeared evidently to me to be on substantial grounds, arising and spreading in the authority of truth. It was a time of refreshment to an exasperated number, whose spirits, I trust, were feelingly relieved in a joyful sense of the light which then sprang up among us. On the whole I am renewedly confirmed, that however the burden-bearers of the present generation among us may hold on their way, or fall short and give back; the Lord will raise up a band of faithful followers who, preferring Jerusalem's welfare to their chiefest joys, will press through the crowd of reasonings, and follow the Lamb whithersoever he leadeth them.—*Job Scott*.

Financial Retort of War.

The distress and lack of employment now so general in England, and indeed all over Europe, as well as in our Atlantic States, appear to extend even to California, one of the newest States, where, in San Francisco, relief committees have been formed to supply the wants of destitute mechanics and their families. That all California should be overstocked with skilled labor does not seem probable, though it is not unlikely that in some branches in San Francisco, as here, there is a dearth of employment.

It is a curious question, to what causes are owing the general and very serious derangements of industry in Europe and America. In this country, we are paying the penalty of a season of extravagance, and of indigence in the most crude and wasteful tax system known to the world. We are poor, because, during four years of war, we destroyed enormous amounts of property and the lives of half a million of producers; and because all this waste was aggravated by a depraved currency, which led to extravagance, and by a tax and tariff system which exacts dues on sixteen thousand articles, when we might raise the whole revenue from a hundred.

But why is England worse off than the United States? Why are France and Germany suffering as much as England? In England, we find that a considerable part of the destitution and suffering is found among the workmen, who, during our late war, were engaged in building blockade runners, and preparing materials of war to be sold to the rebels. It seems that this business was so enormous as to draw to it many thousands of workmen, skilled and unskilled, who, when the war ceased, suddenly found themselves without employment.

But this is only one of several causes for the prevalent distress in England; it relates to only certain branches of industry. The chief causes of distress all over Europe are, the excessive burdens laid upon industry by the vast armaments kept up by all the great powers, who fear Napoleon, and the feeling of distrust respecting the future which has taken possession of all minds. There is a general belief that war may break out in Europe at almost any time; a general European war has been expected for a year or two; and the fear of it has made capitalists refuse to put out their money in any but the most temporary loans. Thus enterprise is checked, while industry is more and more severely burdened by the extravagant armaments and vast armies.

Nor should it be forgotten, that the inability of our people to buy as largely as in more prosperous times affects, in a very important degree, a considerable part of the population of Europe. We are the most important customers of many hundred thousands of Germans, Frenchmen, and Englishmen. When we are able to buy largely, they are prosperous and happy; when we cannot or will not buy, they are depressed and poor.

For the present, Europe and America are suffering from a similar depression in all industries; but it is satisfactory to reflect, that while the jealousy of the different European governments compels them continually to increase their armaments and armies, and exposes them to the constant fear of war, thus perpetuating the main causes of the present distress, with us the case is very different. We do not fear our neighbors, and can therefore afford to reduce our armies to a degree which will make their cost useless. Already the estimates for the ordinary expenses of our government, including army, navy, and civil government, have been reduced by Congress to ninety millions; a sum absolutely less, if reckoned in gold, than the administration cost in the first year of James Buchanan's term. The total expenditures also have been reduced by more than a hundred millions from last year's.—*N. Y. Post*.

Selected for "The Friend."

Our Ancient Testimonies.

"I think I never knew such a trying time in my day as the present (1833). Some of us seem permitted to find peculiar difficulties in pursuing our course. * * * I cannot close my eyes to the wide deviations from our ancient testimonies, which is, I believe, fast levelling us with the world at large. I grieve, I mourn over these things in secret. Sometimes I tell my sorrow publicly, under the constraining influence of gospel love; and I have a word too, for the bowed down ones; but I am told again and again, that my views are not correct; in fact that there is no occasion to take up such a lamentation for us in this day. Since I saw thee I have received divers visits, which have not been of that kind most likely to strengthen my hands to do what they find to do; but through all, I could only endeavor to sink deep in my spirit, and seek to have my reasonings hushed, my painful cogitations silenced, that I might distinguish the voice of the true Shepherd.

"Some of us see the necessity of being ranged conspicuously on the side of primitive Quakerism, and warning faithfully of the danger of things creeping in, that from their nature and tendency must divide; must indeed separate, whether there be an outward drawing the line of division, yea or nay. In fulfilling the will of our Heavenly Father, we must endeavor to leave consequences, and run the risk of being ourselves wounded by the arrows of the archers, and perhaps even carry the marks of our engagements with us, like scars from head to foot, to be seen to the end of our day.

"Ab! that which is opposed to the truth soon gains ground, when at all disseminated. Truth, however, will obtain the victory in the end, and triumph over all. Oh! that those who continue to hold it most dear, may never barter it for any consideration whatever."—*Sarah (Lyne) Grubb*.

The above extract from a letter of Sarah (Lyne) Grubb, will doubtless answer to the mournful fears and feelings of "the bowed down ones" of this day, as face answereth to face in a glass. There is still a stripped and peeled remnant in the camp of God's Israel, who feel alarmed for the state of things among us; and whose petitions are often put up to the Healer of breaches,

that He would remember the desolations of Zion, and favor the very dust thereof; whose ways mourn because so few come up with the living acceptable sacrifices of holy obedience to her solemn feasts. The Lord remains to be the only Helper and Preserver of His people, and guide into all truth. And to more those who (it may be with sad and sorrowful hearts) look upon Zion the city of our solemnities, are engaged in deep humility and contrition of soul to plead with Him even to importunity saying, "Spare thy people O God, and give not thine heritage to reproach," the more, we believe, He will arise for the sighing of the poor and the cry of the needy, and turn their captivity as the streams of the South. All power is His; all mercy, goodness and love,

"Whose work is without labor; whose designs No flaw deforms, no difficulty thwarts; And whose beneficence no charge exhausts."

And He can at pleasure turn the wilderness of sorrow and desolation, into the fruitful field of joy and rejoicing to all that love His appearing, having experienced His heart-humbling baptism of thoroughly cleansing efficacy and power.

The concluding paragraph of S. L. G.'s letter, has the encouraging promise: "Truth will obtain the victory in the end, and triumph over all." Therefore, she adds, may "those who continue to hold it most dear, never barter it for any consideration whatever."

The Seasons.

For "The Friend."

"These as they change, Almighty Father, these, Are but the varied God: the rolling year Is full of Thee."

Several weeks ago, we thought cold winter was over and gone,—the time come for the singing of birds to be heard in our land. Some few did venture, but the deep snow, and cold east wind were all too harsh a greeting for the little warblers that love the sunshine, and came to greet us with the voice of Spring. I have been led to contrast the present season with that of the same month and date twenty-four years back. Being called at that time to the country to attend the funeral of a dear aged relative, I was so struck with the beauty of fields and flowers, as never to forget the silent admiration that was mine, on beholding, for the first time, the many trees in the old apple orchard, so fully covered with fully blown blossoms, from the deep red to the lightest pink. The same place is now passed by almost unheeded; whilst that first impression is remembered with the original freshness of feeling. Now, not a leaf is observable in the apple trees, unless closely they be inspected, for tiny ones are there. The wheat-fields are looking well, and the young green grass is again covering the ground; a pleasant change from the white snow, so lately melting away. But many garden seeds, mostly up at this time, are still waiting for the favorable warmth. If so dependent on the putting forth of His hand before us in that to sustain the body, so truly must we hold fast that precious little seed of true faith He hath placed in our hearts; we may wait in hope, through each dark and cloudy day, for time and seasons, for the sunshine and dew of His love. How silent and effective are all His operations in the outward creation: the sound of the hammer is not heard; so truly, He worketh in us with the still small voice of His power. Yet He doeth all things well: we are poor, but we may serve a rich Master, who loves his own, and will not let them want.

COUNTRY.

GLEAMS OF SPRING.

Selected

BY BENJAMIN OGDON.

This morning, before sunrise, when the East
Glowed with faint blushes of the virgin morn,
While yet the golden radiance increased,
And ere the moon had paled, or day was born,

There came a mystic rustling through the trees,
And every bough seemed to soft music strung,
Like to the humming of the summer bees,
Or fabled chants by fays and fairies sung;

Yet richer and more varied in its tones;
Plaintive and joyous—psalm and song by turns;
In the pine branches, 'mid the fir-tree cones,
Waving the brushwood, and among the ferns.

Woods, orchards, hedgerows—all began to sing
In sweet monotonous their hymn of praise,
Which echoed first to welcome Eden's spring,
And vibrates still in soul-entrancing lays.

And see! the spangled clouds are full of Spring,
Broken and mellowed—winter is subdued;
Fleecy and white—out-spread, like angel wings,
With all the colors of the rainbow bued.

And now the sun o'ertops the mountain's brow;
O glorious sun! I feel thy genial ray
For the first time since dark December's snow,
And thank forauteous Spring's and flowery May.

There is a scent of incense in the air
From violet beds, and primrose banks hard by;
And the warm breath of spring is everywhere
Wafted in living fragrance far and nigh.

The dew hangs glittering in unnumbered drops,
And flower-buds open to the touch of light;
And hark! how merrily in yonder copse
Blackbird and thrush their melodies unite.

O joyous Spring, make haste! I know thee near;
Come with thy holy carnival of mirth!
Thy waving forests—rivers bright and clear,
O come and walk in beauty o'er the earth!

Spring is heaven's messenger, with news of love;
In every flower I trace God's loving hand,
And hear his voice in every wood and grove
Where nature wakes, and vernal leaves expand.

Come then, O gentle Spring, so pure and calm,
Breathe hallowed quiet on our sin and strife!
We long to listen to thy woodland psalm,
And feel thy quick'n'g throb of new-born life.

THE MOTIVE.

Selected.

Such as our motive is, our aim must be;
If this be servile, that can ne'er be free:
If self employ us, whatso'er is wrought,
We glorify that self, not Him we ought.

—COWPER.

The Awakening of the Birds.

BY T. MARTIN TRIFFE.

To those who are in the custom of studying the habits of our native birds, their awakening, and early songs are very interesting. It is in the early morning that birds are in the highest spirits; then it is that they appear to the best advantage; and then it is that their songs are sweetest. When summer comes on, and the days grow hot and long, and the singing of the birds ceases nearly altogether; early in the morning, ere yet the sun has warmed the cool air, the birds sing with all their former vivacity, and seem the same merry-hearted beaux that they were in spring. The early morning has always been a favorite time of mine for studying Natural History, and especially Ornithology; and I always learn more in one hour then, than in three or four in the middle of the day.

Some birds rise much earlier than others. As a rule, those that live in the fields are much earlier risers than those dwelling in the woods; and, per-

contra, the field birds go to bed earlier than wood birds.

The robin is our earliest songster. While stars still twinkle, and the first gray streaks dawn have but just appeared, the robin wafts from his sleep, and pours forth his matin cry. From all sides the songs proceed,—from the orchard and garden, from the edge of the neighboring woods, and from the trees that fringe brooks and ponds, you hear the joyous, ringing strains of this delightful songster. After singing for ten minutes or so, robin descends from perch, and seeks his breakfast with an appetite sharpened by the morning air; yet you hear him throughout the morning, but not so often as the early dusk. Then he puts forth his effort; and if you would fully appreciate his song, you must listen to his *matinee* which he gives the earliest light.

While the robin is yet singing, the two pewees awake, and mingle their mournful notes with robin-concert. These notes, though so sad a plaintive, have, nevertheless, a pleasing effect and the common pewee especially is welcome. Long after you have ceased to hear him in the broad glare of the day, or even in the quiet evening, you may listen to him in the early morning the fresh air of which seems to have an elated effect, not only upon him, but upon all the other birds besides.

Shortly after the robin has finished his song, rather while he is still singing, the bluebird heard "saluting the morn with his soft note. You seldom hear him during the hot summer days of June and July; but here, in the early morning he is the same gallant and musical fellow that was in March and April. Simultaneously with the bluebird the chipping sparrow awakes, and soon heard chanting his simple cricket-like song from the garden and lawn.

But now, as the light increases, and the dawn in the east give evidence by their crimson tint that the sun is nearing the horizon, birds of sorts begin to awake. The sharp "spack" the least flycatcher comes from the orchards; king-birds make the fields noisy with their notes and the songs come so thick and fast, that it next to impossible to tell which was the earliest. The song sparrows and the Indigo-birds sit sweetly from their accustomed haunts, whilst the vesper sparrow delivers his delightful strains in the broad open pasture-lands. This latter bird seems to take a fancy to singing in the dusk, although one may hear him at all hours, still prefers the dim morn or the quiet twilight. The bobolink is an early riser too, and his jolly, jingling notes add much to the chorus of every side that now chaunt so sweet a concert on every side. The forest birds are now awake, and from the dark, distant woods come the faint bell-like notes of the wood thrush, our prince of songsters. The very, and the rose-breasted grosbeak join in with him, and the woods soon ring with the notes these three birds, who are unquestionably our first songsters. The vireos, who have been awake some time, lend their sweet voices to swell the choir and as the sun rises in the sky, the concert moment grows louder and louder. The gold-crowned thrush begins his hurried, ecstatic song the wrens, catbirds, orioles, warblers, and sparrows, all add their notes to the sylvan concert and by the time the sun has lifted himself above the horizon, all the birds are awake and full song.—*The American Naturalist.*

The sheep alone it is who know the Shepherd voice, and distinguish it from that of the strange

For "The Friend."
 Lectures from the Unpublished Letters and
 Journal of a Deceased Minister.

(Continued from page 285.)

invaluable humiliating, heart-stirring, and veiled deep spiritual exercise as this mournful picture soul bowing under the hand of the heavenly Father and Redeemer, as conveyed in the following letter, may seem to some, the compiler feels he ought not to withhold it, with others of far character. There may be periods when disposition to avoid the stripping chamber, with creaturely zeal to be up and doing, shall not the full depth of Jordan being reached, rebuke only are we enabled to bring up stones lying memorial, and to pitch them to the honor of our ever excellent and worthy Name. To the humbled spiritual traveller such lines will be but as the deeper shades of that inward thoroughly purging baptism, whose fire must upon the most cherished feelings of the heart, casting into captivity every thought to the obedience of Christ. They will appear the legitimate feelings of the wisdom that "first torn from their discipline," by which the Lord Jesus in His mercy, crucifies to themselves and to the world, all His whom He designs not only to be a meet for the inscription of "Holiness," but purged and purified vessels to convey the glorious gospel of life and salvation to others.

Eighteenth mo. 1839. I do not know how to find in language the mingled feelings thy last letter occasioned. I cannot say I was surprised and tenor, because I know myself subject to anence I do not understand, and of course cannot explain. To thy stirring inquiry 'whether affection for thee has diminished,' I can at once answer no. I did not hastily confer it, nor withholding satisfied my feelings and judgment could; and I did, do, and expect henceforth to in thee the place of a chosen and bosom friend. There was a seeming difference of conduct, thou attribute it to the pressure of heaviness and low of heart no human being knoweth. I only know how I have written thee, but surely I had sufficiently disclosed my situation to thee to receive me as a sad and solitary being. I think I had several times received from a promise to bear with me, and surely if I ever dared to claim its strict fulfilment, it is at the juncture. The affection of my friends I only ask for, because I feel there is nothing in or about me to prompt it now; their pity only to share, and think I can be satisfied if only is held out to me. I have thought many of those more immediately surrounding me wondering at my conduct, and almost likely tribute it to a narrowness of feeling by not justifiable in the christian life; but I cannot help it. One sentiment has been frequently companion of my thoughts, and I have hoped sometimes brought with it a lesson, viz: 'It is enough that thou be faithful to man; thou be honest and faithful to thy God also.' My conviction has, I trust, at times, a little used my natural obduracy, and caused me to look closely to my footsteps, lest the dreary sequence of neglect and failure be early written upon me, and my fate immediately sealed. But thou has brought me to an acknowledgment, perhaps without error be more explicit, and to thee, that for near a year past more piously, my path hath seemed gradually closing, at the present time I feel myself so reduced, that in possession of that treasure which can reconcile us to the vicissitudes of life, and completely separates from everything I had ever looked to and leaned upon, that I seem

completely unfitted for anything but to hold converse with my own bitterness, and pass my time alone. Yes, my dear friend, I am stripped of everything that makes life desirable, and (canst thou excuse it,) I have since I last saw thee, thought what an enviable lot it would be to lie down and die. Those cheering consolations which used formerly now and then to be partaken of, no longer illuminate my darkness; day and night are to me equally seasons of conflict and distress, without any respite, and I vainly seek in retirement a crumb of that spiritual bread which can alone nourish the soul, and strengthen it with living armor to pursue the warfare. Neither do I see the end of all this. I know not whether it is my allotted portion to pass through life with every spiritual energy thus clouded, or whether a kind Providence allots it as the necessary preparation to a lot he may hereafter assign. But this much I know, that after all, and through all, my heart is not yet brought into that state of passive submission wherein nothing is breathed but a full surrender of my all to his unerring disposal. 'Do with me as thou pleasest,' seems a language not fitted to my lips. 'I know that thou canst do everything,' is the furthest advance my stubborn will has ever admitted, while at the same time I fully entertain the belief the whole heart must be offered in sacrifice. It was under the pressure of these feelings I sought thee, the evening previous to our Quarterly Meeting, scarcely feeling able to meet with company whose sympathies I dare not claim.

"Our last visit at —'s, was a most trying one to me. I felt no life in anything, could take no part in the conversation, and sat as a fool throughout: when shall I become sufficiently humbled, and learn to place my whole trust in Him, of whom it is promised, 'To them who have no might of their own He increaseth strength,' independent of a care further than to stand in my allotment."

* * * "Thou knowest to whom 'knowledge is taught,' and who they are that are made to 'understand doctrine.' If haply our Heavenly Teacher conveys it to thee, share it with thy friend if permitted. It has been long since I dared thus freely communicate. I hope I have not gone too far, or thrown over one line of it, the hue of complaint. I have not meant to do so. So straight does the right path seem to me, and so prone am I to be drawn aside, the language of the prophet is very applicable: 'Fear is on every side;' but it now occurs to me, 'Faithful is He that has promised.' May our trust be in Him in every emergency. I think I feel satisfied with thus exposing myself to thee. I have long looked towards a fuller expression of my feelings, and shall share thy participation when I am allowed to do so: when properly used it is one of the balsams of life. Again accept expressions of regret, if, while dwelling on my own desolate portion, I have seemed to forget thee. It is an attainment I covet, to wear the sackcloth underneath, and to be enabled in every state of mind to sympathize with the afflicted, and if it may be, share their burdens."

"Ninth mo. 1839. * * * I can, I think, in sincerity acknowledge my spirits were at the time, and are now, when memory turns to thee, somewhat lightened by the rest and peace that are in mercy permitted to illuminate thy pathway. The Apostle in his exhortations, not only enjoins weeping with the sorrowful, but also directs 'rejoicing with those who rejoice;' and is it not meet the followers of the same Lord should equally magnify His favors, when they see thee dispensed to any member of the household, as if they themselves

partook equally? Ah! I believe it is designed there should be a very close connexion, even here, between the children, faithful children that compose his household, and that very often through each other, were we but faithful, strength might be derived to individual and mutual benefit. I saw, I almost dare say, I felt, whence the source of thy comfort, and although it may be, clouds may again shortly gather, and the walk of faith be required of thee, still the promise remains sure to all who 'keep the word of his patience;' 'He maketh the clouds his chariot, and rideth upon the wings of the wind.' We cannot measure his path, and it befits not creatures like us to query, 'What dost thou?' It certainly seems in the line of His providence to exercise his called, chosen, and ever-faithful ones by various and proving conflicts. 'The day of His power who may understand;' but while the secret operations of His hand are veiled in mystery, and the path of the traveller Zionward is often an obscure and devious one, while the grain of faith is afforded, and strength sufficient from day to day to preserve the soul from death, the catalogue of mercy is full, and calls for a heart constantly bowed in penitential acknowledgment. If not for chastening we should soon miss the path of humility, and remember not the force of the expression of the Psalmist: 'There is forgiveness with thee that thou mayest be feared.' I sometimes am led to think how much kindness is extended to me, in being thus shown in degree my weakness, and the knowledge not withheld where availing strength lies. Sure I am if one wish would change the dispensation, remove from me in the least degree the full feeling of this humbling, proving baptism, there is nothing in my heart to prompt it. 'Judgment shall return unto righteousness.' The path of judgment must be trodden. 'Tis a most cleansing ordeal."

(To be continued.)

Report.

The Committee having charge of the Boarding School at Westton, report:

That during the past year they have endeavored faithfully to discharge the various duties devolving upon them in the oversight of this important Institution. The condition of the schools has been, from time to time, inspected, and the meetings for Divine worship have been frequently attended by committees appointed for those services, and it is cause for satisfaction to be able to state that the progress of the children in their studies has been generally commendable.

While we have abundant reason to commemorate the preserving care and the many mercies from the Giver of all good which have been extended to our Institution, the year has not passed without its trials. Some weeks before the usual period for closing the Summer Session, symptoms of typhoid fever, which was prevailing through that section of country, became apparent at the School; several cases on both sides of the house assumed a serious form, and one of these resulted fatally. Although upon examination there appeared no local cause to which the disease could be attributed, various measures were resorted to for arresting, if possible, its progress, but in view of the anxiety which was naturally felt by the friends of the children, and with the advice of the physicians in attendance, it was thought best to close the school about two weeks earlier than usual. With thankfulness, it may be added that, notwithstanding the number of scholars for the Winter Term has been quite large, there has been no return of the alarming disorder just referred to, and with the exception of some cases of "Scarlatina," which

yielded to medical treatment, the general health of the children has been good.

We have also to record the very sudden decease, at the Institution on the 2d of Second month, of our valued friend Dubré Knight, who had for several years, acceptably filled the station of Superintendent. By his uniform kindness he had endeared himself to the whole household, as well as to a large circle of friends, who lament his loss. Sad and trying as have been these dispensations of an All-wise Providence, we are led to believe that they have been the means of awakening in not a few of the family serious views of the great end of our being, and the fearful uncertainty of life. That these impressions may be deep and lasting, and thus tend to the furtherance of the work of divine grace in their souls, is our fervent desire.

In the Winter Session of 1866-7, there were at the Institution 138 Boys and 119 Girls, and in the Summer Term, 104 Boys and 101 Girls, making the average number for the year 231, which is 12 less than the preceding year. In addition to the above number there were in attendance 4 day scholars during the Winter, and 6 during the Summer Term. The number of new admissions for the year was 117, viz: 65 Boys and 52 Girls.

The expenditures chargeable to the year, ending Tenth month 16th, 1867, were as follows:	
For Provisions,	\$16,884 67
" Salaries and Wages,	14,557 16
" Fuel, Furniture, &c.,	7,292 23
" Repairs and Improvements,	2,738 60
" Incidental Expenses,	270 91
" Repairs to Saw and Grist Mill, over and above receipts,	294 60

Together making,	\$42,038 17
The average cost of each of the 231 scholars for the year as shown by the above data was \$181.98, which is \$16.14 more than the preceding year, and \$41.98 more than the amount charged for Board and Tuition to members of this Yearly Meeting.	
The charges for Board and Tuition were,	\$31,613 31
The Profits on Stationery and other Merchandise,	674 84

Together making,	\$32,288 15
And leaving a deficiency on these accounts of	9,750 02

Towards paying which we have:	
The Estimated Profits of the Farm,	\$3,142 25
Rents of Tenements,	146 50
Income of the Fund for General Purposes,	4,309 44
Income of the Fund for paying Salaries,	1,275 55
The Appropriation of the Yearly Meeting,	800 00

Making the sum of,	\$9,673 74
Showing a net loss on the transactions of the year of,	\$76 28

This, added to the deficiency on the preceding four years, makes the whole deficit for the five years ending Tenth month 16th, 1867, \$3,571.42. Towards paying which, the sum of \$1,211.50 has been received in voluntary contributions, (including \$65 paid in since last report,) leaving \$2,359.92 to be still provided for.

The time at which the Winter Session now closes being a busy one to farmers, much unsettlement has arisen in consequence of those who need the services of their sons, removing them before the regular time for dismissing the

school. These are also deprived hereby of the advantage of the examination. To avoid such interruptions, and to afford an opportunity for making up the accounts of the farm, as well as other departments in the spring, rather than in the Tenth month as now, in order that a more complete statement may be rendered to the Yearly Meeting, it is proposed that the sessions begin and end one week earlier than they now do. By this arrangement there will be two weeks of the Spring vacation before the Yearly Meeting, and one after, instead of one before, and two after, as at present. Since the present Spring vacation will be of five weeks' duration, it would seem a suitable time for making the change referred to, and we would therefore propose that the next session of the School shall open as above suggested; also, that henceforth it be understood that the fiscal year closes on the 5th of Fourth month, instead of the 16th of Tenth month, as heretofore.

Our Friends Elisha and Elizabeth Roberts having resigned their places in the charge of the Farming Department, Caleb Hoopes and Mary his wife, have been appointed to succeed them, and entered upon their duties on the 1st inst.

It may be also stated that a few days after the decease of Dubré Knight, our friends Joseph and Hannah E. Snowden kindly agreed to take charge of the Institution, in conjunction with the Matron, for the remainder of the Session, which they have done to the satisfaction of the Committee.

During the past year various repairs and improvements have been made, and among these may be noticed an entire renovation of the Girls' Wash Room, as well as repairs to the kitchens, and the Boys' and Girls' Bath-rooms.

There has also been introduced throughout the building a system of ventilation, together with additional means for heating some of the rooms and passages, all which, it is believed, will contribute largely to the health and comfort of the household. These have of course involved a considerable outlay, and it has been shown by the financial statement for the year ending Tenth month 16th, 1867, already made, that there was a deficiency at that date, including the five years preceding, of \$2,359.92. Owing to the high price of materials and labor, the aggregate cost of the repairs and improvements just alluded to, will be at least \$4,000. This sum, together with the deficiency of \$2,359.92, will require about \$6,500 to be provided for, and to meet this there are now no other resources than voluntary contributions, or the use of the invested funds.

The Committee have long believed that additional apartments are needed for the proper classification of the pupils in their studies, as well as other purposes closely connected with the right management of the School. To accomplish these objects several plans have been proposed, and estimates of their probable cost procured, from which it appears that the requisite accommodations can be obtained, including the furniture and cost of heating and lighting, for about \$20,000. As the amount needed for this purpose is large, and the deficiency above alluded to, together with the cost of the late alterations and repairs, would increase the sum to about \$26,500, we would suggest that a few Friends, out of each of the Quarterly Meetings, be named to unite with this Committee in considering the whole subject, and if such a conference shall result in recommending the erection of an additional building, a plan may be agreed upon for raising the funds required for that purpose, as well as to defray the debt already incurred.

It has long been a cause of regret that so few of our members inlone to enter upon the business of teaching, which, when faithfully pursued, is

attended with so much usefulness. There is not only difficulty in procuring properly qualified teachers, but the increased compensation required by those who are competent, seriously increases the expense of conducting the Institution, I will, as we apprehend, render it necessary, long, either to raise the price of board and tuition or to adopt some other mode for increasing income of the School.

In view of the many departures from the simplicity of our christian profession, which are parent in the present day, it remains to be of concern of this Committee that the school Westtown may be so conducted, that, while affording a solid literary education, there may, by precept and example on the part of the teachers and caretakers, be instilled into the mind those entrusted to its care, that sincere love the principles of Truth as professed by Friends which will lead to a cheerful conformity with various christian practices and testimonies: that as they grow in years, they may, through subjection to the discipline of the "cross of Christ," fitted for their right places in His church and the world.

Signed on behalf and by direction of the Committee,
SAM'L MORRIS, Clerk
Philada., Fourth mo. 3d, 1868.

On the evening of the 8th inst., and since adoption of the foregoing report, a fire occurred at the School which destroyed the boys' shed bath-house and about one-fourth of their gall Prompt and well directed efforts to extinguish were made by those on the premises and by numbers of the neighbors, who kindly rendered efficient assistance. The loss sustained is not covered by insurance; and it is cause for the fulness that it was no greater, which may ascribed under Providence to the efforts all to, as well as the abundant supply of water the use of the hose kept for such emergency. Repairs to the burnt portions have been commenced, and are expected to be so far complete as not to prevent the opening of the Summer Session on the 4th of next month.

Our Friends Chas. J. and Martha D. Al being willing to act as Superintendent and Matron for the next session, their services have been accepted. Bills for Board and Tuition and other debts, may be paid as heretofore at No. 304 A Street, and received by a Friend selected to assist temporarily in the duties of the Treasurer.

Signed on behalf and by direction of the Committee,
SAM'L MORRIS, Clerk
Philada. 4th mo. 18th, 1868.

For "The Friend" Letters of Valued Friends.

(Continued from page 282.)

Second month 21st, 1854. "Thy kind note handed me by —, at the close of the Quarterly Meeting, which spoke the language of affection desire for the comfort of thy friend who has war with clouds and floods of discouragement which Satan is busy enough to make the most that he can. But it is a mercy to be clothed our divine Master with the lowly innocent spirit of his children, in which we can endure affliction and be prepared for use in his service when sees proper. * * * It is difficult for those who have been engaged in the ministry, fully estimate what are the feelings which are engendered over a meeting; but I had hoped there was some evidence on Third-day that the Lord our blessed Helper was with us, and that the power of His spirit did baptize the meeting in degn

* * Some are in the habit of speaking if the Society was fast going to ruin, and is some danger of not properly regarding our blessings, and evidences of divine condescension to us as we ought, and thus not cultivating the gratitude and thankfulness we should entertain towards our Heavenly Father; and Satan destroy us by turning us from the exercise at faith which is the soul's victory, and which hold it fast, raises us above the apprehension that we are becoming a forsaken people, and therefore gradually come to naught. If it give us individually the victory over him and his stratagems, so it will give us, as a society, ascendancy over all the barriers placed in our way to hinder us from displaying the banner of love and righteousness. Let us, then, hold fast the beginning of our confidence firm unto the end; whatsoever our Master bids us do, that do in fear, and we shall grow as trees of his plant, and our profiting will be evident, and helpful to others."

13th month, 1854. "I thought our spirits lifted a little in sympathy at the Monthly Meeting and I trust a degree of that 'harmoniousness' which is an evidence that 'by one Spirit we are all baptized into one body.' I fully believe charity leads thee to see better things for me than I deserve, but I hope this feeling of unfitness may not prevent me from accepting a triumph when it is rightly and feebly shared. That clothing of humility, and that love of the dear Master, for his precious cause, and his tribulated followers, is the place I desire to arrive at, and to dwell in, if I may be found worthy, as a companion of the faithful, * * * may we not conclude from all we have expected, that affliction of various kinds has inwardly brought us to it—especially those inward trials which have been known to none but the throes of hearts? but may we not now adopt language, 'In faithfulness hast thou afflicted me, how has it brought down all our crowns, down our imaginations, and helped us on in heavenly journey! Have we not been 'led by tears and supplications' for days, and weeks, and months? * * * The silent as well as the part of the service on Fifth-day, was very stirring to me, and I was glad I went—a little of 'liberty in the truth,' and I hope a ray of love for the good cause seemed to open my eye. Be faithful, dear —, and remember me blessed to give than to receive,' for a double blessing—we are first made happy by believing, and again happy in imparting; but I did I afraid while I write lest I should fill with things that are too high for me. I myself to have been a very dull scholar. 'The lowly is wisdom,' is a language that impresses my mind, and I think I can understand in some degree why our dear Master, 'in the end he hid all the treasures of wisdom and knowledge,' rejoiced that 'these things were hid from the wise and prudent and revealed unto babes.'"

14th month, 1854. "The meeting at —, very precious one to me, as well before as after and after vocal expression. The expression of Christ the power of God and the wisdom of God seemed to present early in the meeting, furnished a sweet repast, as I believe, from the original Fountain. It appeared very clear, Divine wisdom was distinguished from mere human wisdom, by its meekness, lowliness—as 'the lowly is wisdom'—and that all who have power and this wisdom, have Christ and know him. May this heavenly wisdom be thine, and power, and may thou feed upon them in true

meekness and lowliness, as the bread that gives life and sustains life."

Eighth month 3d. * * * "But perhaps it is best that we should be induced to 'try the spirits,' and as dear — used to say, 'chew the cud and part the hoof.' It is no doubt a great thing to be thoroughly redeemed from all selfish influences in the divine service; and if trials that seem peculiar should be dispensed for a time, let us rather esteem it an evidence of chastening love. I do believe there never was a time when there was more occasion for sanctified vessels for the divine service."

Ninth month 15th. * * * "I find I should feel exceedingly depressed and discouraged, if I were to yield to the disposition to look outward alone; but must acknowledge that in the midst of all, when I endeavor to keep my own habitation, there is an encouraging support, and I am admonished not to lose the anchor of hope and faith. * * * I see no safely for any of us, in these stormy times, but by abiding in the Vine—keeping close to our unconquered Captain."

"I have felt for you in the recent decease of your dear aunt —; I did want to have seen her, but we were so deeply and exercisedly engaged in our family visit after hearing of her indisposition, that I could not break off to see her, and what was better, I felt not a shadow of doubt about her acceptance with her dear Redeemer. She has long known secret sorrow, and the place where prayer was wont to be made, and I doubt not her immortal part is resting with that innumerable company which came through great tribulation out of every kindred, nation, tongue and people."

"I was sorry not to have spoken to thee First-day evening, at meeting, but I could readily suppose that thou felt little like making exertion after all you had passed through for the past three days. Press on dear —, and try to 'be of good cheer.' * * * He that has been with thee all thy life long to this day, has blessings in store for thee, and for all those who are earnestly and honestly struggling to walk uprightly and faithfully before Him; trials we must have, nothing will keep us safely at His feet but tribulations of some kind. S. Pethergill says, 'In the midst of the Lord's attributes of glory and majesty, may be read the excellent name of most Merciful Father.' Oh, what a privilege to solitary pilgrims; who often feel unworthy of the least of all His mercies and benefits."

"I am more and more convinced the longer I live, that the quiet habitation, inwardness of spirit before the Lord, is a place of safety, and furnishes silent and more effectual rebuke to the chaffy, active spirit of man, than much controversy."

"Your invitation to make you a visit is very pleasant, and if we can come at it, are quite desirous at a suitable time to accomplish it. You and others there are as bone of our bone, which feeling we wish to cherish, and to experience the fellowship of saints to be preserved, and to increase amongst us. This is no time to grow indifferent about the continuance of true friendship and gospel unity. The number that see eye to eye, and sincerely desire the growth of truth is not great, and they have need to keep near in spirit, and in body also at proper times."

COUNT RUMFORD found that a cylindrical roll of paper, with folds glued together, and presenting a sectional area of one square inch, would support a weight of 30,000 pounds.

How contrary are the movements of the natural heart to those of Divine grace.

THE FRIEND.

FIFTH MONTH 9, 1868.

It has been usual for those who advocate theatrical amusements, to assume that they might be made instrumental in inculcating virtue and correcting taste. What might be their effect were men so far delivered from the dominion of their evil propensities, as to seek for amusement in lessons and exemplifications of virtue, it is useless to inquire; but every one may observe what has been and continues to be the fruit they produce.

Judging from experience, it is difficult to understand upon what authority, from what right motive, or by what plea of expediency, any one can rationally vindicate theatrical performances, in a country where the Christian religion is acknowledged as the guide of individual conduct, and the foundation of the law of the land. Certainly, if there is any clear conception of the duties which this religion enjoins, of the relation in which man stands to his Creator, and of the obligation to conform to his revealed will, there can be no valid apology offered, for the community tolerating an institution which maintains its existence by pandering to the lowest and fiercest of man's depraved appetites, and marks its influence by the demoralization of its supporters, and the aptness they acquire to learn the lessons of wickedness it vividly teaches, and to copy after the unprincipled heroes it glorifies.

It is absurd—to say nothing more—to profess a conviction that the interests of society, domestic, social and political, rest on the religion of Christ, and yet give countenance and support to places of public amusement, where opinions are constantly inculcated, and characters habitually idolized, directly opposed to its spirit and precepts; where its authority is openly undermined, and the spectators enticed to walk exultantly in the broad road leading to destruction.

But we see these places multiplying in our community, and their managers, in their efforts to escape loss by competition, advertising exhibitions which the public papers declare are too indecent to be described, that so they may increase their gains, by drawing crowds to revel in the indulgence of their natural bias to evil, and gloat over scenes, the inevitable effects of which are to introduce into or confirm habits of vice. Multitudes of men and women, the young and the old, may be seen nightly hurrying into the poisonous atmosphere of these sinks of sin, eagerly exposing themselves to catch the deadly infection, and thus stimulate the seeds of moral decay, ending in eternal death.

There are, however, those who profess to be disciples of Christ, and even some who claim to be his ministers, who, while unable to deny the impurity and evil associations connected with theatres, opera houses, &c., contend that they are indispensable in great cities, in order to gratify the desire of the people for amusement; and they give them countenance and support by both precept and example. This is an unblushing confession of the low tone of morals prevailing, of a willingness to gratify and stimulate the prurient appetites demanding indulgence, and reflects a dark shade on the integrity of purpose and purity of feeling entertained by such advocates.

We are glad to find that this subject is claiming increased attention among different religious societies, and that some of them feel bound to raise a protest against this increasing evil, and to take means for its suppression. We give some "Resolutions of the Presbytery of Philadelphia," recently published in the *Presbyterian*, and we

heartily rejoice that so influential a body has at last decided a step in the right direction.

"Resolutions of the Presbytery of Philadelphia."

Whereas, Theatrical exhibitions have, in every age, proved powerfully inimical to the virtue of both actors and spectators:

And Whereas, The spectacles now become common in theatres and opera houses have reached a pitch of degradation, both in their visible indecencies and theoretic immoralities, unprecedented in our own country, and hardly equaled in any other, and are making fearful inroads upon female delicacy, youthful purity, and public morality; therefore,

Resolved, 1. That this Presbytery respectfully invite the attention of the pulpit generally to this fearful and growing evil, and solicit the forth-putting of all its influence to shield religion and morals from its ruinous influences.

Resolved, 2. That we beg our legislature to interpose some effective check to growing indecencies and immoralities of stage exhibitions, which are making constant and fearful assault upon the very foundations of our political system.

Resolved, 3. That we beg of our secular press, that wields so vast an influence over the public mind, to characterize these spectacles as they deserve, and to discourage attendance upon them."

SUMMARY OF EVENTS.

FOREIGN.—A protracted debate on the resolutions for the disestablishment of the Irish Church closed in the House of Commons at half past two o'clock on the morning of the first inst., having claimed the attention of the House during the greater part of the day. When Gladstone rose at a late hour, he commenced by saying that he could not complain of the result of the long debate, the discussion had fully demonstrated that the Irish Church could never fulfill the end of its creation. It was not the church of the nation, it was not the church of the poor, nor was it a mission church. He existed only for the purpose of sustaining political supremacy in a form more hateful to the people upon whom it was imposed. Now was the time to apply the remedy; our duty now was to award justice to Ireland. In reply to the objection that the proposed measure imperilled the existence of the Established Church in England, Gladstone contended that the strength of the church in England lay in her own merits, and in the voluntary zeal of her votaries, far more than in her connection with the State; and that she would lose none of it even if parted from the State. She had more to fear from her partisans than from her foes, and the reform of the Irish Church would strengthen the Church of England.

Disraeli then rose, amid the excited cheers of the House, to reply and close the debate. He deplored the act of injustice, an act which involved the confiscation of property and menaced the rights of every corporation and every person in the United Kingdom. It inevitably involved the disestablishment of the Church of England upon the Church of England, and it undoubtedly was intended to have such an influence. He, however, firmly believed the English people would never sacrifice sacred things to party necessities, leading as it was to results only to be described as revolutionary. The House then divided on the first of Gladstone's resolves, and it was carried by a majority of 65 to a total vote of 591. The House, on Disraeli's motion, then adjourned to the 4th. There was a full attendance of the members at the opening of the House of Commons on the evening of the 4th inst. Disraeli reviewed the course of his administration, and claimed for it a high measure of success, and averted and diffused the public mind as to the recent vote of the House on the Irish Church question, threatened confusion to Ireland, and the ultimate overthrow of the English Church, the effect of which would be the absorption of all sects in the Church of Rome. He had advised with the Queen on the new attitude of affairs, and tendered his resignation to the Queen, which she accepted it, and also urged him not to dissolve Parliament until an appeal could be made to the new constituencies, and this he hoped to do with the aid of the House.

Gladstone replied, and said the Premier's praise of the Tories was not only in bad taste but untrue. He lamented at the cry that the Established Church of England, and that of the Church of Rome absorbing all other sects. The duty of the Liberals was clearly

to follow up the resolves with a suspensory bill, thus clearing the way of the new Parliament. They must go on. They had no bargains to make. The British people, he said, were on the same side. Disraeli said the Liberals had a right to pass a vote of confidence. Why had they not done so? He then fixed the 7th inst. for the debate on the Irish Church question.

The trial of the Fenians Burke and Shaw, for treason felony, in being concerned in the attack on the Queen's residence, is a verdict of "guilty." Burke was sentenced to fifteen years, and Shaw to seven years imprisonment. The following were the quotations of the 1st. *London*.—Consols, 93½ a 94. U. S. 5-20's, 70½. *Liverpool*.—Cotton advice at 13d. for middlings. Breadstuffs and provisions quiet.

George Bancroft, Minister from the United States to the North German Confederation, is about to proceed to Bavaria to submit his credentials to the government of that country.

Further advices from the Parana are unfavorable to the Paraguayans. It is stated that the allied forces, land and naval, have made themselves masters of all the principal positions around the Fortress of Humaita, and it was thought the place could not resist much longer. Lopez had massed his army at the northern extremity of his lines, which renders it probable that the Paraguayans intend to abandon Curupaty. The Brazilian forces passed Curupaty under the name of the guerrillas. They were not doing much but a heavy sacrifice of life, as the killed and wounded on board the fleet numbered 1500 men.

UNITED STATES.—*The Impeachment*.—Up to the 4th inst., inclusive, the Senate was occupied in hearing the arguments of the Managers and the President's counsel, some of which spoke at a most wearisome length. That of Evarts, one of the latter, required for its delivery no less than twenty hours on three successive days. Manager Bingham commenced the final argument on behalf of the prosecution, on the 4th inst., but did not conclude it on that day.

Congress.—In consequence of the protracted trial of the President, no other business of importance has been transacted. The House of Representatives received, through the Speaker, a copy of the constitution of South Carolina, recently ratified. Bills have been introduced for the admission into the Union of that and several other States.

South Carolina.—The late elections have resulted in the adoption of the new constitutions by Arkansas, Louisiana, South Carolina, North Carolina and Georgia. In North Carolina there were 105,349 white, and 73,316 colored voters registered under the reconstruction laws, while in South Carolina there were only 47,010 white voters, and 90,286 colored. In this State the majority for the constitution is 34,460. In all these States the Republicans have elected a majority of the members in the several legislatures.

Philadelphia.—Mortality last week, 298. Of consumption, 52; inflammation of the lungs, 20; measles, 13; old age, 11. The mean temperature of the Fourth month, according to the records kept at the Pennsylvania Hospital, was 48.24 degree, which is nearly 6 deg. less than that of the Fourth month 1867. The highest during the month was 73.50 degree, and the lowest 26 degree. The amount of rain was 5.44 inches. The average of the mean temperature of the Fourth month was 51.21 deg; the highest during that entire period, 1865, 56.50, and the lowest 17.94 and 17.98, 44 deg.

Immigration.—The number of emigrants who arrived at Castle Garden, New York, during the first four months of the present year, was 37,373, against 40,061 during the same period last year.

Death.—A recent census of this city shows a total population of 66,353, an increase of 15,000 in the last four years.

The Markets, &c.—The following were the quotations on the 4th inst. *New York*.—American gold, 139. S. sixes, 128½, 129½; 10's, 5-20's, new, 108½; dist. 10's, 108½; consols, 103½. Superfine State flour, \$8.60 a \$9.50; shipping Ohio, \$10.10 a \$10.60; finer brands, \$11 a \$17. Spring wheat, \$2.44 a \$2.52; amber State, \$2.85 a \$2.90; white Canada, \$3.01. Canada barley, \$2.25. Western oats, 86 cts. Yellow corn, \$1.27; white do., \$1.15 a \$1.17. Middling mixed, \$1.05 a \$1.07. Superfine do., \$1.05 a \$1.07. Extra, \$9.25 a \$10.50; family and fancy, \$11 to \$15. Red wheat, \$2.80 a \$2.85. Penna. rye, \$2 a \$2.03. Yellow corn, \$1.26; western mixed, \$1.18 a \$1.20. Oats, 90 a 95 cts. Clover-seed, \$5 a \$6. Timothy, \$2.50 a \$2.75. The arrivals and sales of live cattle at the market at 1300 head, and sheep sold at 10 a 10½ cts. fat to good, 8½ a 9½ cts., and common, 6 a 8 cts. per lb. gross. About 8000 sheep sold at 6 a 8 cts. per lb. gross,

and 3500 hogs at \$13.50 a \$14.75 per 100 lbs. *Chicago*.—No. 1 wheat, \$2.15; No. 2, \$2.10; No. 3, \$2.00 a 92 cts. Oats, 63 a 64 cts. *Cincinnati*.—Wheat, \$2.65. Corn, in ear, 94 cts. Oats, 80 cts. Rye, \$3. *Buffalo*.—No. 1 spring wheat, \$2.38. Corn, 97 a 98 Western oats, 15 cts. Barley, \$2.32 a \$2.25.

RECEIPTS.

Received from Freelove Owen, N. Y., per E. H. \$2, vol. 49; from Hannah Stevenson, Ill., \$2, to No. 30, vol. 42; from Robert Smith, O., per P. Hall, Art. 3, No. 30, vol. 42; from Alice A. Bradley, Pa., \$2, to 34, vol. 42.

WESTTOWN BOARDING SCHOOL.

EDWARD SHARPLESS having been appointed by Committee as Agent for the Treasurer, bills for B and Tuition and other dues to the Institution, may be paid to him at the Westtown Office, No. 304 Arch St.

WANTED.

A Friend to purchase "West Grove Boarding School property and fixtures." The School is still in operation. The establishment is well fitted for a boarding school, and is well adapted for a Boarding-house, or commodious private dwelling.

Apply to TROS. CONARD, West Grove, I.

WESTTOWN BOARDING SCHOOL.

WANTED, for the Summer Session, a Teacher in Girls' department; one qualified to teach French Grammar, &c. Apply early to

Elizabeth C. Scattergood, West Chester, Pa. Abigail W. Hall, Fraser P. O., Chester Co., Rebecca S. Allen, No. 335 South 5th St., Phila. Sarah A. Richie, No. 444 North 5th St., Phila.

TEACHER WANTED.

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Application may be made to

Samuel Evans, No. 817 Arch St. Samuel F. Balderston, No. 902 Spring Garden William Scull, No. 815 Arch St. David Bettie, No. 426 North Sixth St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR PHILADELPHIA, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSUAH H. WORTON, M.D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, I. of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

MARRIED, on Fourth-day, Fourth mo. 29th, 1867, Darlington, Maryland, STEPHEN WOOD, Jr., of New to MARIANNA, daughter of Samuel W. Maris, of that place.

—, at Friends Meeting-house, Springfield, Co., Iowa, Fourth mo. 23d, 1868, LINDLEY H. BRON of Wm. P. Bedell, to SARAH J. PATTERSON, dau. of Titman and Rachel E. Patterson.

DIED, on the 20th of Eighth mo. 1865, at his decease, JOHN H. LIVERZY, a member of Southland Particular and Plymouth Monthly Meeting, Ohio, in the 56th year of his age. This our dear friend occupied for years a respectable and useful position in Chests Monthly Meeting, but within a few months previous his death, had moved to Southland. Near his death took an affectionate leave of his family, manifesting comfortable hope through the mercies of Christ Jesus, he should be received among the spirits of the just all generations.

—, on the evening of the 9th of Third mo. 18 the 72d year of his age, THOMAS HIRST, an esteemed useful member of Southland Particular and Plymouth Monthly Meeting, Ohio. Though ever afflicted with infirmities, he was brought before the Lord, he had to lament his lukewarmness and earnestness in the good cause, and found he had not trusted to the mercies of God in Christ Jesus left his friends a comfortable hope that his ep.

WILLIAM H. PILE, PRINTER, No. 422 Walnut street.

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Nineveh and the Assyrian Empire.

(Continued from page 290.)

The Assyrian invasion of Judea is also foretold in Isaiah viii., and in xiv. 25, we read, "I will cut the Assyrian in my hand, and upon my stairs tread him under foot; then shall his burden depart from off them, and his burden depart their shoulders"—a most improbable result to man foresight, but one which was most completely and remarkably fulfilled. In Isaiah xxx. the doom of Assyria is more definitely shadowed forth, for we are told that "through the voice of the Lord shall the Assyrian be beaten down, he shall smite with a rod." In the next chapter (v. 9) that "the Assyrian shall fall by word;" "he shall flee from the sword, and young men shall be discomfited, and he shall over to his stronghold for fear, and his princes be afraid," &c. We have little more to add to this tradition of the final scene, but we have already that it fully accords with the prophecy of Scripture.

In the next part contemporary with Isaiah, says the prophet, "they shall waste the land of Assyria with word, and the land of Nimrod in the end thereof."

Isaiah, who prophesied at a later date, and only both before and after the capture of Nineveh (640-609 B. C.), says (ii. 13), "He will cut out his hands against the north, and declare Assyria; and will make Nineveh a desolation and dry like a wilderness." The destruction of the city, and the dam across the Tigris, and of the elaborate works of irrigation, has produced this very result. He proceeds (v. 14), "And flocks shall lie in the midst of her, all the beasts of the field; both the cormorant and the bittern shall be in the upper lintels of it; their voices shall be in the windows; desolation shall be in the holds, for he shall uncover the cedar-work." One who has read Layard's description of the ruins and their flocks, or his account of the desert life of the region during the summer heats, can appreciate the force of a portion of this language, and the rest may well have been fulfilled if the desolation had become so complete as now. Thus might the result follow described in the next verse (15): "This is the rejoicing that dwelt carelessly, that said in her heart, I am secure, and there is none besides me: how is she now a desolation, a place for beasts to lie down in; every one that passeth by her shall hiss and spit upon her." We turn now to the prophecy by Nahum

(720-608 B. C.), who wrote before the decline of Nineveh had commenced, we read (i. 8), "but with an overflowing flood will he make an utter end of the place thereof." The annual overflow of the Tigris has turned the pleasure-grounds of the royal palaces to marshes, and contributed doubtless to dissolve the vast masses of sun-dried bricks of which the walls of the city, and even of the buildings, were largely composed. The "end," also, was to be, as it has proved, "an utter end." The manner in which the city should be taken seems to be indicated. "The defence shall be prepared" (ii. 5), or the covering machine, the covering battering-ram used in sieges. "The gates of the rivers shall be opened, and the palace shall be dissolved" (ii. 6). This accords with the tradition that by a rise in the Tigris the walls were at length washed away to open a path to the invader. "Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry, but none shall look back. Take ye the spoil of silver, take the spoil of gold, for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness." Every one can see how exactly this vivid prophetic picture corresponds to what must have been the condition of Nineveh at the close of the siege and when a victorious army began its work of plunder.

Again we read (iii. 13), "Thy people in the midst of thee are women; the gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars." It was evidently by fire that the fortified palaces of Assyria were for the most part destroyed. "Then shall the fire devour thee; the sword shall cut thee off. Thy crowned are as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. Thy people are scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise" (iii. 15-19). All this was exactly fulfilled. The people were "scattered;" the captains were as grasshoppers; the wound was incurable; the city was sacked; the images were cut off "out of the house of her gods."

The whole prophecy of Nahum, indeed, is devoted to the destruction of Nineveh. Its pictures are graphic with the terrors of invasion, siege, and capture. But under all the imagery and metaphor of the prophet we clearly discern the leading features of the final catastrophe. The river and the foe were combined to effect the ruin. It was, according to Diodorus, while the people were "drunken as drunkards" (Nahum i. 10), "while all the Assyrian army was feasting for their former victories, that those about Arbaces, being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night; and, falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew many of the soldiers and drove the rest into the city."

But, according to Nahum (ii. 6), "the gates of the rivers" were to be opened and "the palace dissolved." Diodorus states that in the third year of the siege, the river, swollen with the rains, overflowed a part of the city, and broke down twenty furlongs of the wall, and that then the city, frightened by the apprehension that an old prophecy, that the city should not be captured till the river became its enemy, was now fulfilled, built in his place a large funeral pile, and burnt himself, as well as his wealth and his concubines, together with the palace itself. The enemy, meanwhile, entering by the breach in the walls, captured the city. Thus, with "an overrunning flood" (i. 8), was "an utter end" made of much, at least, of Nineveh's glory, while (iii. 15) "the fire devoured her," and "the sword cut her off."

Nineveh, moreover, was to be spoiled and sacked (Nahum ii. 9). "Take ye the spoil of silver, take the spoil of gold," is the charge given to the invader. And thoroughly was it executed. The explorer, in his excavations, finds none remaining, although once there was "none end of the store and glory out of all the pleasant furniture." Nineveh is now (ii. 10) "empty, and void, and waste." For ages the prophetic record described her humiliation (iii. 7): "All they that look upon thee shall flee from thee and say, Nineveh is laid waste, who will bemoan her? Whence shall I seek comforters for thee?" "The voice of her messengers" (ii. 13), for long ages, has been "no more heard."

That the people were to be dispersed or carried away captive, to be distributed in different and distant regions, is fairly intimated in the language of Nahum (iii. 18): "Thy nobles shall dwell in the dust; thy people is scattered upon the mountains." This occurred upon the capture of the city, in accordance with the barbarous character of the age. In the prophecy of Zephaniah (ii. 13, 14) we have the picture of the ruins of the mighty capital. He "will make Nineveh a desolation and dry like a wilderness. And flocks shall lie down in the midst of her, . . . both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds, for he shall uncover the cedar-work." Thus she was to become, instead of "the rejoicing city" (iii. 15), "a desolation, a place for beasts to lie down in." This vivid description of what the traveller sees to-day could not be improved by his own pen. He has to borrow the very language of Scripture to set it forth. The canals, which once rendered the soil remarkably fertile, are now dry. The whole surrounding country, except after the periodic rains, is an arid waste. Flocks of sheep and herds of camels may sometimes be seen seeking scanty pasture among the mounds. The croak of "the cormorant and bittern" is heard from the reedy banks of the feeble streams that wind their way amid the ruins. When Layard first visited the lofty mounds that mark the site of the ancient palaces, he found numerous "hawks and crows" nestled in security upon their sides. By him, and other explorers, the cedar-work which adorned the ceilings of the palaces has been uncovered.

Yet the prophecy in which all these things were foretold was uttered (640-610 B. C.), if not before the hostile forces destined for the overthrow of Nineveh were gathered, at least before the consummation of the work of ruin, as, for nearly 2500 years, it has been exhibited to the explorer's eye. The dates of the prophecies which respect this proud metropolis of the ancient world are fixed beyond question or cavil. We can only say that the language which they employ is too specific to allow us to believe that it could have been suggested by human foresight or sagacity.

Thus perished, and perished for ever, the doomed city, the recent discovery of whose splendid remains has astonished the world. It never recovered from the fatal blow foretold by the prophets and inflicted by the just providence of God. The capital of the mightiest, the most extended and splendid empire which the world had hitherto seen, was destined to be buried for more than 2500 years in the grave of oblivion. Only within a few years have its palaces been excavated from their ruins, and the story of its pictured sculptures been told to the world. The history they give, in connection with their inscriptions, serves wonderfully to evince the accuracy of the Scripture record and ancient descriptions of Assyrian greatness. All can perceive how startling must have been the prophecies of its ignominious fate, and how improbable to ordinary human foresight was their accomplishment. Totally distinct in character from those which described the doom of Egypt or of Tyre, they have been exactly and literally fulfilled.

William Dewsbury.

William Dewsbury was born at Allertorpe in the East-Riding of the county of York. His parents were religious persons, careful to influence him for good, and to cherish in him a proper susceptibility for serious impressions. Though at the time of his father's death William was only eight years old, the sense of the loss he thus sustained did not quickly pass away as is usual with children. We are informed, that while he was lamenting the event with tears, the Lord was pleased to visit his mind, and to apply the solemn language, "Weep for thyself, for thy father is well;" a circumstance which induced him thenceforward to devote many of the hours which in childhood are usually spent in play, to prayer and fasting because of his undone condition. Yet, as he grew in age, these impressions were by degrees forgotten. He tells us he delighted in pride and pleasure, and vanity, although the unflattering Witness condemned him for it, and caused him sorrow. Again, however, the convictions of the Spirit of Truth were "I created thee for my glory; an account thou must give, for all thy words and actions done in the body," whereby his understanding was enlightened and his conscience quickened and made tender. He now ceased from vain conversation, began to read the Scriptures and religious books, and to mourn and pray to God; and in his ignorance strove to satisfy Divine Justice by outward performances, imitating the saints of old. His sorrows nevertheless increased, and there was none to whom he could declare his condition.

His occupation was, at this period, that of a shepherd's boy; a retired and solitary life very congenial to him, and in which he observes, "My great ease was in mourning to a God I knew not." At the age of thirteen years, he was bound apprentice to a cloth-weaver at Holbeck, near Leeds; where, among those with whom he associated, there was much speaking of God and professing Him in words; but, he says, he could

discern none who could tell what the Lord had done for their souls "in redeeming them from the body of sin," under which he groaned, and which separated him from God, and deprived his soul of the rest and peace he longed for. He could find no satisfaction in ceremonial worship, nor in receiving the bread and wine which he was told was the seal of the covenant. At length he was enabled to see "that the seal of the covenant was the Spirit of Christ, and no outward element; and that the Supper was the body and blood of Christ, which the world doth not know;" and then he could no longer continue in that practice.

Thus for several years he continued under great exercise of mind, until the term of his apprenticeship being nearly expired he was induced to enter the army of the Parliament, under the urgent persuasion and reasoning of those who insisted that thus doing was serving the cause of the Lord and true religion. With this bait William Dewsbury was taken; and not then perceiving the inconsistency of the use of the sword by Christians, he joined "that little remnant" as he calls them, who entered into the civil wars and "said they fought for the Gospel." Yet here also disappointment met him; that testimony of the Lord God to his soul, which he so greatly desired, still eluded his search.

When about twenty-five years of age, he married a young woman of pious character whose religious sentiments were very similar to his own, and who proved a true help-meet to him.

At length, he says: "The Lord discovered to me that his love could not be attained by any thing I could do in any outward observances. *

* "Then my mind was turned *within*, by the power of the Lord to wait in his counsel, the light in my conscience, to hear what the Lord would say. And his word came to me, 'Put up thy sword into its scabbard; if my kingdom were of this world, then would my children fight;' which word enlightened my heart, and discovered the mystery of iniquity; that the kingdom of Christ was within; and that my enemies being within and spiritual, my weapons against them must be spiritual also, even the power of God."

Quitting the army, he applied himself to his former occupation of a cloth weaver. He informs us that while thus employed he was inwardly engaged to wait upon the Lord in the way of his judgments, until his own will was in good measure brought into subjection to the divine will. Being at last prepared to cast himself unreservedly upon the mercy of God in Christ Jesus, to do with him according to his will, and sensible that if saved, it was all of free unmerited love and mercy, an evidence was granted that for him redemption was laid up in store in the Lord Jesus Christ; and encouragement was ministered to await his coming. He compares the dispensation through which he now passed, to that of John, one of baptism unto repentance, in which the way of the Lord was being prepared in his heart. Further discoveries of the mystery of iniquity in him were manifested, and the cry of his burdened soul became great; it could not be satisfied, but continually breathed and thirsted after Christ to save him by his blood, or else he perished for ever. Thus hungering and thirsting after righteousness and waiting for the manifestation of his Saviour's love and power in the Lord's time, "He appeared, even as the lightnings from the east unto the west." Then a lively hope sprang up in his soul, and though he had witnessed the wages of sin to be death, he could now realize that the gift of God was eternal life through Jesus Christ his Lord and Redeemer.

In 1646, he began to feel an engagement of mind to declare to others of the Lord's goodness.

But as he was revolving the subject in his thought he was instructed to wait for a future period when it was intimated, a greater hunger and thirst after the knowledge of divine things would be raised in the hearts of the people than was yet case. He consequently continued to pursue business for several years longer. During interval he had to pass through many deep pangs, doubtless permitted for his further repentment, in order to fit him for the work of the Ministry to which he was appointed, and for the use of that faith which he had received of the Jesus. He tells us that he witnessed the election of Paul. "I found," he remarks, "a many members warring against the law of my mind that when I would do good, evil was present with me; the sense of which, caused me to cry, wretched man that I am! who shall deliver from the body of this death?" But as he was crying to the Lord to free him from the burden under which he groaned, the healing language was applied to him, "My grace is sufficient thee; I will deliver thee." He was thus armed with patience to await until it pleased the Lord to set him free through the effectual operation of the spirit of judgment and the spirit of blessing.

Wm. Dewsbury first met with George Fox in the neighborhood of Bally, Yorkshire, in the 1651, and having both of them been instructed the same heavenly school, and by the same Divine Teacher, they found, when they came to converse on religious subjects, that there was a unity of sentiment between them. In the following year W. D. believed himself called upon to enter upon his public advocacy of the Truth Abiding in humility, watchfulness and faithfulness, he was made an able minister of the gospel and an instrument in the divine hand of promoting the cause and kingdom of the blessed Redeemer. In the course of his religious labors he traveled extensively in Great Britain, and many were sealed to his powerful ministry. His gospel was, however, often suspended for length periods, in consequence of numerous and harsh imprisonments; on one occasion in an underground dungeon at Northampton, among felons and rascals; at others, in unhealthy and overcrowded jails, where, as in the castle at York, more than five hundred Friends were prisoners, and so laid down their lives. He was three times prisoner at York, and twice at Warwick; at latter place for about eight years on the first occasion, and afterwards for at least six. He spent to have spent nearly seventeen years of his life within prison walls; and it may with truth be said of him, as of many others among the early Friends, "that he married as though he married not, enjoyed as though he possessed not," so freed he surrender all to serve his blessed Master.

During his prolonged imprisonments he continued fervently concerned for the cause of Christ and frequently addressed epistles of counsel and encouragement to his brethren in religious session. One of these, written in 1653, contains an outline of a system of discipline, believed to be the earliest upon record among Friends; it bears considerable analogy to that introduced many years afterward by George Fox, and continues in operation down to the present time. His last long imprisonment terminated in 1661. His many sufferings had visibly told upon his constitution; yet notwithstanding his great infirmities he was induced to proceed to London the year 1688, in order to attend the Yearly Meeting. He was, however, too feeble to remain, and returned to his residence at Warwick in easy journeys. He continued to decline,

ved his arrival at home only two or three days before his death, he thus addressed his friends assembled in his chamber: "My God put it into my heart to bear a testimony in name and blessed truth. I can never forget any of his great power and blessed agency when He first sent me to preach his ever-gospel and to proclaim the day of the to all people. Therefore, Friends, be faithful and trust in the Lord your God; for this I can have never since played the coward, but I have entered prisons as palaces; and in the house I sung praises to my God, and es- and the bolts and locks put upon me as jewels; this I have further to signify, that my de- draws nigh. Blessed be my God! I am red. I have nothing to do but to die, and for this corruptible and mortal tabernacle, that hath so many infirmities; but the life dwells in it ascends out of the reach of death, and the grave; and immortality I eternal life crown for ever and ever.

"Therefore, you that are left behind, fear not, be discouraged, but go on in the name and of the Lord, and bear a faithful and living testimony for Him in your day; and the Lord will do his work in your hand, and cause his to flourish and spread abroad, for it shall the victory, and no weapon that is formed at it shall prosper."

"I concluded with fervent supplication on behalf of Friends every where, and died in great on the seventeenth of the Fourth month, aged about 67 years.

The Songs of the Grasshoppers.

BY S. H. SCUDDER.

Though every one is familiar with the notes of birds, few can distinguish the different chirp- of insects, or are even aware that every kind of grasshopper has its distinctive note. The songs of insects are neither so varied nor complicated as of birds, but their study presents peculiar difficulties. Sounds become inaudible to many ears when they are derived from vibrations rapid than 25,000 per second, and when the ear reaches 38,000, the limit of human perception is attained: thus, the shrillness of a may prove a hindrance to its study. This is illustrated by Tyndall in his recent book on light. He writes: "Crossing the Wengern Alps a friend, the grass on each side of the path and with insects, which, to me, rent the air with their shrill chirping. My friend heard of this, the insect world lying beyond his of audition."

Another and universal obstacle lies in the delicacy or feebleness of the notes of some species; to distinguish them clearly, one must bring his ear within a few feet, or even inches of the vibrating stridulation,—a process which requires great caution lest the shyness of the little insect should overcome his egotistic love of song. The observer must walk quietly toward the sound until it ceases, and wait motionless for its renewal. The direction of the chirping can then easily be determined, although its distance is deceptive. Drawing an imaginary line towards the spot whence the sound proceeds, cautious steps may be taken around the arc of a wide circle until another line is fixed at right angles to the first, and the location of the songster approximately determined. Then walking quickly but quietly within five or six feet of the insect, the observer will upon his hands and knees, and produce a ledge and file, which, on being rubbed together, imitate, with great exactness, the desired

note. He will commence his mock stridulation after a short delay; at first the sounds must be subdued and separated by considerable intervals, then loud, and repeated in quick succession; usually a response is heard before a minute has elapsed, and sometimes it comes at once. When the insect has forgotten his fears and begins to stridulate violently, the observer may cease operations and carefully approach him. In this way one can place himself within a few inches of any species living in the grass.

Grasshoppers stridulate in four different ways: first, by rubbing the base of one wing-cover upon the other, using, for that purpose, the veins running through the middle portion of the wing; second, by a similar method, but using the veins of the inner part of the wing; third, by rubbing the inner surface of the hind legs against the outer surface of the wing-covers; and fourth, by rubbing together the upper surface of the front edge of the wings and the under surface of the wing-covers. The insects which employ the fourth method stridulate during flight,—the others while at rest. To the first group belong the crickets; to the second the green or long-horned grasshoppers; to the third and fourth, certain kinds of short-horned or jumping grasshoppers. The sounds produced by the different groups vary in pitch, those of the crickets being shrillest and the others following in the order just given. With but few exceptions the males alone sing.

The notes of the cricket—called by the French "cri cri" on account of its song—may be heard near Boston from the middle of June until November; further north they do not appear until much later in the season. Their note is *crrii*, and the rapidity with which it is uttered varies even in the same strain; sometimes it is as slow as two notes a second, at others it is twice as rapid. The note is sharp and shrill. Sometimes two choirs of these insects may be heard at once, the individuals of each choir chirping simultaneously, but one choir more rapidly than the other; most of the time this produces a sort of discord, but, as they occasionally harmonize, one hears cycles of concordance and discordance, often of remarkable uniformity and duration.

There are many species in the second group (the green or long-horned grasshoppers), but a few examples will suffice. These insects, like the crickets, sing both by day and night, but, unlike the latter, their day-song differs from that of the night. On a summer's day, it is curious to observe these little creatures suddenly changing from the day to the night song at the mere passing of a cloud, and returning to the old note when the sky is clear. By imitating the two songs in the daytime, the grasshoppers can be made to respond to either at will; at night, they have but one note.

A conical-headed grasshopper (*Conocephalus robustus*), found near the seashore in the southern part of New England, makes the salt marshes resound with its incessant, shrill din. The resemblance of its song to that of the harvest-fly is quite striking; at a distance, the note seems to be perfectly uniform; close at hand, one can hear it rising and falling rhythmically, two and a half times a second, accompanied by a loud droning noise.

There are numerous kinds of jumping grasshoppers which stridulate in the daytime only. They do this by the aid of the hind legs, rubbing their thighs against their wing-covers; every movement of the fiddle-bow produces a short note, and the uniformity with which each species plays its own song is quite remarkable. One kind (*Stenobothrus curtispennis*) produces about six

notes per second, and continues them from one and a half to two and a half seconds; another (*S. melanopleurus*) makes from nine to twelve notes in about three seconds. In both cases the notes follow each other uniformly, and are slower in the shade than in the sun.

The grasshoppers which stridulate during flight, by the contact of the wings and wing-covers, belong mostly to the genus *Eddipoda*; in many of them the wings are variegated with brilliant colors. The sound which they make seems to be under the control of the insects, for they often omit it when alarmed. Some species produce a uniform, rattling noise during the whole of their undeviating flight; others make it only during the intervals of flight, and seem to stridulate more at will. The flight of the latter is more sustained, they are capable of changing their course, and at each turn emit a creaking sound of short duration.—*The American Naturalist*.

Report of Indian Committee.

The Committee for the gradual civilization and improvement of the Indian natives, Report, that they have given the usual attention to the objects of their appointment during the past year. The condition of the Indians on the Allegheny reservation has not materially changed. They clear up some land every year, and with a few exceptions, raise crops sufficient to support themselves and their stock. A few of the more enterprising and industrious generally have a surplus, and thus increase their means more or less every year. Efforts are used by the committee when they visit them—both publicly and privately—to incite them to industry and careful attention to their business; they also encourage them to send their children regularly to school, and endeavor to convince them of the paramount importance of leading virtuous lives. Some of their chief men are fully impressed with the necessity of this course, and co-operate with Friends in their efforts to promote a reformation, and especially to induce their young men to cultivate the land in preference to other pursuits, and avoid the use of intoxicating drinks. The temptation to the residents of the reservation to enter upon the business of rafting lumber is very great, on account of the high wages given for such services, which with the opportunity it affords for seeing other places, induces many to engage in it; and they thus neglect the timely planting of their land, which often results in this class having poor crops, and sometimes none at all. On the Allegheny reservation, through the influence of a large white population, many of whom are of a low order, inducements are given to indulge in practices which are of a demoralizing character, and lead to indolent habits, so that the Indians do not make the same relative progress on this, as they do on some other reservations. Salamanca, at the junction of the New York and Erie, and Atlantic and Great Western Railroads, is steadily increasing in size, and has now probably 1000 white inhabitants. Many expensive buildings have been erected by the railroad companies for depots, machine shops, &c., all of which are on the Indians' land. Induced by the revenue obtained, the natives have disposed of the land within the limits of this town, on leases running from 10 to 12 years. The improvements made by the white people, who have taken it in this way, are in some instances quite costly, and so numerous, that no other course will be left to the Indians but to renew the leases when they expire, as it is not likely, those who have made them can be induced either to abandon or remove the buildings they have erected, and the Indians have not the means of pur-

chasing even if they desired to do so. There are already many more white people in and around Salamanca, than there are Indians on the whole reservation. There are also a few steam saw mills, and some dwelling houses on other parts of their territory occupied by white families. It appears likely that the large white population now residing on their land will find it to their interest, as it doubtless will be their inclination, to get permanent possession, at least, of that portion of the reservation on which they have settled, as soon as they can. This, however, cannot be done, without the consent of the Ogden Land Company, and the government of the United States. Many of the Indians see the danger of efforts being used for this purpose, and have remonstrated against letting their lands; but it appears to have become the settled policy of those in authority to continue to dispose of it, in this way, whenever a favorable opportunity offers. The revenue derived from the leases is partly appropriated by those of the tribe who formerly cultivated the leased land for their own uses, and part of it is employed for paying the expenses of the nation, thus relieving the Indians from contributions for those purposes.

The same Friends who had charge of the school and farm at Tunesassa, at the time of the last report, continue there, with the exception of Catharine Battin, who after several years of acceptable service, resigned her station, and was succeeded by Elizabeth Clement, who entered upon her duties early in the Tenth month last.

Of all the efforts hitherto made by the Committee for the benefit of these interesting people, the influence of our Boarding School promises, under the Divine blessing, to be the most effectual. By boarding the children, and thus retaining the control over them for several months at a time, without the interference of their parents, an opportunity is afforded for regulating their conduct, and forming industrious habits—by giving them suitable employments; and at the same time their literary instruction is attended to far more efficiently. The knowledge moreover which the girls obtain of household duties, and the boys of work adapted to their sex, will exercise a salutary influence, and be practically useful to them in after life. The desire to avail themselves of the benefits conferred in this school, on the part of the Indians, has greatly increased, so that the applications for admission have been at least four times as many as could be accommodated. For the past year there has been an average of 24 boarding scholars,—20 girls and 4 boys,—and a part of the time two other children attended from the neighborhood. The conduct of the pupils while at the Institution, both in the school, and in the house, and their progress in their studies, have been unusually satisfactory. The daily reading of the Holy Scriptures, and other religious books is continued. It is encouraging to believe that many of the children and some of their parents seem to appreciate the great advantages they enjoy under the care of Friends, and are grateful for them. The expenses attendant upon the establishment as it is now conducted, it will be perceived by the financial statement, are greater than the income from all sources, and has resulted in reducing the principal of the invested funds \$1,500. This seems to preclude the increase of the accommodations, so as to admit of more pupils, however desirable that would be, unless the necessary funds can be obtained from other sources.

There have been six schools besides those of Friends in operation on the reservation during the past year, and one of them was taught by an Indian woman. They were attended by a larger number of pupils than usual.

The benevolent care and liberal policy extended by the State of New York to the different tribes within its limits, as respects the establishment of schools, has no doubt been very beneficial to them, in producing effects upon their mental progress, social comforts, and industrial development. Those schools are maintained at a cost to the State of upwards of \$5000 per annum,—the Indians not being required to contribute any other part of the expense, than the necessary fuel. The State also contributes to the support of the Asylum for Orphan children at Cattaraugus. The condition of those tribes is believed to be steadily improving. Information has been received that the Onondagas have lately organized a government, the officers of which are elective. How far it has superseded that of the chiefs we are not informed. The superintendent of the public schools on the Allegheny and Cattaraugus reservations remarks in a late report respecting the condition of the Indians on the latter: "A stranger passing through the Cattaraugus reservation would see but little in the costume of the people or the general appearance of the country to remind him that he was in an Indian settlement; a good road, some ten miles in length, passes through farms, with good houses, some of which have cultivated flowers in the front yards, cultivated fields, and vegetable gardens, and a good supply of all kinds of domestic animals. On this one street there are six good school houses, three excellent meeting houses, a flourishing asylum for orphan and destitute Indian children, and a court house. At the annual fair of their agricultural society, they make a respectable show of stock, fruit, farm and garden products; and the women make good display of butter, bread, cakes, dried and canned fruits, pickles, fancy and plain needle work," &c.

Believing advantage would arise from some of our number again inspecting the condition of most of the tribes in New York, two Friends appointed to that service, proceeded in the Eleventh month last, as far as the Allegheny reservation, with that intention, but were prevented from prosecuting their visit by the sickness of one of them—our late friend Joseph Elkinton, who deceased about three months after their return. In early life, this beloved Friend felt it to be his religious duty to reside among and instruct the Indians; which he did for about sixteen years. His labors on their behalf, both while residing at Tunesassa, and as a member of this committee, were very valuable, and his interest and concern for them continued until his last illness.

From an examination of the accounts of our Treasurer, it appears there were in his hands Third mo. 1st, 1868, \$480.55, and securities, the par value of which was \$14,736.66, which is \$1,500 less than last year. The reduction has been occasioned by the necessity of selling investments of the latter amount to pay debts accumulated for the past three years. The disbursements for family expenses, including salaries, school books, &c., was \$2,189.50. The receipts for the year from interest on invested funds, and the proceeds of the farm and mill were \$1,875.42, leaving a deficiency of \$314.08, which is considerably less than the preceding year. The cost of each pupil deduced from the above data is about ninety-one dollars.

Owing to the decease of some members of the committee, and the age and infirmities of others preventing them from attending to the service, we believe it would be a suitable time for a new appointment of the committee.

Signed by direction of the Committee,
THOMAS WISTAR, Clerk.
Philad. 4th mo. 16th, 1868.

A Good Security.—After repeated attempts to find the opening to a little truant's hole I took him to the school and told the boys in room that I should be compelled to take this fellow to the House of Refuge unless some on the room would become his security, as his parent and the boy's promises had failed to chase him from a truant to a regular attendant at school. No one moved. I then requested him to stand with the little boys as they passed around him, previous to his leaving them, perhaps fore to be the inmate of the Refuge. Many wept as they shook his hand.

I took him by the hand and moved on, turning round, asked asked once more if there not one boy that would be kind enough to become his surety and explained the nature of such requirement, when up came a boy about nine years with tears trickling down his noble features. His heart was too full to speak, but he gave me little hand and put the other in the hand of culprit. He said he had nothing, but—

"He would watch him, and go home with him, come with him, and play with him—may, he might take him instead of the other, if he not a better boy after awhile; but don't take to jail!"

I accepted that security; shook hands upon I see them every few days; their hearts are led together. The little fellow comes regularly to school. He is affected to tears when I talk to him. He is a saved trophy of the Juvenile.—*Rochester Juv.*

We may be punctiliously exact not only in ceremonial of religious observances, but in essential points of good conduct which religion enjoins. We may like Herod, hear truth like and do "many things." We may be like him who fast twice in the week, and give tithes of that they possess, and be, as touching the righteousness of the law, blameless: we may have nothing of godliness but the power, nothing of religion but the spirit, nothing of christianity the life. But to such how forcibly agrees should be the precept: "If any man have no Spirit of Christ, he is none of his."

Learn a Trade.—Why is it that the proportion of young men in this country, who turn out to be as so much larger than it used to be? Economical, and in fact every close observer, know that the proportion of shiftless, good-for-nothing young men has largely increased within the few years, particularly in this and other large cities; but those who discuss the subject seem to be lost for the true explanation. In our judgment the question is one of very easy solution. attribute it to the spirit of false pride which induces parents to put their boys into stores or offices, rather than to apprentice them to trades.

In this city, at the present time, merchants, bankers, insurance men and others of this class overrun with applications from parents who seek situations for their boys, but manufacturers find almost impossible to get apprentices. It was so in former times. Fifty years ago—much less in fact—parents generally regarded a trade as a thing essential in the preparation of their boy for the battle of life. Even men whose circumstances did not require them to do manual work, made a point to have their boys learn trades, in order to give them practical ideas about business, to make them industrious, and also to furnish them with something to fall back upon in case of adversity. Is it now? Mechanics and laboring men, have too generally imbibed the idea that

to place their boys a peg above the drudgery of manual labor. They seem to think that they need not doing justice to them unless they place them in positions where they can wear "nobby" clothes and keep their hands white. There never is a greater mistake.

Look at the leading men in our country, from President down, and you will see that as a rule the men who learned trades in their youth have become foremost in every branch of dress and enterprise. The boy who is placed in a store or office usually gets his head full of industry and self-conceit before he has been long in that position. He acquires an inordinate love of ease, and soon becomes so puffed up with his estimation that practical common sense can do no lodgment in his brain. His aim is to be as well and live as high as those with whom he comes in contact, and he is quite likely to go to habits of extravagance to habits of dissipation.

Who does not wish to be understood as saying that the road which all boys travel who do not learn trades. We simply say that such is the tendency, and it requires a boy of good mind, trained by good early training, to resist the temptation. The boy who is put to a trade, on the other hand, gives vanity but little chance to get of him. He acquires practical ideas about success; his habits are moulded by frugality and industry, and he lays the foundation of a good, useful and industrious citizen. The idea that manual labor is not respectable is one of the greatest delusions. No person with good reasoning powers will say anything of the kind, and those creatures who do say so, are generally the creatures of idleness and hard-working mechanics. Whether rich or poor, high or low, ought to earn a trade—not that they should always do it, but that they may have it as a reserve all, together with its influence in forming character.—*New York Sun.*

Selected for "The Friend." The Propositions Concerning the Only Way of Salvation.

1. That there is no way of being saved from death and wrath eternal, but by that Christ alone who died at Jerusalem. There is no name, life, life or power under heaven given, by which man may be saved, but by his alone.

2. That there is no way of being saved by man, but through receiving him into the heart by faith, and having him formed in the heart. Christ saves not as he stands without at the door, knocking, but as he is let in; and being let in, brings in with him that life, power, and joy, which breaks down the wall of partition, and brings us to God, and saves. The Jews could not be saved formerly by the belief of a Messiah to come, but by the observation of all the laws and ordinances of Moses; nor can any now be saved by the law of a Christ already come, with observation of all that the apostles commanded or practised; but alone by the receiving of him into the heart, there works out the salvation.

3. That there is no way of receiving Christ into the heart, and of having him formed there, by receiving the light of his Spirit, in which he is and dwells. Keep out the light of his Spirit, keep out Christ; let in the light of his Spirit, let in Christ; for the Father and the Son are one, and are alone known and received in the light; but never out of it.

4. That the way of receiving the light of his Spirit into the heart, (and thereby uniting with the Father and the Son,) is by harkening to, and receiving its convictions of sin

there. The first operation of the Spirit towards man lying in sin, is to convince him of the sin; and that he receives not the convicting light of the Spirit, the work is stopped in him at the very first; and Christ can never come to be formed in him, because that light whereby he should be formed is kept out. And then he may talk of Christ, and practise duties, (pray, read and meditate much,) and gather comforts from promises, and run into ordinances, and be exceeding zealous and affectionate in all these, and yet perish in the end. Yea, the devil will let him alone (if not help him,) in all this, knowing that he hath him the surer thereby, he being (by the strict observation of these) kept out of the fear of the danger of his condition, which otherwise perhaps he might be made sensible of.

Objection. But I may be deceived in harkening to a light within; for while I think that I therein hearken to the light of the Spirit, it may prove but the light of a natural conscience.

Answer. Ist. If it should be but the light of a natural conscience, and it draw thee from sin, which separates from God, and to prepare thee for the understanding, believing, and receiving what the scripture saith of Christ; this is no very bad deceit; but if in the result it should prove to have been the light of the Spirit, and thou all thy lifetime hast took it for the light of a natural conscience, (and so hast despised, or at least neglected, if not reproached it,) thou wilt then find that this was a very bad deceit.

2nd. I can show thee by express scripture, that it is the work of the Spirit to convince of sin, John xvi. 8. And again, that the law, which is spiritual, manifesteth that which is corrupt and carnal, Romans vii. 14. But where canst thou show me from scripture, that a natural conscience can convince of sin?

3rd. Let any man give heed to the light in his heart, he shall find it to discover his most inward his most secret, his most spiritual evils; which a natural light cannot do; for that which is natural cannot discover that which is spiritual.

4th. The apostle saith, that it is the grace which hath appeared to all men, which teacheth not only godliness, but also sobriety and righteousness, Titus, ii. 11, 12. The light of the fallen nature is darkness, can teach nothing of God.

What any man learns now of the true knowledge of God, he learns by grace, which shines in the darkness of man's nature, to lighten it with the true knowledge; though man, being darkness, can by no means comprehend it, and so cannot give it its true name. Therefore take heed, lest (through ignorance) ye blaspheme the holy light of the pure Spirit; calling that natural (looking on it with the carnal eye), which, with the spiritual eye, is seen to be spiritual. For thou that dost this wilt be also erring on the other hand, calling thy carnal meanings and conceivings, about the mind of the Spirit of God in scripture, spiritual. And he that thus puts darkness for light, must needs put light for darkness; and then call evil good, and good evil: and so err from the Spirit of God in the whole course of his religion, even in the most inward exercise of it. Man by nature, is dead in trespasses and sins; quite dead, and his conscience wholly dark. That which giveth him the sense of his death, and of his darkness, must be another thing than his nature, even the light of the Spirit of Christ, shining in his dark heart and conscience. It is the Seed of the woman which not only destroys, but also discovers, all the deeds of the serpent. Now this Seed, this light, is one in all, though there have been several dispensations of it. One to the heathen; in whom it springs up after an hidden manner,

even as it were naturally; from whence it had the name of the light of nature, (though it be the mystery of life and salvation hid in them, Colossians, i. 27, this mystery in the Gentiles; it is it translated among.) Another to the Jews, in whom it was more rigorously stirred by a law given; who, by types and shadows, and righteous exercises according to the law, were to be awakened to the living principle, Micah, vi. 8. Another to the Christians, in whom it was lively brought forth to light and life, by an especial dispensation of grace; inasmuch as that which was the mystery in the Gentiles, and veiled from the Jews, being opened in them, was found to be Christ the hope. Col. i. 27.

(To be continued.)

For "The Friend." Cruelty to Animals.

The humane observer in passing along the streets of our city, will almost daily have his feelings pained by witnessing acts of cruelty and oppression inflicted on the brute creation. "The Society for the Prevention of Cruelty to Animals" has been established in order to remedy, as far as possible, the evil complained of, and the co-operation of benevolent and well disposed citizens, is now invited to aid in the good work. In New York such a society has been in operation during the past two years with marked beneficial results; and one has more recently been established in Boston. In Great Britain and on the continent of Europe, there are a large number of such societies in full and successful operation, preventing much of the odious cruelty which would otherwise be inflicted.

In a circular issued by the Philadelphia Society it is well remarked: "Cruelty to animals is the most insidious and earliest phase of crime; and may rightfully be characterized as the germ from which spring in after-life, many of the highest crimes known to the laws. The man who is kind and compassionate to a dumb animal is generally a good citizen; while malefactors will always be found to be cruel to the animal creation. We confidently assert that no institutions are so well calculated to temper the ferocity of the age in which we live, as are such societies as this, when possessed of sufficient power and efficiently managed."

The society proposes to employ agents who will cause the arrest of persons guilty of such acts of cruelty as will subject them to punishment by law. It also designs to issue tracts or circulars appealing to the better feelings of the thoughtless, and holding up the baneful effects of cruelty. During the few months the society has been established, and with only very limited means at its command, over one hundred arrests for cruelty have been made and several important cases tried in court.

All persons can become members by subscribing their names at the Rooms of the Society, No. 1322 Chestnut street, and paying a yearly subscription of five dollars. Donations in large or small sums, will be gratefully received by R. R. Corson, Treasurer, 1322 Chestnut street; or S. Morris Wain, President, No. 128 South Delaware Avenue.

An old age of worldly mindedness and christian death, may easily prove the sole result of a life spent in pursuit of the world: there may be habits of social usefulness, but grounded on no firmer basis than an enlightened self-love; and of a heart which stopped short of truly loving God.

It is possible to adopt the form of religion, while we remain in ignorance of its saving life and power.

Priestism in Ireland.—Off the west coast of Ireland lies a small, thinly populated island called Glenties, which, if the correspondent of the *Irish Express* may be relied on, was lately, in it, the scene of one of the most extraordinary instances of priestly tyranny and popular debasement ever recorded. An English physician, Dr. Rynter, who has leased some mines on the island, fortunately had a difference with the parish priest about the propriety of the latter holding a session in honour of the Manchester martyrs; his reverence immediately ordered his flock not to comply with Dr. Rynter's family with food, to take them to the mainland in their boats, or to give him any aid whatever. They were quickly being driven out, and a poor woman who brought them provisions was so severely flogged by the priest that it is likely she will be a cripple for the rest of her days. At last the unhappy family were relieved by the police from the mainland, a small body of whom were appointed to go on the island for Dr. Rynter's protection; no lodgings could be got for them. "No, for a guinea an hour, without leave from the priest," said the natives, in reply to their application. A similar fate befell a gentleman who tried on some government business, who was told he should have neither food nor lodging without a pass from his reverence, and was stoned the people as his boat left their inhospitable shore.—*Leite Paper.*

Double thy guard at the weak places.

THE FRIEND.

FIFTH MONTH 16, 1868.

When some of the disciples of our Saviour craved a desire to obtain pre-eminence, and thus to be umbrage to their fellow believers, He rebuked them, and said, "Ye know that they which accounted to rule over the Gentiles, exercise dominion over them, and the great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great amongst you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." He taught the lesson to his followers, that none should have the right to lord it over the others, to make use of the power they might possess, to encroach on the rights or privileges of those who were brought under their control.

But history exhibits how uniformly this instruction has been ignored or disregarded, wherever the professing church has been joined with State or government, and the hierarchy could use of the secular power to crush opposition to their pretensions, or oblige dissenters to concur to the support of themselves and of the system of religion imposed by them, as the form to be maintained. Intolerance, injustice, and coercion, direct or indirect, have always marked alliance, and it remains to be one of the enigmas of antichrist, which it seems most difficult to assault and overturn.

The principles of christianity however, which are the effective leaven of all true civilization, have so far changed and cleared the popular conceptions of right and wrong, in other countries than the United States, as to enable the people generally to recognize the right of every one to liberty of conscience, and consequently to see, clearly as yet dimly—the inalienable attributes which belong to man as an immortal and accountable being. As this becomes more generally admitted and understood, it must necessarily es-

tablish the equality of all the members of the christian church, and secure the acknowledgment of the priesthood of every true believer. Thus, all priestly castes and exclusive class prerogatives must be abandoned, and the hierarchical systems, which rest on long continued usurpation and blind, unreasoning tradition, must give way before these potential ideas of christian civilization, and no longer obstruct the march of humanity towards that glorious consummation, when righteousness shall cover the earth as the waters cover the sea.

There may yet be a long and varying wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; great difficulties will have to be overcome, and many experiments to shape and guide supposed improvements, emanating from the finite reason of man, will doubtless fail; causing disappointment and doubt to the anxious lover of his fellow men, and arousing the powers of evil to redoubled efforts to impose more effectual barriers to the progress of truth and equity. But, as the light of the glorious gospel gradually and silently permeates the masses, the gigantic corruptions of power and place that have for centuries disgraced the professing church, will be undermined and overthrown; one after another yielding, not perhaps to direct attack, but to the gradual spread of religion and the aggregate consciousness of the demands of christianity.

The idea, so long acted on in most communities, that in order to secure the authority and independence of the State, the right of individuals to liberty of conscience must be sacrificed, so far as to make all who do not embrace the national form of religion pay a penalty, is succumbing beneath the force of popular longing for religious, as well as political democracy. A striking exhibit of this is presented in the determination manifested in the British Parliament to disendow the national church in Ireland. It is a measure long called for by that unhappy country and abused people, and when carried into effect, as it doubtless will be, sooner or later, it must lead to consequences, as yet hardly anticipated. That it will be delayed by the wily Premier, unless he should see an opportunity for promoting his own interest by advocating it, is probable; but though the cry of "no popery," which he has started, may stir up the prejudices of the people, and for a time drown the voice of reason and right, there cannot be a doubt that the days of the oppressive establishment are numbered, and that its downfall will open the way for the dissenters in England to bring their increasing power to co-operate effectually with other elements of opposition, so as to sever the State from the church of which Queen Victoria is the head.

The first step in the coming struggle has already been successfully taken, by passing the bill to abolish the compulsory payment of church rates through the House of Commons by a sweeping vote, and its passage to a second reading in the House of Lords, notwithstanding it was denounced by the archbishops and others, as a prelude to separation of church and State.

In the last number of the "Herald of Peace," which is published at Chicago, and makes strong efforts to be accepted as the organ for the Society of Friends in the West, there is a "Report of the meeting of the Executive Committee of the Peace Association of Orthodox Friends in America, held at Cincinnati, Fourth month 15th, 1868."

This "Executive Committee," or as they generally style themselves, "Association," our

readers are perhaps aware, is composed of representatives from all the Yearly Meetings in the United States except Philadelphia and Ohio, whom the editor of the *Herald* characterizes as "picked men, chosen for special duty, and for reason of their supposed interest and ability;" we must therefore consider them as fair exponents of the views and feelings of the bodies they represent. The ostensible object of their appointment is to inculcate and disseminate principles of peace throughout the land.

The spread of the kingdom and government of the Prince of Peace, is a work in which all our members will find themselves engaged, in proportion as they are brought into submission to his Spirit, manifested in the heart, and are thus redeemed from the spirit and maxims of the world. In like manner the different deliberative and executive bodies in the Society, whether as meetings or standing committees, must be brought under and act under the guidance, and qualification derived from the same Spirit, in order availing to originate or carry out any measures that will contribute towards bringing "glory to God in the highest, on earth peace, good will to men."

One of the striking and indispensable characteristics of the Society of Friends, as it adheres to its primitive principles, is the manner in which it recognizes the presidency of Christ, the adorable Head, in its meetings for transacting the affairs of the Church, the reverent waiting of the members to know his will, and the care exercised that the opinion of a majority merely, shall not take the place of this will, though the latter may be expressed by but a few; who, however, are accustomed to distinguish the voice of the true Shepherd, and will not follow the voice of the stranger. "The love, power and peaceable spirit of the Lord Jesus Christ, being the *alone true authority* of all our meetings, it is the fervent concern of this meeting, that they may be held under the sense and influence of that holy union." "The more we experience a preparation of heart for the exercise of our respective gifts, the more amply shall we evince the expression of the tongue to be seasoned with that living virtue and divine power, which proceeds from our Holy Head; and thus, in conducting the important concerns of society, we shall be enabled to exemplify the beloved youth in a manner which will demonstrate to them, that neither tradition nor a mere outward education, can fully prepare them for successors in the church of Christ."—Discipline of Philadelphia. The principles here inculcated, which are those on which all church government and action should depend, have always been avowed by our religious Society, and carried out in proportion as the life and power of true religion prevailed among its members. They exclude all decision by majorities, which robs Christ of his prerogatives, and put it into the power of the irreligious or inexperienced, if the greater number, to overthrow that which has been established in the wisdom of Truth, and to make havoc of the church.

We are aware that this primitive ground of authority and action in the church, is now much set at naught by many in membership with Friends, and the business of meetings for discipline, of standing committees and other similar assemblies, is often conducted in a manner altogether inconsistent with it, and by those who give indubitable evidence they have no right qualification for taking part in the affairs of the church. We deplore this and the fruit springing from it. But the foundation nevertheless standeth sure, and departures from it will continue to introduce into greater weakness and more glaring error.

According to the report of the transactions of this body of representatives of some Yearly Meetings, given in the "Herald," one of the editors of which appears to have been present at the different sittings, it is presided over by a chairman, and the questions brought before it are decided by vote; of course, the majority governing. Thus in some cases the ayes and nays are given, showing who voted for or against certain propositions. In one case it is stated that various amendments to a proposition were offered, "but all were lost, and the motion finally passed as originally put." And yet this "Executive Committee" has prepared and issued an address on behalf of the Society of Friends, to Conferences, Synods, and other ecclesiastical bodies, and appointed two of its members to go round and present it to them.

It is with feelings of sadness and deep concern that we lay these things before our readers. These "picked men" are mostly unknown to us, and we do not call in question their sincerity or zeal in the work they have undertaken; but their course, as described, demonstrates that they either do not understand the fundamental principles of the religious Society, of which they are members, or they repudiate those principles, and implicate the meetings appointing them, in a radical departure from its long established faith and practice.

The introduction of the word "orthodox" is altogether unbecoming, for, and we should suppose would be looked on by their constituents as an unauthorized assumption of power.

SUMMARY OF EVENTS.

FOREIGN.—Official dispatches have been received in London from General Napier, dated at Talanta, Abyssinia, on the 21st ult. It was expected that the British army would return to the Red sea about the middle of this month. After the capture of Magdala thirty guns and mortars, belonging to the Abyssinians, were destroyed, and the city burned and razed to its foundations.

General Nagle and the other Fenian prisoners, who were captured on board the packet *Eric's Hope* some time since, have been released on giving the pledges required by the authorities.

On the 6th inst., a great meeting was held in London in the St. James Hall, in favor of the continuance of the Irish Church establishment. The archbishop of Canterbury occupied the chair, and the platform was crowded with the most prominent men of the conservative party. Resolutions in favor of a continued union of the State and Church, and declaring that an attempt to overthrow the Irish Church was an attack upon the Church of England, and a movement towards the establishment of papacy upon the country, were adopted by the assembly. The proceedings were noisy and rude. On the 7th ult. there was a very large attendance in the House of Commons, and great interest was manifested in the proceedings. Gladstone moved that his second and third resolutions be now adopted. Gathorne Hardy, on behalf of the Ministry, said that they wished to alter the second resolution for the purpose of withdrawing the first resolve, they would make no resistance to the succeeding one. The resolves were adopted without a division. The third resolve requests the Queen to place at the disposal of Parliament her interest in the temporalities of the Irish Church, which was also agreed to.

Dispatches from Cannes, France, announce the decease of Lord Brougham, at that place. This distinguished man was only and at his age, having been born in Edinburgh in the year 1778. During many of the last years of his life he had spent a large part of his time at his residence in France, near the shore of the Mediterranean.

The persecution of the Jews in Jassy and other places in Moldavia, has been stopped by the authorities, and those who were compelled to flee from their homes have been allowed to return.

It is reported that George Bancroft, the American Minister, is urging the Bavarian government to join in

the nationality treaty recently concluded between North Germany and the United States. Accounts from the Sandwich Islands report a terrific eruption of the volcano Mauna Loa, in the island of Hawaii, accompanied with violent earthquakes, and causing great destruction of life and property. The convulsion commenced on the 27th of Third month, and continued during the ensuing two weeks. The crater vomited fire, rocks and lava, and a river of lava, five or six miles long, flowed to the sea at the rate of ten miles an hour, forming an island in the sea. The new island thrown up is 400 feet high, and is joined to the mainland by a stream of lava a mile wide. An immense tidal wave, sixty feet high rushed over the coast, carrying movable property for a considerable distance inland, and destroying all the villages upon the shore.

Advices from Mauritius to Third month 3d, report the prevalence there of an epidemic fever of the typhoid kind, which was making sad ravages in the island.

Series disturbances have again broken out in Hayti. According to a Havana dispatch, deputation has been sent to Kingston to request Gefrard, the ex-President, to return to Hayti. The northern part of the island is in possession of Cacoe, Generals Niage and Saget have taken Fort Diamond and the town of St. Marie, and proclaimed Gefrard president. President Salnave was driven from the city of Gonaives.

The following were the quotations of the 11th inst. *London*.—Consols, 93½ a 94. U. S. five-twenty's 70½. *Liverpool*.—Cotton easier and a fraction lower. Uplands 12 a 12½; Orleans, 12½ a 12½. *Calcutta* warehouse, 15s. 9d. per 100 lbs. Breadstuffs dull.

Congress.—The House of Representatives has passed a bill reported by the Reconstruction Committee, to admit the State of Arkansas to representation in Congress. The bill passed by a vote of 110 yeas to 32 nays. The same committee has reported a bill for the admission of South Carolina, North Carolina, Louisiana, Georgia and Alabama to representation in Congress.

The Trial of the President.—The arguments on both sides closed on the 6th inst., with a speech by Judge Bingham for the prosecution, delivered on that and the preceding two days. The court then adjourned to the 11th inst., after deciding that the vote should be taken without debate on the 12th inst. On the 11th the court with closed doors, and a number of the Senators briefly gave their views in regard to impeachment, and the reasons which would influence their votes. On the 12th inst., instead of coming to a final decision, the court after a short session, adjourned for four days longer.

Public Debt.—On the first inst. the debt of the United States, less cash in the Treasury, amounted to \$5,000,528,827, which is \$1,760,460 less than it was on the first of the Fourth month. The amount in the Treasury in coin was \$106,999,658, and in currency \$24,174,136.82—total \$131,083,794.82. The amount of debt on which no interest is paid is \$407,953,111. The debt bearing coin interest now reaches \$1,863,378,298, and is steadily increasing.

Philadelphia.—Mortality last week, 246. Of consumption, 44; old age, 18; measles, 7.

The South.—In a dispatch of the 8th inst. from Atlanta, Geo., General Sherman says: "The election in Florida passed off without disorder. Judging from partial returns the constitution is ratified by about 3000 majority. The official returns have been received in this State from all but one county, and show that the constitution is ratified by 17,923 majority." The Republicans elect the Governor and Legislature. General Canby has issued an order postponing the meeting of the Legislature of South Carolina, which had been fixed for the 12th inst., until Congress shall have approved the new constitution. On the 8th inst., a committee representing the State Executive Committee of the Democratic party, and the House of Representatives in Washington, to remonstrate against the constitution formed for that State by the Reconstruction Convention. The most objectionable features in their view are the unqualified negro suffrage, and the taxation power, through which those who have no property are taxed like those who have the property. They declared that the white race would never acquiesce in negro rule. You may make us, they said, pass under the yoke and we shall have to do so, but by every lawful means in our power we will resist the domination of an inferior race. General Sherman has been stopped by the authorities, and shown as the test oath, as essential to the permanent success of the work of reconstruction. In North and South Carolina many active and zealous friends of the Union and of restoration, are debared by this oath from any official participation in the work of reconstruction; and

yet a large number from this class have been chosen officers in the late elections. The Texas Constitution Convention has been ordered to assemble on the 1st of Sixth month next.

The Methodists.—Statistics of this religious denomination show that the number of members of the Methodist Episcopal Church, north, in 1867 amounted to 1,085. In 1847 the number was 531,555; in 1857, 1,141,187; in 1867, 25,842; and in 1873 only 1,160,184. Church membership was as large as at the present but in that and the following year, a loss of more than half a million occurred in consequence of the secession of the southern members and the establishment of separate organizations. The number of preachers in 1873 was 19, in 1867 it was 8,004.

Union Pacific Railroad.—This road is now open from Fort Saunders, 580 miles west of Omaha; 10,000 are at work upon it, and the road makes progress rapidly.

The Markets, &c.—The following were the quotations on the 11th inst. *New York.*—American gold, U. S. sizes, 1881, 1¼; ditto, 5-20's, net, 109½; 10-40, 5 per cents, 103½. *Superfine State flour,* \$3.20; shipping Ohio, \$10 a \$10.60; family and brands, \$12 a \$17. *White Genesee wheat,* \$3; *Wisconsin,* \$2.58; *and Penna.* \$2.75; *spring wheat,* \$2.27 a \$2.51. *Canada barley,* \$2. *Western corn,* cts. Rye, \$2 a \$2.05. *Jersey yellow corn,* \$1.23 a \$1.26; *white,* \$1.20; *western mixed,* \$1.18. *Middling up cotton,* 30 a 31 cts.; *Orleans,* 31 a 31½ cts. *Philadelphia.*—*Superfine flour,* \$8.75 a \$9; *extra,* \$9.25 a \$10; *flower brands,* \$10.50 a \$15. *Red wheat, \$2.80 a \$3. *Yellow do.* \$1.24 a \$1.26. *White do.* \$1.26 a \$1.28. *Flour,* \$5.50 a \$6. *Timothy,* \$2.50 a \$2.75. *Seed,* \$2.80 a \$2.85. *The arrivals and sales of cattle at the Avenue Drive-yard numbered about head. Extra sold at 11 a 11½ cts.; fair to good, 9 cts., and common, 6 a 8 cts. per lb. gross. About sheep sold at 6½ cts. each, per lb. gross; of hogs, 7 a \$14 a \$14.75 per 100 lbs. net. *Cincinnati.*—No. 1 wheat, \$2.18; No. 2, \$2.08. No. 1 corn, \$1.01½; No. 2, 9 cts., 71 cts. Rye, \$1.75. *Cincinnati.*—No. 1 wheat, \$2.48. Corn, 91 a 92 cts. Oats, 77 a 78 cts. Rye, \$2.85 a \$1.90.**

WESTTOWN BOARDING SCHOOL.

EDWARD SHARPLESS having been appointed by Committee as Agent for the Treasurer, bills for Tuition and other dues to the Institution, in paid to him at the Westtown Office, No. 304 Arch Street.

WANTED.

A Friend to purchase "West Grove Boarding School property and fixtures." The School is still in operation. The establishment is well fitted for a Boarding School of 45 pupils, for a Boarding-house, or commodious private dwelling.

Apply to

THOS. CONANT, West Grove.

NOTICE.

The Annual Meeting of "The Institute for Orphan Youth," will be held at the Committee-room on street, on Third-day, 5th month 26th, at 3 o'clock. M. O. CORN, Secy.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher Boys' School under the care of "The Overseers of the Public School founded by Charter in the Town of Philadelphia, in Pennsylvania."

Application may be made to

Thomas Evans, No. 817 Arch St.

Samuel F. Balderston, No. 902 Spring Garden St.

David Scull, No. 815 Arch St.

William Bettie, No. 426 North Sixth St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent—JOSHUA H. WORTON, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 1000 Market Street, Philadelphia, or to any other Member of the Board.

Died, on the evening of the 5th inst., at the residence of his wife in Springfield, near Philadelphia, THAMMIE R. wife of Paschal Morris.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut street.

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PHILADELPHIA.

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Dying and Arming—Effects of the War-system Begging the People.

In this subject Henry Richard, Secretary of the London Peace Society, lately furnished to the *Star*, a letter of which we copy nearly whole, as of great interest and value.

There are two series of facts that in these days throw themselves on our attention from all parts of Europe, though there are very few who reflect on the close connection which exists between the two. The first relates to the terrible distress which prevails among large classes of the people in almost all European countries; the other to the enormous and ever-increasing extension which the armaments are giving to their naval and military equipments.

For many years past, there has not been so real and bitter a cry of suffering, ascending to heaven from all parts of the world, as we find to-day. Of the wide-spread destitution and misery in our own country, we need say nothing. Men, women and children dying of famine in the streets of us; thousands of honest and industrious kingmen,

"Who beg their brothers of the earth
To give them leave to toil;"

are failing to procure that leave, are forced to beg for relief, or the doles of charity, to keep on a shivering and miserable existence; skilled artisans to earn sixpence a day at the stoneyards as a only alternative from starvation!

If we go to France, the same scenes of distress meet us everywhere. I say nothing of the dread-state of disease and famine which prevails in Algeria, of which the Archbishop of Algiers deplains that "calculations which are not exaggerated give the number of victims within the last six months to above 100,000." In Paris, we read of fifty charity soup-kitchens, distributing daily from 40,000 to 50,000 portions, and of the authorities of the city doling out fuel and bread in great quantities, to save the people from utterly starving. The managers of the 'public relief' in Paris have received a subsidy of nearly 400,000 francs from the Minister of the Interior, and they at their wits' end to make it go far enough. In the provinces, it is no better. The *Avenir National* says: "Most distressing news reaches us from the north, centre, and south of France. No longer Lyons, Nantes, Rouen, and Roubaix alone that are besieged by misery. The *Journal* tells us that at Bordeaux, the number of

the poor who publicly clamor for bread or work has assumed most unexpected proportions; it has been thought necessary to double the sentries at the Hotel de Ville, and to place a strong body of police at the main entrance, which is constantly encumbered by a famished crowd. At Lille, Auxerre, Limoges, and many other places, the *bureaux de bienfaisance* have been driven to resort to exceptional measures."

Let us, then, pass on to Prussia, held up to the admiration and envy of the world, as having by its wonderful system of popular education almost banished ignorance and misery from its borders; and what do we find? The last tidings from Eastern Prussia says: 'The most horrible distress prevails in the towns and rural districts of this country; and if the State does not come to the aid of the populations who are suffering from hunger, the greatest calamities are to be feared. At Conitz, Buchens, and Bockan, the want is also terrible.' The *Cologne Gazette* mentions that the number of families in Eastern Prussia which require relief, is 3,500, spread over thirty-five districts: 'The misery is indescribable; men, women, and children are huddled together, completely destitute, in the forest, on litters of straw. Many are attacked with typhus fever, and the greater part are dying of hunger.' The *Zukunft* of Berlin, says: 'The distress of East Prussia is not an isolated phenomenon. It prevails more or less in the various provinces of the monarchy. In the richest regions, in the most populous towns, there are murmurs which have not been heard for a long time. The communes are struggling against deficiencies which are crushing them. Business is at a stand-still; employers dismiss their workmen, or reduce their wages; families are driven to inferior lodgings; the number of servants is diminishing; privation, misery, are words which are heard everywhere!'

In Russian Poland, it is no better. 'By private communications we have received from Lublin,' says the French journal *La Liberte*, 'we learn that in that country the famine is yet greater than in Eastern Prussia. Overwhelmed by heavy impositions, the unfortunate Poles see their land become every year less and less productive. This year, the kops of wheat, which yields usually from twenty-four to thirty-two garnies, yields only from three to six. The Polish peasants are not happier than our Algerians, and that is not saying a little.'

Of Finland, Campbell, the British consul at Helsingfors, says: 'The harvest throughout the grand duchy has this year been a perfect failure; and I assure you no words of mine can describe the misery, suffering, and sickness at present prevailing from one end of this unhappy famine-stricken country to the other. Iceland moss, pine-tree bark, and pea-straw, ground up together, and mixed with a little flour, is the only food wherewith the mother can now feed her child, and the only food on which thousands will be dependent for many months to come.'

These examples of extreme distress are only the outward symptoms of the general condition of discouragement and depression which exists

throughout Europe. Everywhere, we hear of enterprise paralyzed, commerce languishing, credit falling, securities depreciated, and all 'men's hearts failing for fear, and for looking for the things that are coming on the earth!'

But, meanwhile, what are the governments of this distressed, paralyzed, famishing Europe doing? Oh, they are in full and feverish activity, organizing their armies, navies, and militias, forging rifled cannon, manufacturing minie-rifles and chassepots by the million, building iron-plated ships, constructing new fortifications, stimulating, with lavish rewards, the inventors of infernal machines, and giving the utmost possible development to the art of destroying life and property. The people ask for bread, and they give them bullets. They cry out for education, and they offer them the universal military drill. Whatever trade languishes, the trade of blood is flourishing and luxuriant. While millions of the people are perishing, or nearly perishing, of cold, nakedness, famine, disease, and despair, the treasure wrung from their toil and industry for the maintenance of large armies and the manufacture of murderous weapons, must be had at any hazard, and be lavished without stint. If the peasants of Eastern Prussia are lying on litters of straw in the forests, and dying of hunger and fever, Bismarck can tell them, for their consolation in their last moments, that he is rapidly furnishing the Prussian army with the new chassepot rifle. If the people in Southern France are crowding around the Hotel de Ville, clamoring for bread in such menacing crowds that they have to be kept back by a double force of police, Marshal Niel can inform them that the dignity and glory of France is provided for by a measure which will compel nearly every able-bodied young man in the country into some form of military service.

The mere pecuniary cost of the European armaments is now so prodigious as to be almost incredible. In a very able article which appeared in the *Economist* a few weeks ago, the writer estimates that cost, including the loss from the forced abstinence of the men engaged in them from reproductive labor, at \$1,000,000,000 a year. Enormous as this sum is, I believe it is considerably understated. Dr. Larroque, who has been carefully studying this subject for many years, calculates in his work on *War and Standing Armies*, the amount at more than \$1,500,000,000 a year.

I suppose no man in his senses will doubt that there is a close connection between the two series of facts which I have thus noted; that, apart from the distrust which these vast military preparations inspire, and the disastrous effects of that distrust on commerce, enterprise and industry, the withdrawal of such immense sums of money from the floating capital of Europe, to be expended upon non-productive employment, must have largely to do with the present wide-spread misery throughout all European countries. A perception of this fact is slowly forcing itself upon some who have hitherto shown themselves singularly indisposed to admit it. The Liverpool Chamber of Commerce, in reply to the Rouen Chamber of Com-

merce, inquiring into the causes and remedy for the commercial crisis existing in Europe, among other causes gave great prominence to this as one: 'The unsettled state of Europe, and the apprehension so widely entertained of the imminence of war; an apprehension materially strengthened by the enormous military preparations everywhere made, notwithstanding the pacific assurances of governments. The apprehension of war is fraught with evil second only to that of its actual existence. Much of the capital which should be employed in ordinary and reproductive industry is diverted into unusual and exhaustive channels. The labor which not only supports itself, but has added to accumulated wealth, is withdrawn from its normal occupation to be supported by the community at large. Europe is at this moment maintaining unproductively millions of soldiers, whose reproductive employment would largely add to accumulated wealth.'

The Berlin *Zukunft* says: 'The failure of the crops is the direct cause of the distress in East Prussia; but the source of the general distress lies deeper. It is to be traced to the augmentation of the military burdens. For long years past, Prussia has had to endure military burdens beyond the resources of the country; but under the new army organization the strain has been constant, and the existing distress is the result of this excessive tension.'

And what prospect is there of any improvement hereafter? From the governments, none whatever. Their insanity is increasing, instead of decreasing, year by year. They are all pretty much alike. An attempt is now made to saddle the responsibility of the ruinous rivalry in armaments, which is exhausting Europe, upon the emperor of the French. And no doubt the new bill for the reorganization of the army is a monstrous project. But we ought to remember, that a few years ago it was England that gave the evil example to Europe, by rushing frantically, under the influence of a disgraceful panic, into all sorts of warlike preparations, calling out the militia, increasing the army, reconstructing the navy, organizing the volunteers, and advancing our military expenditure to more than \$30,000,000 a year.

Nor is there much hope of a practical remedy for the madness I have described from the influence of the commercial classes. They are so soon frightened into acquiescence in any military expenditure, however extravagant, by those panics which the governing classes are skilled in exciting when they have a purpose to serve, that we cannot look to them for deliverance from this hideous incubus which is squeezing their life out of the nations. Our principal hope, I believe, is from the movement on this subject which is beginning to arise among the working classes throughout Europe. The addresses exchanged between the workmen of France and Germany last year, when the intrigues of diplomacy had brought about the danger of war between the two countries, were highly significant, quite as much by what they implied as by what they expressed. And lately, we have seen the working-men meeting in large numbers at Brussels, Ghent, Stuttgart, and elsewhere, to protest in very plain and energetic terms against the military measures proposed by their governments; those of Belgium declaring, in language of unmistakable explicitness, that "if the project of law presented without their consent, and opposed to their interests, is voted, they will not recognize this pretended law, and will refuse to submit to this fresh iniquity."—*Advocate of Peace.*

Some Propositions Concerning the Only Way of Salvation.

(Concluded from page 303.)

But under all these dispensations, the generality of men have fallen short of the glory of God, and missed of the substance. Therefore the Lord God is now bringing forth the substance itself, but under such a veil that hides it from the eye of man's wisdom, under what dispensation soever he be, and how high soever in that dispensation. To some it seems natural; to others legal; to some it seems from the power of Satan (or at least they pretend so); to others it seems the ministry of John Baptist. Thus men guess at it in the wisdom of their comprehensions, wanting the true line and plummet to measure it by. Now, to you who have not waited to learn in the wisdom of God the names of things (which are given according to their nature); but in the forwardness of your spirits, from your gathered knowledge, without the living power, have ventured to call that natural, which in the eternal wisdom is seen to be spiritual (and which hath been able to effect that, which all that knowledge which ye call spiritual could never do,) let me propose the consideration of one scripture to your consciences, in the sight of God. The scripture is, that in Job xxviii. 12, to the end. Where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, it is not in me; and the sea saith, it is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof, &c. Whence then cometh wisdom, and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of heaven. Destruction and death say, we have heard of the fame thereof with our ears: God understandeth the way thereof, and he knoweth the place thereof, &c. And he said unto man, Behold the fear of the Lord, that is wisdom; and to depart from evil, is understanding. Now consider well,

First, Is this natural wisdom, or spiritual wisdom, that is thus precious? What is this, that destruction and death have heard the fame of? Is it the wisdom of nature? Or is it Christ, the wisdom of God?

Secondly, Where is the place of this? Where doth God point man to find this wisdom? He points him to the fear. Unto man he said (he hath showed thee, O man! what is good,) Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding. Go to the fear; there it is taught; that is the wisdom; learn by the fear to depart from evil; that is understanding. This is it which is so precious, which nothing can equalize or value; here is the place of it, thus it is to be learned, sin overpreads all the land of darkness; there is no fear of God before men's eyes there; there is no learning of the fear there; all the wisdom that man can come by, cannot teach it; he that learneth to fear God, to depart from evil, must learn of Christ the wisdom of God, and must deny all the varieties of the wisdom of man; which undertakes to reach it, but cannot.

Thirdly, What is that in man which teacheth the fear? Which teacheth to depart from evil? Every man hath in him an eye that sees the evil; what is that eye, which the god of this world doth so strive to blind, and doth generally blind? Every man hath in him an enemy to evil, one that never consented to it, but still reproves it, and fights against it, even in secret? What is this? This is no less than a ray from Christ, the wisdom of God, out of the seat of the fear in every heart,

Selected for "The Friend."

to lead into the fear, where the law of depart from iniquity is learned; and so this ray, be hearkened unto, and followed in the fear, bring up into the love, into the life, into the light, is the wisdom, into the power. Do not shut your eyes now, O ye wise ones! but open your heart and let in that which knocks there, which can I will save you being let in, and which alone I save you. For it is not a notion of Christ with (with multitudes of practices of self-denial, a mortification thereupon) which can save; Christ heard knocking, and let into the heart. This will open the scriptures aright; yea, this the true key, which will truly open words, things, and spirits; but he that opens without this key is a thief and a robber, and shall restore, in the day of God's judgment, all that he hath stole and woe to him who, when he was stripped what he hath stolen, is found naked. The scriptures were generally given forth to the people of God; part to the Jews, part to the Christians. He that is born of the life, hath a right to them, and can read and understand them in the Spirit which dwells in the life. But he that is not born of the Spirit, is but an intruder, and but steal other men's light, and other men's conceptions and experiences into his carnal understanding; for which they were never intended, but to be read and seen in that light which we them. And all these carnal apprehensions of (with all, the faith, hope, love, knowledge, exercises, &c., which he hath gained into his spirituality, with all his prayers, tears, and fasts, & other imitations,) will become loss to him (for must be stripped of them all, and become so much the more naked,) when God recovers his scripture from man's dark spirit (which hath torn the and exceedingly prophaned them with his conjectures, guessings, and imaginings) and restores them again to his people. The prophets, apostles, who wrote the scriptures, first had life in them; and he who understands them, must first have the life in him. He that understands the words of life, must first live in himself. And the life, from which the words came, is a measure of the words, and not the words of life. And when the scripture is interpreted the life and spirit which penned it, there is no more jaunting and contending about it; for this is out of the life; from and in that spiritual nature, and mind, where the lust, the enmity, contention is; and not in the unity, the love, peace. But this is it which undoeth all; the dead spirit of man reads scripture, and from the wisdom, which is in the death (not knowing mind of the Spirit), gives meanings; and by believing and practising the things there spoken of (which death may do, as well as speak of same) gathers an hope that all shall be well at last for Christ's sake; though it feel not the purification, the cleansing, the circumcision, which off the body of sin and death here (for it is not to be cut off hereafter,) and so gives an entrance into the everlasting kingdom, where the King righteousness is seen, known, and worshipped spirit.

ISAAC PENINGTON.

The Little Child's State.—"Whom will teach knowledge? and whom shall he make understand doctrine? Them that are weaned from the milk, and drawn from the breasts." Isa. xxviii. 9. There seems to be nothing wanting, the attainment of the most sublime discovery, but that precious nature of the little child, whom it is the Father's good pleasure to unfold the riches of his kingdom. May it be the disposition of his poor, ignorant creatures to seek, at all seeking, the condition which he favors!

The Largest Printing-office in the World.

The special correspondent of the Chicago Tribune has a long account of the Government printing-offices at Washington, D. C. from which we take the following:

The building, fifty by three hundred feet, and stories high, is situated on N. Capitol street, a mile north of the Capitol, in the neighbourhood of St. Aloysius' church. The building is an immense, narrow, bigoted sort of a looking structure, full of small windows, like the pictures of the city of the dead in the old geographies. One pointed at all with printing-offices would be shocked by the cleanliness of this. The composing-room, where two hundred and more hands are daily employed, is on the second story, and occupies the entire size of the building, except a street at the east end, divided off for the office of Mr. Defrees, the Superintendent.

The third floor is occupied entirely as a bindery, the fourth as a folding room. The first floor is the press-room and the drying-room. On the second floor all the type are set for the whole of Government printing. All the Department reports, which are distributed broadcast throughout the country, the blanks, executive documents, legal, census, agricultural, patent office, internal orders, and a hundred other reports, besides tons of type for printing for both Houses of Congress, are set in type in this room. Here the President's message, after it has been prepared ready for the printing of Congress, is printed, and much other editorial work. The utmost vigilance is exercised on all matters requiring secrecy, and I have it has never been shown that any executive document received premature publication through the carelessness or connivance of any of the employees of the office. The confidential matrons first to the hands of the Superintendent, transfers it under pledge to the foreman of the composing room, who does not allow the copy agent to leave his sight. Two or three hands, many as may be necessary, are at once set to work, and are not allowed to leave the room until the job is done. When it is completed, the matrons see that the type is at once distributed, all slips, proofs, &c., destroyed. The printed matter, with the "copy," is then sent to the Superintendent by the foreman, who states that he has not allowed the "copy," to leave his sight. The number of copies ordered are then forwarded under seal to the person, and the office has nothing to show such a document exists. The ordinary styles of type are used here, and the printing, though in every case requiring the utmost haste, compares favourably with any office in the country.

As an evidence of the rapidity of work of this office is capable, I will state that I asked how much business it was to know, how long it took to put in type an octavo volume of five hundred pages, provided they had the type sufficient to compose it at one time. The reply was, "about three days." It is safe to say that in any of books alone, the public printing-office does more copies every year than any half-dozen publishing houses in the country, and the share of the work in this office is not bound, cannot be counted as "books." Some of the books (the agricultural, for instance), are printed to the extent of nearly 200,000 copies. The report, for 1860, contains 692 pages, including full pages of illustrations engraved on wood, numerous small engravings of agricultural scenery, &c.

The estimated cost of printing and binding this report is in whole only eighty-four cents a copy, the whole book is as well executed as ordinary

books by private publishers. The most of the type used in this establishment is from the foundry of L. Johnson & Co., Philadelphia. The pay of compositors is four dollars per day of eight hours, or sixty cents a thousand—the price being regulated by the Union, which is here inexorable. All employees of the establishment are paid monthly. There are constant applications for situations, but there is no possible chance for strangers. A large number of printers resident here have applications on file, and when there is a sudden demand, the requisition is supplied at once.

A stereotyping establishment is connected with the office, where all matter requiring more than 20,000 copies—such as the Nautical Almanac, Agricultural and Patent Office Reports, &c.—is stereotyped.

I was next shown the floor above, where the whole process of binding and delivering is performed. Here there are an hundred males, and about the same number of females—the busiest place I was ever in.

The bindery occupies the entire third floor. There are in this room three embossing machines; one smashing machine, for pressing books before sewing; four cutting machines for printed books; eight ruling machines, running by steam; four backing machines for backing the books; twenty-one stitching presses for pressing finished books, and other machinery which I do not recall. There is an incalculable amount of work done in this room. Dr. Roberts stated that an edition of 50,000 books could be handsomely bound, in two weeks.

On the fourth floor there are eleven folding machines, very perfect and automatic, each of which folds sixteen pages with one action. The balance of this room is stored with paper and printed matter waiting to be folded. There are less hands employed on this floor than any other, and these are mostly females.

The press-room, as has been stated, occupies the first floor. There are in this room one of the remarkable Bullock presses; twenty-five of the Adams presses; six Hoe single cylinder presses; a number of the Gordon job presses, and some other kinds; in all, fifty-two. I was recently informed that there are only about a dozen of the Bullock presses now in operation, owing, doubtless, to the lateness of its perfection. It is certainly, one of the most remarkable pieces of mechanism yet produced. The Bullock mechanism has but recently been introduced into the government printing office, and Mr. Defrees, and the foreman of the press-room, speak of it as the highest terms. In a given time, with two hands, it did the work of twenty Adams presses, and thirty-five hands. The cost of the Bullock press was \$25,000, and of the Adams press, \$3,000. Mr. Defrees says that the agricultural report, 189,550 copies, was the first and only book yet printed on this press. It has run more consecutive hours than any press known. In less than four months, at eight hours a day, with two men and a labourer, it printed eight millions of distinct impressions, without any effort to crowd its capacity. The paper for the use of this press comes from the mill in rolls containing thousands of sheets when cut into proper size.

This roll is mounted on a reel, and the press started, which unwinds the paper, cuts off the required size, prints it on both sides at one operation, counts the number of sheets, and deposits them on the delivery board ready for folding, at the rate of 8000 to 14,000 per hour, or, counting both sides, at the rate of 16,000 to 28,000 impressions. In all other approved cylinder presses

the paper is only printed on one side, and is "fed" to the machine by hand, one sheet at a time. After the edition has passed through, and printed on one side, it is ordinarily turned over to another press, and printed on the other side, or one press can be used with the delay of changing the type. In the old presses a "feeder" is required for each cylinder; in the Bullock press no "feeder" is employed—it "feeds" itself. The press is cheaper, less cumbersome, simpler, dispenses with the labour of from ten to twenty hands, requires less power, saves the expense of cutting, counting, packing, wrapping, &c., at the paper mill, from one to two cents on each pound of paper, and has other advantages which this letter will not permit me to notice.

There is also attached to the printing office a complete foundry, or machine shop with lathes and other necessary appliances, so that the establishment is absolutely independent. It has two engines—one 45-horse power, and the other 15-horse power.

Leonard Fell.

Leonard Fell was in the employment of Judge Fell, of Swarthmore Hall, when he received the testimony of George Fox, in the year 1652. He was a useful gospel minister, a man of a loving spirit, exhibiting a hopeful confidence in suffering for the truth, and christian boldness in defending it. Thus in the year 1670, we find him in a time of severe persecution, encouraging Friends to maintain their religious principles faithfully. He writes: "Look not at sufferings, but look to the Lord who is able to deliver. Did the Lord ever leave or forsake his people in a suffering condition, that stood for his name, or gave up themselves freely to whatever the persecutors could do? Friends! Be of a noble mind, and valiant for the truth upon earth. Trials come, that the chaff may be separated from the wheat: for they who are of the noble seed will not be treacherous or false-hearted, but will have a faithful respect to the honor of God. Why need you fear any but the Lord God that made heaven and earth? I dare be bold to speak in the name of the Lord, that He will bring a calm. Let your confidence be in the Lord God: trust in His arm, and let Him be your shield."

It is related of Leonard Fell, that as he was travelling alone, he was once accosted by a highwayman who demanded his money, which he gave him. He next required his horse also, when Leonard Fell dismounted and let him take it; but, before the robber rode away, he solemnly warned him against the evil course he was pursuing. The highwayman became enraged; asked him why he preached to him, and threatened "to blow out his brains." But Leonard Fell replied, "Though I would not give my life for my money or my horse, I would give it to save thy soul!" an answer which so went to the heart of the robber, that he declared, if he were such a man as that, he would have neither his money nor his horse; both which he returned and went his way, leaving Leonard Fell in the enjoyment of that peace which attends the conscientious discharge of duty.

This faithful man lived to see the storms of persecution, so fierce in the earlier days of the Society, in great measure pass away, and died in a good old age. His decease occurred at Darlington, in the year 1700.

From the world we may derive lessons of human prudence; but it is only at the footstool of the Redeemer that we can learn those of heavenly wisdom.

The Great Trees of California.

A correspondent of the *Nation* who professes to be personally familiar with the facts, in a recent communication to that paper, corrects some of the current errors in relation to these remarkable trees. He says: "A very erroneous notion has obtained credence that the number of these gigantic trees in California is very restricted. On the contrary, they are found in great numbers at a certain elevation of from 5000 to 6000 feet or more, all the way from the Calaveras Grove, near Murphy's, southward into Tulare county, over a hundred and fifty miles in extent, dotted here and there among the stately 'sugar pine,' and magnificent spruce trees. The observations of Brewer, King and Gardner, of the Geological Survey, have added greatly to our knowledge of the geographical range of this magnificent tree." All the Sequoias of notable magnitude in the Calaveras Grove have been named by various visitors, and in some instances the names are engraved on tablets of marble attached to the trunks about twenty feet from the ground. Among the names may be found Humbolt, Lindley, Hooker, Washington, Bryant, Lougellow, Gray, Torrey, Dana, &c., &c.

It appears, also, that the age of the Sequoia has been greatly overstated. On this point the writer observes: "The rings of annual growth have been repeatedly counted on the stump of the giant which was cut down in the Calaveras Grove in 1853. They do not exceed 1256, but as a portion at the centre is decayed, it is safe to say that the age of the tree was not less than 1300 years, nor was it much, if at all, older than this. Hooker and other early writers, were led into a very natural error, respecting the age of these trees, from counting the rings in a section cut from near the outer diameter and from the number of rings in a foot of thickness, computing the number for a radius of ten or fifteen feet. This mode of computation overlooked the important fact that the rapidity of growth greatly diminished as the age of the tree advanced. Hence fifty years in the first century of the age of one of the monarchs of the forest, occupied as much space in the radius as two or more centuries near the outer circumference. Moreover, it is a curious fact, but natural enough, that these annual growths make a sort of meteorological register, chronicling the more or less favorable seasons of growth, corresponding to periods of extreme drouth or to very favorable seasons. Thus several rings in succession are of about identical thickness, indicating a uniform condition of growth; then may follow one or two of remarkable magnitude, and again several of very noticeable narrowness, one or two perhaps indicating a period of almost entire rest. It would be both curious and instructive to compare these natural records with the known periods of extreme drouth and rainfall, of which several have been observed since the occupation of the country by Europeans, about ninety years. Should such a comparison show coincidences with these known meteorological epochs, starting from a given date, as 1853, when the Calaveras tree was felled, it would be easy to fix the exact date of all periods of greatly diminished or increased growth, and from these data possibly some law of succession in the order of such events might be evolved."

"The diameter of the particular tree in question, at the base, is said to have been 30 feet before the bark was removed. A portion of the shaft now resting upon the ground was, six feet above the roots, twenty-six feet through, without the bark. This tree was cut down by the use of large augers boring holes as close side by side as possible, the labor of five men for twenty-five

working days, being required to accomplish the work. No other of the big trees in either the Calaveras or Mariposa Groves has been cut down. The "Mother of the Forest," also in the Calaveras Grove, was stripped of its bark for 116 feet upwards from the ground. This tree is now dead, of course,—the scaffolding by which the perilous work of removing the bark was accomplished still standing,—and thus denuded measures 78 feet in circumference, and 327 feet in height. It was a section of the bark from this tree which was shown in New York in 1858-4, and which was afterwards set up at Sydenham Palace, London, where it was destroyed by fire.

PRIDE.

BY CHARLES SWAIN.

Though pride may show some nobleness

When honor's its ally,

Yet there is such a thing on earth,

As *loving heads too high!*

The sweetest bird builds near the ground—

The lowliest flower springs low;

And we must stoop for happiness,

If we its worth would know.

The humblest being born is great,

If true to his degree,

His virtue illustrates his fate,

Whatever that may be!

Then let us daily learn to love

Simplicity and worth,

For not the eagle but the dove

Brought peace unto the earth.

A PERSIAN FABLE.

A Persian fable says—One day

A wanderer found a lump of clay

So redolent of sweet perfume,

Its odor scented all his room.

"What art thou?" was his quick demand,

"Art thou some gem from Samarcand?

"Or speaken in a rude disguise?"

"Or other costly merchandise?"

"Nay: I am but a lump of clay."

"Then whence this wondrous sweetness? Say!"

"Friend, if the secret I disclose,

"I have been dwelling with the rose."

Meet parable! For will not those

Who love to dwell with Sharon's Rose,

Distill sweet scents o'er all around,

Thou' poor and mean themselves be found?

Good Lord, abide with us, that we

May catch these odors fresh from Thee.

—Christian Observer.

Three Years Under Water.

THE SUBMARINE LIFE OF A PROFESSIONAL DIVER.

About twenty years ago, Hiram Hall accepted employment on wrecking or submarine bell boats. In time he was installed as diver. He remained in this employment a period of eighteen years. The use of a bell, in diving, is now discarded. The diver wears a water-tight armor over his entire person, except the head, which is covered by an inverted metallic pot, in which the head can turn and move at ease. Thick, transparent glass is fixed in front, to serve as windows; and to prevent accident, this glass is protected by steel guards or fenders. Equipped in this armor, the diver puts on a pair of lead-soled shoes, weighing each twenty pounds, lashes to his back and breast a piece of lead weighing forty pounds, attaches the tube, through which he receives air, to the back of his headpot, and then is ready for his submarine explorations. He generally descends to the bottom of the river by the use of a ladder, but can, without incurring any risk, jump from the boat, and sink to the bottom. The moment he disappears under water, the air-pump commences its work of supplying him with a constant stream of fresh air. If at any time the air creates too great a pressure

upon him, the pressure is relieved by a self-acting valve, fixed at the side of the head. If the pump does not furnish sufficient air, the diver indicates the fact by signs, and the supply is increased. H. Hall has remained under water five hours at a time. The great weight of lead fastened upon his feet and body is necessary to counteract the buoyancy of the air furnished him by the pump. While on the boat the armor and weights form a load for a strong man, under water they impose a reasonable weight, and in no way impede motion. H. Hall has, while under water, often climbed up stanchions, jumped down hatchways, a distance of twelve and fifteen feet, with much greater ease and less risk than he might have performed if same feats out of water. Taking with him his tools, he has frequently worked for hours at a time, patching up the bottoms of snagged steam sawing boards, boring holes, driving nails, &c., with perfect ease and accuracy. When the water is clear, he can recognize shapes at a distance of two or three feet, and at a distance of six inches can determine the different kinds of tint. When the rivers are high, and the water is mud, every thing is impenetrably black, rendering immaterial whether his eyes are open or shut. But with him the character of the water is immaterial. He has been at the business so long that by mere sense of touch he can instantly determine what portion of the wreck he is exploring can cork up cracks, or patch up holes; can determine the character of a sunken cargo; pass from hatch to hatch through the hold, and do everything else under water that an expert blind man might do on land. He says that he breathes satisfactorily; that there is no stifling sensation, no odds how long he remains under. Indeed so accustomed is he to life and labor under water that he feels somewhat lost when his stay on land is protracted. He is of opinion that about twenty years of his life have been spent under water, he has no scales on his body, no signs of fine gills, not even web feet. He is, to all intents and purposes, a human being, not even partaking the nature of a mer-man, or any other fish. —*London Paper.*

For "The Friend."

It is astonishing that any who have access to the Holy Scriptures, can believe that the Christian religion sanctions a system which includes as ecclesiastical assumption, mummery, and senseless show, as are described in the following account taken from a recent number of the *Christian Advocate*. It is offered for insertion in "The Friend," in order that its readers may see how great are their privileges in escaping from the positions of men, bent upon making "the church" a means for ministering to their pride and corporeal propensities.

"INVESTITURE OF THE NEW CARDINALS."

On Monday, March 16, in a public consistory, the pope presented to the six new cardinals their red hats, and the ceremony was an imposing one. The Sala Regia, one of the handsome rooms of the Vatican, had been prepared for the purpose, a raised balcony, covered with red and gold, being placed across one end for the reception of the ladies, who, in black dresses and veils, filled it entirely. On each side were similar inclosures for the king of Naples, who was present with his sister-in-law, and with his suite in court dress; the other for the diplomatic corps, which was numerous and brilliantly represented. Underneath were boxes for a princely Russian family and for some of the Italian nobility, among whom I noticed, from her likeness to the new Cardinal Bonaparte, his sister, the Countess Campello.

extreme opposite end was the raised platform, which was placed the chair for the pope, on side of which were high seats for the cardinals. The lower portion of the room was densely filled with spectators, kept in place by the Swiss Guard, two of whom were stationed at the entrance the cardinals' seats, behind which, and close up to the pope, I had the good fortune to be placed, and some few other privileged spectators.

From the door at the lower end, opposite the fine Chapel, a procession soon appeared, with a bearer, servitors, minor ecclesiastics, and a number of monsignori, who ranged themselves, standing on each side of the pope's chair. Then followed the cardinals, all in purple, (it being the custom,) each with two train-bearers, to the number twenty-eight, and after them the pope appeared, dressed in his chair of state, with the peacock-feathers, every one, except the cardinals, who remained standing, kneeling as he passed. As he reached the platform the chair was lowered to the ground, and he stepped from that to the one prepared for him on the platform, Cardinal Antonelli and another whose name I did not catch being seated each side of him. The cardinals in turn made obeisances to the pope, kneeling before him, touching his hand, and as they rose bowing to him to the cardinals with him. The lawyers in gowns then advanced, knelt, and read the decree of appointment for the newly created cardinals, after which twelve of the old cardinals drew to seek their new colleagues. The first appeared was the Bonaparte, escorted by Antonio and —, and as they left him at the entrance to the inclosure, he stood a few moments, observed of all observers, for what may not be the future?

Superbly dressed in purple moire antique, with Napoleon brown, eyes, complexion, and mouth, whose, though finely chiselled, apparently not in keeping with the centre of the chin,) in the prime of life, but little over forty, he bowed low at the entrance, repeated, the same salutation half way and then a third time as he reached the platform where sat the pope. Mounting this, he kissed first the foot, then the knee, and then the hand of the holy father, who thereupon touched his arms around the cardinals' neck and rested him on each cheek or shoulder. The five cardinals, Gonella, Berardi, Monaco, Barbo, and Copalti, went in their turn through the same ceremony, after which they knelt in the order before the pope again to receive the hat, which was placed by a monsignori on the head of each, the pope reading from a large book which he held before him what I supposed to be the form of appointment. This finished, the six cardinals made the rounds of the other twenty-eight, receiving from each one the same kiss of peace and brotherly love as from the pope, accompanied in many cases by hearty congratulations and handshakings, making altogether quite a jolly party of jolly old gentlemen. The procession was then formed—the pope last—and proceeded to the Sistine Chapel, where a grand *Te Deum* was sung by the pope's picked choir, whose extraordinary voices gave the famous music with great effect; and so ended the ceremony of the morning. Some of the newly-created cardinals not being met, their red skull caps (the hats they can receive at Rome) were sent to them at Lissabon, Madrid, and Valladolid, by three of the pope's guardia nobile, and this opportunity for a journey in style is always sought for by these gentlemen, as they are treated, of course, with great attention in their capacity of representatives of holy father, and bearers of such coveted appointments.

In the afternoon all the cardinals repaired in state to St. Peter's, where they made their devotions and knelt at the different shrines, the grand old church being filled with spectators, of whom our countrymen formed no inconsiderable portion; and, as we have no American minister here, it was pleasant to see some official representatives of the country in the shape of army and navy uniforms. The procession from the church was very gorgeous, for the cardinals came in their earriages of state—mostly red and gold—with coachmen and five or six running footmen, all in rich liveries, to each coach, and with a guard of papal dragoons. The Bonaparte equipage was especially magnificent, and it was noticed that his attendants wore the green liveries, with the imperial eagle in gold on their sleeves, which marked their master as a member of that imperial house. The evening was given up to visits of congratulation to the new cardinals, whose palaces were brilliantly illuminated, and the visitors numerous. The appointment at this juncture of a Bonaparte cardinal while Louis Napoleon retains the sceptre in France, recalls vividly the dream of the first emperor, whose ambitious views for Cardinal Fesch are matters of history. A Bonaparte on the imperial throne of France, with a Bonaparte in the chair of St. Peter—and Pío Nono, having reigned twenty-two years, has, according to all traditions, but three more years to live—the union of the great military with the great spiritual sovereign of the world—what may not such a future bring forth?—*Correspondent of New York Times.*

For "THE FRIEND."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 302.)

"First mo. 14th, 1840. * * * Thy allusion to the necessity of 'offering the whole heart in sacrifice' I particularly noticed; and I think I have rather unusually of late been impressed with the conviction of its necessity, and the beauty and desirableness of being made willing in very deed to resign to our Heavenly Director and Friend, all we can give. Surely there is no state so desirable as entire acquiescence to the will of Him who adopteth all his dispensations to our need, and will perfect his whole pleasure in us, if the fault is not our own. True the creature must nearly feel the prostration necessary for so great an attainment, but what matter to how great a degree the furnace is heated, if it but perfect our purification, and liberate us from the bondage of the world and our own lusts. My attention was just now arrested and interested in the following remark of St. Scott: 'In the hour of distress and deep deprivation what language shall I adopt? What accents shall I utter? Surely not those of absolute despondency, lest I should add drunkenness to thirst.' He concludes rather to adopt the plaintive determination of the prophet formerly: 'I will bewail with the weeping of Jezzer the vine of Sibeah, &c., because the summer fruits and the harvest is fallen.' There is also much contained, I think, in the simple assertion formerly uttered, 'Their strength is to sit still.' In the Lord Jesus Christ is the salvation of Israel; and however we may weary ourselves in our vain disquietudes, while far as on every side, our surest and safest way certainly is, so far as we can, to throw ourselves upon his providence, being assured that He will work all in us, if we can but submit our cause to Him. Again, thou alludes to the liability of our losing sight in moments of deepest extremity, of our nearness to the Fountain of help, even forgetting in thy beautifully appropriate language that the

'Shepherd of Israel is by our side.' Ah! how often is such the case, when we can exclaim with an afflicted servant of other days: 'Behold I go forward, but he is not there—backward, but I cannot perceive him—on the right hand where He doth work, but I cannot behold Him. He hideth himself on the left hand that I cannot see Him.' One language has been spoken by all his servants of former days as now, and can we expect to escape? 'Whom the Lord loveth he chasteneth'; and we find Him spoken of 'as the God who hideth his face from the house of Israel.' Well, I believe, none ever were ashamed who unreservedly trusted Him, and I believe also, 'What he hath promised he is able to perform.' He is 'strength in weakness,' and knoweth us just as we are. What encouragement then to trust in simple faith, avoiding anxious care for the morrow, and looking to Him in every emergency, as the only source of help and consolation. He healeth the broken in heart, and will no doubt in his own time put his children in possession of the rest promised them, a foretaste here, the full fruition hereafter. Dost thou remember 'the rest in obedience' alluded to not long since in your parlor? It particularly touched my feelings.

"There are many lets and hindrances, trials and temptations in this transient pilgrimage of life, but He whom we have to do with is most merciful, and will never in the course of his discipline inflict one unnecessary pain. I think I feel, and have felt sympathy with thee in thy lonely sittings, but can only desire that full surrender and entire submission, which will lead thee to bow to every requisition, and surrender thyself wholly and entirely to our Heavenly High Priest, Counsellor and King."

"1st mo. 21st, 1840. * * * I believe (and I would express it reverently,) that the Arm of saving help is outstretched for thy support; that the eye of Omnipotence watches over thee to save thee; and that He will surely lead thee into pastures of his own preparing, if the fault be not thy own—if creaturely weakness is not opposed as a barrier to his designs on thy behalf. There is a 'rest remaining for the people of God'; and although the full fruition may be reserved for an after state, no doubt a foretaste is permitted the willing and obedient, even from Him who leadeth his flock, and causeth them to lie down at noon.

"We may speculate upon the desirableness of submitting ourselves unreservedly, even to the degree of entire passiveness, and the mind may form resolutions tending to its own reduction, but neither in this respect is the work our own. We can but co-operate, and feel too that the spirit of co-operation is entirely the gift of Him who holds all things at his own disposal. But I fear we are apt to make our own way more difficult than it need be. If when the cloud rests on our tabernacle, we could be still indeed, and endeavor to reap the benefit of that dispensation, how readily could we travel forward in the right time, and no doubt discover we had lost nothing by what seemed to us only a tarriance in the wilderness to no purpose, but rather an obstruction to our speedy entrance on the promised land.

"How interestingly my feelings hover round your house. I hope much for —, even that the operation of the sword of the Spirit may have its full effect. 'Faithful is he that calleth you.' To the very uttermost He is ready to save all that will come to him in the obedience of faith, and although clouds and darkness may be round about us, yet He remains to be the light of his people, and will most surely lead them into plain paths if his instructions are submitted to. True, our faith at times almost fails us, and discouragement

as an overwhelming current threatens our shipwreck; but how often is help found at hand when least looked for, and the secret, almost unperceived assurance still about us, that a strong Arm is underneath.

"We hear nothing particularly respecting —, only that his preference for Friends' society continued. — was frequently with him, much to his satisfaction. How soon a death-bed changes our prospects, and varies our pleasures! But are we not too apt to seize upon slight indications of a change of heart, and believe too, too readily, things are as we would have them to be. 'Not all those who say unto me Lord, Lord, shall enter into my kingdom?'"

The discerning reader will perceive in the following letter the introduction of a new correspondent. While there may be room for the charge of repetition, the changed and condensed form in which the exercised and struggling spirit seeks to communicate itself in language, will, we trust, excuse its insertion.

"2d mo., 1840. * * * Clouds do interpose, and a weak faith intervening to mar the cherished prospects, I oftentimes almost consider myself excluded these emollients, and conclude the sympathies of no one reaches the solitary spot where I dwell. Nevertheless I must acknowledge it seemed to me not a little remarkable thou should'st so kindly have introduced an openness, and assured me in no small degree, thou wast willing to participate in the trials and conflicts of a spirit prostrate as mine. I am in no degree disposed to question the perfect wisdom and justice of the dispensations meted out to us individually by the grand Disposer of events. I admit the perfect and complete administration of every part of the discipline inflicted, even to an hair's breadth. But the mind sometimes bends wearily under the pressure of continued affliction, and is ready to conclude its own state singular, and that a separation from the common lot of humanity marks our case. When subject to this, it is difficult to believe the Divine Eye regards us, or that his mercy and compassion bends with all the multiplied and aggravated iniquities to which our minds are a prey. I have felt myself now for nearly two years the subject of a gloomy exercise that scarcely a ray of light penetrates; and if any change occurs, it is only a regular gradation in the down hill track. Such a situation of course excludes much variation of spirits, and I again and again conclude it best and safest for me to dwell mostly alone and in silence. It may be I shall again be remembered, though hope is at a low ebb. The language of the Psalmist is often present to me: 'Mine iniquities have taken hold upon me, so that I am not able to look up.' Prostrate as I describe myself, words do not reach my feelings, nor convey that depth of weakness and bitterness that seems my necessary clothing."

For "The Friend."

Respect Paid to Wealth.

The following article condensed from the editorial columns of the Philadelphia Press of the 8th inst., contains so much that is interesting and suggestive, that it is offered for insertion in "The Friend."

"In reviewing the causes which led to the downfall of ancient Rome, in his work on the 'Intellectual Development of Europe,' the learned author, Dr. Draper, says: 'An evil day is approaching when it becomes recognized in a community that the only standard of social distinction is wealth.' That day was soon followed in Rome by its unavoidable consequence—a gov-

ernment founded upon two domestic elements, corruption and terrorism."

"Has not this canker been making fearful progress among the Anglo-Saxons both of England and the United States during the past half century? It requires but a short memory to recall the simplicity of our forefathers, and to be able to contrast their individual and social habits with those of the present day. In every department of life the fondness for display and the social distinction based upon display is apparent, and nowhere perhaps more apparent than in the churches—those organizations of faith and discipline bound by the tenets of their reputed Head to dissuade from pride and worldliness. To what are the absurdities of Ritualism and the initiation of Romish ceremonies in the Episcopal Church attributable but to fondness for display? To what the increased splendor and luxury of the meeting-houses of all Protestant denominations, and the great salaries bestowed upon their preachers? Compare the methodist meeting-houses of to-day with their bells, organs, steeples, pews, crosses, and other ornamental, with the plain houses, wooden benches, congregational singing, earnest exhortations, and revivals of even twenty years ago. To the leading generation of that day, dressed in plain coats and bonnets, the familiar usages of the present time would have been gross abominations. We need not single out any sect, and certainly mean to make no invidious comparison by so doing, for *all* of the so-called evangelical societies are equally guilty, and all give evidences of the growing influence of fashion and wealth in modifying principle and discipline. The Quakers, and, perhaps, one or two other sects not numerically strong, are the only ones who make a virtue of resistance in this matter. The various religious denominations have become, according to their wealth in various localities, the arbiters of social distinction, and in their fashionable tendency seem to forget the mission of Christ, and that he came to the poor. A poor man's church would be, indeed, a novelty worthy of especial newspaper record and description. Societies and orders, secret and otherwise, give evidence of the same tendency, and the accumulation of wealth amongst their members manifests itself in a fondness for display and ceremony in new and grand temples and rich regalia."

"It is incredible that men should make the sacrifices, mental and bodily, which they do, merely to get the material benefits which money purchases. Who would undertake an extra burden of business for the purpose of getting a cellar of choice wines for his own drinking? He who does it, does it that he may have choice wines to give his guests and gain their praises. Where is the man who would lie awake at night devising means to increase his income in the hope of being able to provide his wife with a carriage and pair, were the use of the carriage the sole consideration? It is because of the *éclat* which the carriage will give, that he enters on these additional anxieties. The outward paraphernalia of wealth is necessary to bring to him that social consideration which is the chief stimulus of his striving after wealth, and the homage so universally given to it is the great cause of those dishonesties in trade, and tricks and malpractices which have become so common as to be almost proverbial. To this cause we may ascribe the organized frauds upon the revenues of the Government, amounting in the aggregate to more millions of dollars than the Government can collect. In treating of the blind homage to wealth displayed in English society, a thoughtful writer says: 'Yes, the evil is deeper than it appears—draws its nutriment from far

below the surface. This gigantic system of dishonesty, branching out into every conceivable form of fraud, has roots that run underneath the whole social fabric, and, sending fibres into every house, suck up strength from our daily sayings and doings. In every dining-room a rootlet finds food when the conversation turns on so-and-so's successful speculation, his purchase of an estate his probable worth—on this man's recent legacy, and the other's advantageous match for being thus talked about is one form of flattery respect which men struggle for. Even drawing-room furnishes nourishment in the admiration awarded to costliness—to silks that are rich, that is, expensive; to dresses that contain an enormous quantity of material, that is, expensive; to lace that are hand-made, that is, expensive; to diamonds that are rare, that is, expensive; to china that is old, that is, expensive. And from scores of small remarks, and minutiae of behaviour which in all circles homely imply how completely the idea of respectability involves that of costly materials, there is drawn fresh pabulum."

Babylon.

The time was when the stories of the old Greek traveller, Herodotus, were by many ridiculed rather than believed. He had visited the land where Oriental fancy has luxuriated in the extravagance of fiction, and it was assumed that his own fancy, rather than reason, had guided him. But of all his accounts, none was perhaps more difficult of belief than what he had to say of ancient Babylon. Its extent, according to him, was enormous. A half score of such cities as New York and Philadelphia might have found any space within its walls. Those walls, too, might themselves be accounted one of the wonders of the world. Sixty miles in circuit, they rose such a height that one might have looked down from their summit more than a hundred feet low him to the top of a monument as lofty as that of the granite pile on Bunker Hill. Within the walls were structures so vast and magnificent that the stateliest monuments of modern architecture would be only like the log-houses of the pioneer by their side.

And all this—much of which he asserts that he visited and examined for himself—was in a region of country now known as "Desert." The traveller who, from the Persian Gulf, ascends to Ephraïm a distance of two hundred and forty miles to the north-west, comes to the modern city of Hillah, with a few thousand inhabitants. The river at this point is less than one-eighth of a mile wide, and Hillah itself is one of the least enterprising and attractive cities of the East. Yet houses are built from the brick and rubble gathered from mounds not far distant, across the stream; and each of these bricks, more than a thousand years old, has a story to tell as strange as any on the page of Herodotus; for on each stone has been traced an inscription that preserves the name of an ancient monarch, and that mentions the king of Babylon; and each of them was taken from ruins which even in their decay proclaimed the control of an amount of "naked human strength" which no modern ruler or tyrant, even the Czar of all the Russias, could command.

Modern travellers have restored to Herodotus his long-lost credit. The remains of ancient grandeur which still mark the former site of Babylon rebuke our incredulity. At some remote period it was densely occupied by an industrious and thrifty people. It was covered over with villages, and towns, and cities. It presented scenes of green fields and bounteous harvests—

ments of civilization, enterprise, and art. traces of ancient wealth and prosperity are, "mounds of earth, covering the ruins of buildings or the sites of fenced stations and are scattered far and wide over the plains. In the winter rains furrow the face of the inscribed stones, graven pottery, and masses of brickwork, the certain signs of former habitations are everywhere found by the wandering traveller. The remains of ancient culture are also to be seen. The dry beds of enormous canals and the ruins of watercourses are spread like an immense carpet over the face of the country. Even one of the achievements of modern civilization filled with surprise and admiration as he contemplates these gigantic works, these lingering traces of industry, skill, power and wealth. His curiosity might tempt one to inquire into the history of these monuments of ancient industry and the causes of this widespread desolation. His curiosity is quickened when the traveller, on the giant mounds, beneath which are buried the immense masses of masonry that our modern cities seem like hovels by their side; and another besides curiosity impels to investigation when we are told that these vast desolations and the immense ruins were depicted by anticipation more than two thousand years ago, just as the prophet describes them to-day, and that the latter saw the very words of the prophets as most appropriate to set forth the scenes that meet his eye.

Who were the builders and owners of these extensive works and monuments, and what fate has befallen them? The study of their remains has taken us back to the obscurity of centuries that have no other record. Tradition locates here, and identifies with the Babel of the ruins, although probably on insufficient grounds, the Tower of Babel erected on these plains of the almost immediately after the Flood. The ruins of Babylon are doubtless derived from the tower of the tower, whether we accept it from the Jews, and render it "confusion," or study its etymology and translate it the "gate of God." At the time of its erection, or soon after, the plains around it were thickly peopled. The region to the south, in the direction of the Persian Gulf, according to Loftus, was crowded with population; and if even now the remains of the old state are still to be found there in a great scale of preservation, were restored to life, would be densely inhabited. Of this region, which it may have been that several centuries intervened, Babylon at length became the capital. The native historian, Berossus, seems to have possessed authentic records of his country for a period of at least two thousand years before the time of Alexander, thus carrying his meagre account up to a time not long subsequent to the actually assigned to the Deluge. In accordance with this fact, Scripture represents the "beginning of the kingdom" as belonging to the time of the tower, of whom no trace has been found in the Babylonian remains, although it is barely possible that he may be identified with the Bel of the Babylonians and the Belus of the Greeks. It is even at this early period civilization had made some progress. Idolatry and polytheism were to a later age. We are now warranted in saying that the Assyrians, and the Babylonians, were neighbors and kindred to them, "worshiped one supreme God, as the great national deity under whose immediate and special protection they lived and their empire existed." This fact was known among the different nations by different names, as Asshur among the Assyrians, and Bel among the Babylonians; but the very

fact that his name is embodied in the royal titles, as Nabopolassar and Nebuchadnezzar, indicates his supremacy as the national deity, and gives evidence in favor of the early origin of a nation that received its knowledge of the one God by tradition directly from the survivors of the Deluge. The Baal of the Moabites and Phenicians is at length introduced as the Bel of the Babylonians, and thenceforth we have the tower of Belus, of which Herodotus makes mention, and the incorporation of the name, as in the case of Belshazzar, in the royal titles.

(To be continued.)

There is no neutral ground, there can be no truce on earth, between the kingdom of God and the kingdom of Satan. If we do not invade and attack him, he assuredly will invade and destroy us. It is only by our members (Friends,) awakening to their military duties, that the battle can be turned from the gate, and our Jerusalem be saved from the besiegers. We must not sit placidly at ease, behind the ramparts, erected by our ancestors, fancying them impregnable or perfect, waiting until our very walls are thrown down before we arouse from our torpor; but we must rally forth again, as of old, under the all-conquering banner of that Prince and Saviour who giveth power to the faint, and to them that have no might He increaseth strength.

THE FRIEND.

FIFTH MONTH 23, 1868.

The article on our first page taken from the "Advocate of Peace," is calculated to incite thoughtful persons reading it, to serious reflection as to the ultimate consequences likely to result from the unchristian determination manifested by the rulers in Europe to make every interest of the people bend to preparations for war. Apart from the unsettlement and continued fear prevailing in the several nations from their respective governments keeping them bristling with bayonets, and like powder magazines exposed to explosion from some chance spark, thus checking enterprise and impeding industrial pursuits; there are evils springing from the same cause that are making themselves felt, especially among the middle and lower classes, and demanding prompt consideration of means to mitigate or remove them.

What with the imposition of heavy taxes on industry and occupations of all kinds, to meet the enormous expenditures incurred for military purposes, and the withdrawing of so many hundreds of thousands of able-bodied men from productive employments, and making them wasteful consumers, the people are becoming more and more impoverished, and there appears danger of frequent scarcity of food for want of sufficient numbers to till the soil. Thus there being more mouths to fill than there are hands to provide the necessary nourishment, the working classes who are allowed to stay at home, will be kept liable to starvation because of the enhanced price of bread and meat, and the onerous exactions of this war policy.

It appears that present privation and dread of future increased suffering, are arousing the people of France, Germany and Prussia to some thoughtfulness on their causes and the means of their prevention, while some intelligent philanthropists are tracing the evils home, and endeavoring to

educate the public mind to clearer conceptions of the true interests of communities, and the folly as well as wickedness of the policy so long followed.

It is therefore possible that the mania for multiplying armies, taxing ingenuity to the utmost to manufacture the most efficient instruments to destroy human life, and oppressing all but the privileged classes to pay for these murderous hosts and their barbarous equipments, may yet impel the people to resistance, and lead to discarding the system, and to the overthrow of those who now support it for their own selfish and ambitious ends.

"Some seek diversion in the tented field,
And make the sorrows of mankind their sport.
But war's a game, which, were their subjects wise,
Kings would not play at. Nations would do well
To extort their truncheons from the pony hands
Of heroes, whose infirm and baby minds
Are gratified with mischief, and who spoil,
Because men suffer it, their toy the world."

It would become who has influence in our country—and who has not—to look well to the tendency to rivet this same war policy on the government. There is the same disposition among our politicians to squander the peoples' money for military show, for needless, and worse than needless armies; to make heroes of men, and place them in the highest and most influential offices, merely because they have been successful soldiers, and distinguished themselves by the adroitness or dogged determination with which they have carried on the "game" of taking human life, and spreading rapine and destruction throughout the land. The people are now groaning under the oppressive burdens imposed by war, and they complain loudly; but at the same time, many of them show their own "infirm and baby minds," by sacrificing their best interests and the principles of the Prince of Peace, in order to gratify this propensity of fallen human nature to "hero worship." The virus introduced into the "body politic" by the late war, still manifests its baneful effects, and unless checked by more intelligent public opinion, may yet bring our country into the crippled and pitiable condition of the military scourged kingdoms of Europe.

SUMMARY OF EVENTS.

FOREIGN.—The funeral of Lord Brougham took place on the 13th at Cannes. In the House of Commons the bill to suspend the making of appointments in the Irish Church has passed first reading. The bill is to remain in effect until 8th mo. 1st, 1869. The Queen declines taking any part in the contest on the Irish Church. In replying to the petition of the House of Commons, based on Gladstone's third resolution, the Queen says, she desires that her interest in the temporalities of the Irish Church will not in any way hinder Parliamentary legislation on that subject. On the 15th a deputation from the Irish Hierarchy waited upon her, with a remonstrance against the proposed changes, but she declined committing herself to the policy of either Church or Liberal party. In the House of Commons, John Bright presented a petition from the people of Nova Scotia, praying Parliament to repeal the act by which that province was united to the Dominion of Canada.

In the French Corps Legislatif the debate on commerce which was introduced by a speech from Thiers in favor of protection, was continued by Forcade, Minister of Commerce, who replied to Thiers. He deprecated the opening of the commercial question, when peace and industrial prosperity were undisturbed. He declared that France would not adopt a retrograde policy either in commerce or any other public question. An ultimatum has been dispatched by the French government to the Bey of Tunis.

The bill guaranteeing the right of trial by jury, passed the lower House of the Austrian Reichsrath on the 12th inst.

Accounts received by mail and telegraph, give promise of unusually large and fine crops of wheat in the country about the Black Sea.

A Constantinople dispatch of the 12th says: The

Sultan opened the new Council yesterday in a speech remarkable for its liberality. He said the time had come when the Turkish manners must yield to European civilization.

Late and important dispatches have been received from Japan. The civil war was being vigorously prosecuted, and the army of the Mikado had arrived at a point near Jeddo. The dissensions in the country had put a stop to all commerce.

The latest advices from Paraguay report the continuance of hostilities. The Fortresses of Humaita has been shelled by the allied batteries, and two Paraguayan gun boats sunk above the fortress.

The emigrants to the United States from the District of Bromberg, in Prussia, are so numerous that, according to the German newspapers, several villages are entirely deserted.

A London dispatch, dated midnight on the 18th inst., says: In the House of Commons, to-night, the Scotch Reform bill was under consideration. The member from Montrose moved to add to the number of Scotch members of the House by taking the franchise from some of the small English boroughs, and the member from Kilmarnock moved that the rating clause be thrown out. The government opposed the motions and was beaten in both cases. Disraeli, after the result of the last division was announced, said that the Ministry must now consider the bill.

A telegram from New York announcing the acquisition of President Johnson on the eleventh article of impeachment, has created a profound sensation. The morning journals have editorial articles on the subject. All but the *Daily News* seem pleased with the President's acquittal. *Consols*, 94½. U. S. five-twenty's 71½. *Liverpool*, California wheat, 15s. 4d. per 100 lbs.; red wheat 13s. 11d. Uplands cotton, 12½d.; Orleans, 12½d. Sales of 10,000 bales.

UNITED STATES.—*The Trial of the President*.—On the 18th inst., every Senator was in his place, although two of the number, Senators Grimes and Howard, were seriously ill. The case was called on to come to the Senate chamber. It was decided, by a vote of 34 to 19, to take the vote on the eleventh article first. (This is the one which is based upon the President's reprehensible utterances respecting Congress.) The vote was then taken and resulted as follows:

Gully.—Anthony, Cameron, Cattell, Chandler, Cole, Coles, Conness, Corbett, Cragon, Drake, Edmunds, Ferry, Frelinghuysen, Harlan, Howard, Howe, Morgan, Morrill, of Maine, Morrill, of Vermont, Mortou, Ney, Patterson, of New Hampshire, Pomeroy, Ramsey, Sherman, Sprague, Stewart, Sumner, Thayer, Tilton, Wade, Wiley, Williams, Wilson and Yates, 35.

Not Gully.—Bayard, Beckwith, Dixon, Doolittle, Hendricks, Johnson, McCrery, Norton, Patterson, of Tennessee, Saulsbury, Vickers, Fessenden, Fowler, Grimes, Henderson, Ross, Trumbull and Van Winkle, 19.

There being one vote less than the number required for conviction, the Chief Justice announced that the President was acquitted on that article. The Senate refused to proceed with the remaining articles at that time, and by a vote of 32 to 21 adjourned the Court of Impeachment to the 26th inst. It is thought that the vote now taken practically disposes of the whole subject, as it is understood a larger number of Senators voted for conviction than for acquittal. Still, the Senate has the remaining articles. Of the nineteen Senators who voted not guilty, twelve have been supporters of the President's policy and conduct generally, and seven were Republicans.

Congress.—The Comptroller Managers have been directed by a resolution of the House of Representatives to investigate charges of corrupt means having been used to influence S-manors in regard to the trial of the President. A bill confirming the title of William McGarahan to a tract of 17,000 acres of land in California, embracing the New Idria quicksilver mine, has passed the House. The bill to admit the States of North Carolina, South Carolina, Louisiana, Georgia and Alabama, to representation in Congress, passed, yeas, 108; nays, 35. In this bill, as well as that for the admission of Arkansas, it is stipulated that the constitutional regulation as to the right of suffrage shall never be changed so as to deprive any citizen of the franchise on account of race and color. The Congressional Foreign Affairs have reported a bill making an appropriation to carry out the treaty with Russia for the purchase of Alaska.

The South.—A letter from General Grant, in reply to the House resolution asking for information about the votes on the constitutions of the Southern States, shows that in North Carolina, 92,550 votes were cast for the constitution, and 71,825 against; in South Carolina for 70,835, against 27,288; Georgia, for 89,000, against

71,309; Louisiana, for 66,152, against, 48,739; Alabama, for 6,980, against, 1,005. The new constitution for the State of Mississippi has been completed by the Reconstruction Convention at Jackson, and has been signed by the members. The general tenor of advices from the cotton States show that more land has been put in cotton this year than was anticipated. If the season is favorable a yield of over 2,000,000 bales is expected. *The Indiana*.—A Chicago dispatch of the 13th says, "The Indiana Peace Commission have returned from Fort Laramie, and report that they have made a treaty with the Brule, Sioux, Northern Cheyennes and Arapahoes, all agreeing to keep the peace and settle upon reservations."

New York.—Mortality last week, 440. *Philadelphia*.—Mortality last week, 233. Of consumption, 38; old age, 11. Males 137; females, 96. *The Chicago Convention*.—The National Committee of the Union Republican party have called a Convention to assemble in Chicago on the 20th inst., for the purpose of nominating candidates for the offices of President and Vice President of the United States. It was the general expectation that U. S. Grant would be nominated for the presidency by acclamation. For the Vice Presidency there were numerous candidates from among whom a selection would be made.

The Markets, &c.—The following were the quotations on the 18th inst. *New York*.—American gold, \$39.00; U. S. sizes, 18½, 114; *dutch*.—American gold, \$39.00; 10-40, 5 per cents, 103½. *Superfine State Flour*, \$5.60 a \$9.80; shipping Ohio, \$10.10 a \$10.65; extra, family and fancy brands, \$11 a \$17. No. 1, Milwaukee spring wheat, \$2.45; No. 2, \$2.31. Western oats, 87 cts. Rye, \$1.93. *Yellow corn*, \$1.20; western mixed, \$1.17. *Middling uplands cotton*, 31½ cts. *Philadelphia*.—*Superfine flour*, \$8.50 a \$9; extra, \$9.25 a \$10; finer brands, \$11 a \$15. Red wheat, \$2.75 a \$2.85. Rye, \$2.15. Yellow corn, \$1.28; western mixed, \$1.25. Western oats, 90 a 92 cts; Pennsylvania, 95 a 97 cts; southern, \$1. Clover-seed, \$5.50 a \$6. Timothy, \$2.35 a \$2.70. Flaxseed, \$2.00 a \$2.55. The arrivals and sales of beef cattle at the Market. Drove-yards reached about 1350 head. Extra sold at 11 1½ cts. a, a few choice at 12 cts.; fair to good, 9 a 10½ cts., and common, 6 a 8½ cts. per lb. gross. The market closed firm. About 6000 sheep sold at 6 a 8 cts. per lb. gross; and 3500 hogs at \$13 a \$14.75 per 100 lbs. net. *Baltimore*.—No. 1 red wheat, \$2.80; prime Maryland, \$3. White corn, \$1.14 a \$1.15; yellow, 32 a 32½. Western oats, 88 cts.; Maryland, 90 a 94 cts. *Chicago*.—No. 1 spring wheat, \$2.07 a \$2.08; No. 2, \$1.96 a \$1.99. No. 1 corn, 91 cts.; No. 2, 89 cts. Oats, 70½ cts. Rye, \$1.80. Barley, \$2.30 a \$2.40.

NOTICE.

The Annual Meeting of "The Institute for Colored Youth," will be held at the Committee-room on Arch street, on Thursday, 5th month 26th, at 3 o'clock p. m.

M. C. COPP, Secretary.

TEACHERS' ASSOCIATION.

Members to whom were promised copies of the "Report of Committee on Revision of Studies," &c., for the first School District of Pennsylvania, comprising city of Philadelphia, will find the same of M. LIGNETON, Principal of Girls' School.

The following can be had for examination by applying to Y. WARNER, Cor. Secretary, Germantown, Phila.: Last Report of the Supt. of Public Schools of the city of Boston, J. D. Philbrick.

" " of the State Schools, Trenton, N. J., J. S. Hart.
" " of the Principal of Sergeant Street Normal School, G. W. Fetter.
" " of the Supt. of Public Education of Pennsylvania, J. P. Wickersham.
" " of the Millersville Normal School, E. Brooks.
" " of the Mansfield Normal School, Tloga Co., Pa., F. A. Allen.
" " of Edinboro State Normal School, Erie Co., Pa., J. A. Cooper.
Report, for 1866, of the Keystone State Normal School, Berks Co., Pa.
Last Report of Cincinnati Public Schools.

" " Chicago, 1866.
Revised Course of Instruction in Public Schools of Chicago, comprising suggestions, &c., by J. L. Pickard, Superintendent.
Report of the Committee appointed to visit schools of New York, Philadelphia, Baltimore and Washington.
Reports of Baltimore Association of Friends to advise and assist Friends of the Southern States.

RECEIPTS.

Received from Asher Mott, Jr., per N. Warring Agt., \$4, to No. 43, vol. 40.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Seven day the 23d inst., at 5 p. m.

SARAH LEWIS, Secretary.

WANTED.

A Friend to purchase "West Grove Boarding School property and fixtures." The School is still in operation. The establishment is well fitted for a Boarding-school, or commodious private dwelling.

Apply to THOS. CONARD, West Grove, P.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of Boys' School under the care of "The Overseers of Public School founded by Charter in the Town of County of Philadelphia, in Pennsylvania."

Application may be made to Thomas Evans, No. 817 Arch St. Samuel F. Balderston, No. 902 Spring Garden St. John H. Scull, No. 815 Arch St. William Beutle, No. 426 North Sixth St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSUEA H. WORTON, M.D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house, Medford, or 16th of Fourth month, JOSEPH EVANS to LYDIA, daughter of Henry W. Willis.

DIED, at his residence in this city, on the 26th Third month, in the 88th year of his age, THOMAS WOOD, an esteemed member of the Monthly Meeting Friends of Philadelphia, for the Southern District, was a member of that Monthly Meeting during the of his long life, and for many years acceptably filled office of an overseer.

On the 15th of the Fourth month, 1868, of short illness, and in the 16th year of her age, R. daughter of William and Susannah Gooding, a member of Pennsville Monthly and Particular Meeting, Ohio, the unexpected removal of this young Friend from this world to rewards, survivors have a striking illustration of importance of reading the scriptures and other good books, for ye know neither the day nor the hour when the Son of Man cometh." Her mourning relatives who had been watching by the couch of an older and infirm sister, in almost constant expectation of her close, called to witness one of the most healthy and vigorous of her little band quickly removed from amongst the fond of reading the scriptures and other good books, obedient to her parents, and strongly attached to her invalid sister, she shrank from the trial that seemed await her, and previous to her illness expressed a wish that she might not live to see it.

On the 1st of Fifth month, 1868, after an illness of ten months, ASHA, daughter of Wm. and Susannah Gooding, in the 28th year of her age. She was a simple of patient cheerfulness under protracted sorrow—though she often expressed a desire to depart—appearing fully sensible of her situation. Previous illness of her sister, she expressed her belief that "the family would be taken in less than a year." "might not live to see it, but they would." When expiring she said, "Look at those beautiful, bright gleams," and appearing to be engaged in supplicatingly passed away, and has, we doubt not, entered into rest.

At the residence of Thomas Y. Hutton, Chester, Pa., on the 28th Second month, 1868, GEORGE, a member of the Monthly Meeting of Friends of Philadelphia, for the Western District, in the 7th year of her age.

At her residence in Middletown, Delaware, Pa., on the 10th of Fourth month, 1868, after a illness, ASHA WATSON, an esteemed member of Chester Monthly Meeting, in the 87th year of her life, Her close was peaceful.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

THE FRIEND.

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JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

When paid quarterly in advance, five cents.

For "The Friend."

The Beaver and his Works.

It is impossible to examine minutely the habits of any of the lower animals without being struck by the indications they exhibit of a reasoning faculty, which although confined to a narrow range of objects and perceptions, yet seems within these limits to be equal in acuteness, the power of discernment and forethought which in man is called intelligence. There are probably but few animated creatures who do not show more or less evidence of intelligence, particularly in the means made of to provide food or shelter, or in defence against enemies, and many by the ingenuity of their contrivances, seem equal to performances which we conscious require distinct mental efforts to do and accomplish. This intuitive skill is remarkably displayed, among other animals, by the beaver, whose intelligence as an architect has excited the admiration of observers, and earned him the appellation among one of the tribes of the "little brother." A recently published volume, containing a very full account of his habits, under the title of the "American Beaver and his Works," by Lewis D. Morgan, affords us much interesting and apparently accurate information in regard to him, from which the following has been condensed.

I regard to the present habitat of this animal, he has had a wide geographical range on this continent, and was formerly abundant throughout the area south of the latitude of Hudson's Bay; he remarks: "The beaver has now substantially disappeared from the United States east of the Rocky Mountains, except in the States of Oregon, Wisconsin, Minnesota and Iowa; and the Territories of Nebraska, Dakota, Idaho, Montana, and Colorado. They are still occasionally found in Maine, New York and Virginia. In Hudson's Bay Territory, and in some portions of the Canadian, and west of the mountains in Oregon, Washington, California and Nevada, they are still numerous. They are also still abundant along the south shore of Lake Superior, in Upper Michigan, where their works, in numbers and in magnitude, are not surpassed by those of any other district in North America." The particular neighborhood in which most of the observations described were made, is in this latter district, near Marquette, and adjacent to the recently opened beds of iron ore in that vicinity. Here is a well wooded and watered area about eight

miles in length and six in width, sixty-three beaver dams, not counting the smallest, were found, which varied in length from fifty to three and even five hundred feet, and formed ponds from a quarter of an acre to twenty and sixty acres in extent.

The beaver being both an amphibious and a burrowing animal, either selects a location near a permanent supply of water, to which he can have easy access from his burrows in the banks; or he constructs an artificial pond, which will afford him refuge when assailed, and give him the necessary water connection with his places of retreat. "As the dam," remarks the author, "is not an absolute necessity for the maintenance of his life, his normal habitation being rather natural ponds and rivers, and burrows in their banks, it is, in itself considered, a remarkable fact that he should have voluntarily transferred himself, by means of dams and ponds of his own construction, from a natural to an artificial mode of life."

As the beaver does not hibernate, he is compelled also to provide a store of subsistence for the long winters of the north, during which his ponds are frozen over; and it is in the methods made use of in carrying out these two purposes of securing shelter and food, under the peculiar circumstances of his situation, that he displays the most evident signs of forethought and intelligence.

The construction of the dam necessarily precedes that of their burrows, and of the lodges or artificial island retreats in the ponds, since the floor of the latter, and the entrance to it and the burrows, must be arranged with reference to the level of the water, which must in all cases be from one to two feet above these openings. The height of the water in the dam must consequently, to a greater or less extent be subject to their immediate control. The severity of the winter also lays upon them the necessity of so locating their lodges as to be assured of water deep enough in their entrances, and also so protected in other respects, as not to freeze to the bottom; otherwise they would perish with hunger, locked up in ice-bound habitations. The dam must be stable enough to maintain the water at a constant level, and so adjusted also as to allow them to take in their cuttings from without, as they are needed for food. A similar evidence of intelligence is implied by the means made use of to collect their supplies of wood and to store it for their winter provision. Beavers subsist principally upon the bark and wood of deciduous trees, of which a considerable quantity must be placed in a position in the pond to be easily accessible under the ice, from their lodges and burrows, before freezing weather sets in. Late in the autumn they are busily engaged in felling trees for this purpose, some of which are cut in such a way as to fall into the water, where their branches may be submerged, while in other cases it is necessary to cut off the limbs and branches into pieces small enough to be carried and deposited where wanted. The beavers are very industrious in their operations at this season, and as usual work chiefly after sunset. While the surveys on the Marquette and Ontonagon

Railroad were progressing, a small party, encamped upon the main branch of the Escouba, near its source, counted nineteen tree falls, which they heard in a single night, between the hours of seven and twelve o'clock. The cuttings of these trees are removed from the place where they fall to the nearest accessible point in the pond, whence they are floated to the spot where they are to be sunk to form the magazine of provisions for the winter. The larger the limb is in diameter, the shorter must be the cutting in order to be movable. An estimate of the weight of these separate pieces seems to be made previous to cutting them, and a comparison of a large number showed that when five inches in diameter they are usually about a foot long, when four inches in diameter about a foot and a half long, and when about three inches in diameter about two feet long. Poles from one to two inches in diameter are often found eight, ten and twelve feet in length. These sticks are sunk in piles near their lodges, containing one-quarter to three-quarters of a cord each, from which a channel excavated in some instances in the bottom of the pond, connects them with their chambers.

In order however to transport their cuttings from a distance, as is sometimes necessary, to the edge of the pond, a plan is frequently adopted which, the author remarks, is the "highest sort of intelligence and knowledge performed by beavers." This is the construction of an artificial canal, leading from the site of their favorite trees, wide enough and deep enough to float their cuttings to the pond. He remarks, "When I first came upon these canals, and found they were christened with this name both by Indians and trappers, I doubted their artificial character, and supposed them referable to springs as the producing cause; but their form, location, and evident object showed conclusively they were beaver excavations. It is one of the principal objects of dams on the small streams, which are without defined banks, to flood the low grounds with a pond, and thus obtain a water connection with the first high ground upon which the hard wood is found. Where the pond fails to accomplish this fully, and also where the banks are defined and mark the limits of the pond, the deficiency is supplied by the canals in question." An interesting description of one is given, which was excavated through low ground to the distance of one hundred and fifty feet from the pond, when it branched into two canals, one of which was continued for one hundred, and the other for one hundred and fifteen feet along the base of high and dry ground covered with deciduous trees. By this means a considerable frontage upon the canal was obtained for the transportation of the wood growing there, and its conception and execution seem to imply a somewhat complicated and extended process of reasoning.

One of the results of the long occupation of a thickly wooded country by beavers, is an alteration of its physical features, to some extent, by the formation of "beaver meadows." These are formed not only by the cutting off of the trees for the purposes of food, but from the destruction of the timber by the gradual encroachment of the

water produced by the damming of the streams. When the adjacent lands are low, they are at all times saturated with water from the ponds, and are occasionally overflowed after heavy rains. In the course of time, the trees within this area thus affected, are entirely killed and disappear, and a rank luxuriant grass springs up. A level open space is thus formed, which, though wet and covered with hummocks, may sometimes be turned to a useful account by man. When iron mining operations were first commenced in this neighborhood, the grass upon these meadows was the main reliance of the miners for hay for their winter stock, and in 1865 fifty tons of hay were cut from a single beaver meadow on the main branch of the Esconaba. Within the area in which these observations were chiefly made, there was estimated to be an aggregate of about ninety acres of these clearings.

(To be continued.)

For "The Friend."

Letters of Valued Friends.

(Continued from page 295.)

Eighth mo. 1853. "Some days after hearing of thy prospect of going to —, the thought presented that in case no Friend of thy own Monthly Meeting should offer to accompany thee, how would it do for me? I could see nothing for a time but objections arising, but these, after a little struggle, there seemed to be answers sufficient to produce a degree of tranquil resignation, and there I have felt easy to leave it. With this information, I now leave the subject with thee, hoping thou wilt be very careful not to suffer it to interfere with what may appear to be a *right concern* from any other quarter. I believe that offerings are sometimes called for as a test of our obedience and submission to the divine will, and as in the case of Abraham, the resignation of the will is accepted. I felt peaceful in arriving at this point, and have not felt at liberty since to depart from this ground or to 'draw back'; but as I can sincerely say, I often feel myself to be nothing, so I have remembered the caution not to desire to appear anything when I am nothing—at the same time as I know there is help laid upon One who is able to save 'to the uttermost,' I should be very sorry to distrust Him because of feeling as nothing in myself."

"* * * I should be very glad to attain to more evenness in my course, not be unduly cast down with desertion, or set at ease by favors received. I remember some Friend in high esteem after passing through a season of close proving, remarked, in a letter to a Friend, that she had found 'holes and corners' she had never thought of, and such, I can truly say, has often been the case with me, so that I could say indeed, that 'all my righteousness is as filthy rags.' But such provings lead us to appreciate more highly the dear Saviour's righteousness with which we seek to be clothed. It not only *teaches* us, but the repetition of these trials, we may hope, will *settle* us in the uniform habit of mind of ascribing all praise where alone it is due. 'Not unto us, not unto us, O Lord! but unto thy Name give glory,' &c. It is a great thing to be thoroughly delivered from self in all his hidden as well as open appearances, to die unto ourselves, and to be renewed in the life of righteousness. It is a state I fully believe in and I hope am after, but am very sensible of lacking yet. * * * To be members of the same family with those who have gone before us, and to be gathered *home* with them in the end, would be the height of my desires. * * *

In the mean time it may be wise in us to cherish a willingness to fill up all our measure of suffer-

ing, mentally or otherwise, for our own and the body's sake. We can hardly expect to abound, in the present condition of the church, and if we can but possess our souls in patience, it may be as much as we can ask—no doubting, if this is done, we shall witness preservation.

"I have been reading *Dr Samuel Fothergill's* memoirs, and although I have read portions of them before, I did not know they were such a treasure, so rich and instructive. *Reading*, latterly, has not been so much relished as *feeling*; I have known a state that could not live upon the labors of others—must labor for myself or starve—but reading this work has been reviving; he seems truly to have grown up to the stature of a perfect man in Christ; but Oh! what a view it gives me of myself! Dear man, he had been of fervent much and therefore he loved much."

"I thought we had a good meeting on Fourth-day, and that your exercises were much in unison, and from what was expressed in the second meeting, some good was done. This looking out to see what others 'shall do,' to the neglect of the 'individual and inward work,' is causing much suffering to the body and delay in our progress. I may include myself in a share of the admonition. I am truly glad to observe, however, in the midst of all our trials, there are still those who keep their habitation, and toil on in their portion of allotted duty without seeming to become discouraged."

"I often think of you, and acknowledge I feel somewhat selfish in the thought of parting with you; but then I remember it must be for a very short time, and I trust if we endeavor to live well wherever we do live, all will be well in the end. * * *

I am very sure we, as a people, need the caution held forth by Sarah Grubb: 'She saw the change in some from that deep indwelling with the seed, Christ, by which only any can be living branches of the true Vine,' &c. * * * I trust thou wilt never be ashamed to be as Mary sitting quietly at the feet of the dear Master. It becomes the reverence due to His name and power, that when it is felt, especially, we should be willing to keep silence before Him, and thus let the people renew their strength, and thus, too, many are silent preachers of the gospel: by their example kindling the spark of devotion in the minds of beholders."

Our New Indian Policy.

The Report of the Commissioners appointed last year, to treat with the Indian Tribes, has been presented to Congress. It is a very long, very important, and very interesting document, but one which every right-minded American will blush to read; for it recounts a series of cruel wrongs and outrages, perpetrated by government agents and by white pioneers upon a race of people who have never, as our history attests, waged war upon the whites, except for causes which have always been held to justify war between civilized communities. If war is ever justifiable, it is so when waged in defence of country against foreign encroachments, to repel invasion of recognized rights, to protect homes and firesides from threatened destruction; and it appears, from the testimony of the Commissioners, that the Indians have always had this justification. In every instance, hostilities on the frontier have commenced in outrages on the tribes. Their lands have been overrun by white settlers, their game driven off, their fields devastated, their villages burned, and their people massacred in cold blood.

Nothing is easier than to charge the Indians with cruelty. They are cruel, when their blood

is up; but when we see the means taken to invoke them into hostilities, we wonder only that their barbaric instincts of revenge have led them into no greater excesses. According to the Commissioner's report, the usual method of bringing an Indian war, for the purpose of getting possession of lands, is for the white settlers to commence a series of outrages on the tribes, robbing their stock, hunting on their grounds, not stopping short even of murder (an Indian life being considered of no value at all), until they were ready to retaliate. Of course, the white outrages are carefully concealed from the public; but as far as the Indians commenced operations, a whole army of newspaper correspondents is busily gaged in working up the country to the proper degree of horror and indignation against savages. The telegraph is employed to spread news of every actual outrage; and, in addition, this, the Indians are held responsible for the deeds which they have never committed. The moral code of the frontiersman recognizes crime against Indians as positive virtues.

This is the way that all Indian wars originate—in the cupidity, injustice, and cruelty of the white settlers and the government agents. There has not space to follow the Commissioners through their able report; but this is the tenor of the whole. Unflinching to our pride as the race is, we are compelled to acknowledge its correctness, and the justice of the conclusions therefrom deduced by the Commissioners. These gentlemen spent months on the Great Plains, conferring with many tribes and their representative chiefs, patiently investigating the causes of our Indian troubles. Both sides were allowed to speak themselves, and to make their own defense. It is not to be supposed, that a soldier like Gen. Sherman went out with any strong prejudice in favor of the Indians, or that his practical, calculating mind was likely to receive one-sided impressions; his testimony is, therefore, conclusive as to the criminality of the whites in bringing wars with the Indian tribes. In answer to the question, whether the government treatment of the Indians has been just or otherwise, he reports that it has been "uniformly unjust," and that whites have to thank themselves for all the sufferings they have undergone in consequence of Indian wars.

The Commissioners justly conclude that, with this state of things is permitted to last, there can be no peace on our borders. Just as long as whites are permitted, on any or no pretext, to make war on the Indians, drive away their stock, burn their villages, and take forcible possession of their land, the Indians will make bloody reprisals. The Report makes no attempt to smooth over atrocities committed by the Indians at Fort H. Kearney, and other places, nor to palliate the frightful barbarities of the Cheyenne massacre. It considers the whole question in a calm, judicial spirit; and, after weighing the statements of both sides with strict impartiality, considers measures necessary to bring about a just and permanent settlement of the difficulty. The Commissioners do not for an instant entertain the termination theory so vehemently urged by the land-hungry settlers and army contractors. Indians are proverbially expensive and barren of results. Our last campaign on the Plains resulted in the killing of about twenty Indians, at an average cost of more than one million of dollars each; and still the wretches decline to be paid for the whites having "uniformly treated them unjustly," never honestly fulfilling the treaty made with them, it is now proposed to try the effect of justice on them. The Commission-

those that reservations shall be made, on which be gathered all the Indians east of the Rocky mountains; that a territorial or military government be established, in each district of these reservations; that agriculture and manufactures be introduced and encouraged among the tribes; schools be established in which the young be taught the English language. In short, Commissioners propose to civilize them, and make them our friends by kind and just treatment. In very severe language, the Commissioners denounce the agents who have heretofore set among the tribes, and recommend that greatest care be exercised in future in the selection of men for this important post.

The country has reason to feel high gratification at the results of the Commissioners' labors. They have placed us in possession of a full knowledge of the causes which have led to Indian wars, of the way to avert them. They have shown every war has been brought on by the rivalry of the white settlers, who have violated treaty ever made with the tribes. In addition to this, great practical results have been achieved. Satisfactory treaties have been concluded with four of the principal tribes—the Wascomanches, Cheyennes, and Arapahoes and arrangements have been made for perfect treaties with other tribes next spring. Hostilities have been checked, and the long lines of blood across the Plains rendered secure. Let us trust these results may be permanent, and that we have seen the last of our iniquitous Indian wars.—Independent.

For "The Friend."

I have been following, having been written without reference to the Freedmen's Association, possessing a fresh interest, as showing how the work of civilization is still opening. Concord is 145 miles S. W. of Raleigh, in Cabarrus county, on the old Carolina Railroad, thirty miles south of Salisbury. The writer is a true Union southerner, well known here. Y. W.

Farmington, Fifth mo. 13, 1868.

Concord, N. C., May 9th, 1868.

Dear Friend,—Your few lines were forwarded me some days ago, by aunt Abby Kimber; and regret that I did not meet with you in Philadelphia. We can always communicate so much more freely and fully by word of mouth than by letter, that, while it is a pleasure for me to write, I feel I must necessarily omit much of real importance.

I am glad you feel a concern in the educational work of our freed people. This is a matter of the present moment to us—the more so now that we have been clothed by the national will with the right of suffrage, and a participation in our government. I fear me that the mass of the colored people do not realize how much it concerns them and us to instruct and elevate the minds of the freedmen as rapidly as possible; for much in this matter depends, as in every thing else, in giving them a right start. The South, I hardly tell you, cannot do much, and is unfortunately, with too many of us, an indifference to do what we can.

I have been a close observer of the freedmen since the surrender, and I must testify to their general commendable conduct. I witnessed, for the first time, recently their deportment in the exercise of the elective franchise; and, on all sides, the evidence comes up that they carried themselves with patience, propriety, firmness, intelligence, and good order, under many temptations and trying circumstances. True, they generally voted all one way, but this only evinced

their intelligent appreciation of the main issue in the election, which involved their own right to the suffrage. What I would have you particularly mark now is, that they cast their votes without uproar or disorder. Hundreds of them came into this quiet village early in the morning, and, having voted, they did not loiter about town, but returned immediately to their labor. This is proof of some capacity for self-government. In general, I may say, they are law-abiding and industrious—quite as much so as our white population. They have been severely tried for the last three years in the way of providing for themselves and their families. Each of those years, as perhaps you may know, has been a year of scarcity—almost a total failure of all our crops. In consequence there has been much actual suffering among the blacks, and, indeed, is yet and will be till the incoming crop is gathered, which promises so far to be a good one.

I have interested myself much in schools all my life, though I have never been a teacher, and I proceed now to give you some facts which may be entertaining to you. As I am not able to get about much, I will have to confine my remarks almost entirely to my own county, which may, I guess, be taken as a sample of what is done in other counties. We have six colored schools in operation here—two in the village and four in the country. These schools have an average attendance of about 400 scholars in the winter months. As the working season advances, of course the numbers greatly diminish, as many of the scholars, who vary in age from six to fifty years, must go to the field. These schools are under the charge of several of the religious denominations at the North, and so far have been entirely free, though I learn that in one or two of them the purpose is next winter to require a small sum to be paid: not a bad idea, if the parents or pupils can at all afford it, as it will enhance the value they set upon knowledge, and thus, too, we may hope gradually to render the schools self-supporting. The teachers in all instances, except two, are colored. The progress of the scholars has been remarkable. I have not been in the schools for more than a year, till I received your lines, when, as a part of my preparation to answer them, I lately visited the two schools in town. One of them under the Methodists and the other the Presbyterians. I found many of the scholars far advanced in Arithmetic, Geography and Grammar, with a good understanding of what they had gone over. The most notable improvement is in the cleanliness, manners, language and morals of the pupils. I remember visiting these same schools in 1866, shortly after they started; and the nakedness, raggedness, filthiness, uproariousness would have been ludicrous, if they had not been disgusting. The teachers told me, also, that frequently at that time, such was the thieving of the little black villains that neither books nor anything else belonging to the school-room could escape their roguery. All this is changed. You find them now cleanly, well-dressed, orderly, decent in behavior and language, and the teachers assure me that every thing is as safe in the school-room, though unwatched day or night, as among white children. When we consider that a great deal of vicious training had to be undone, and the whole moral nature to be remoulded, this docility and aptitude are very remarkable. Though six schools in this county seem to be a good supply, yet to give you an idea of how wide apart they are and how much ground is uncovered, I see small children coming regularly every day to school in the village, walking five or six miles. There is one portion of the county, formerly the

largest slave-holding, where schools are most needed, yet they have none at all. It is about ten miles from the village. The white population there chiefly consists of men who were large planters, and who, like this class generally, became very averse, on emancipation, to any thing being done for the freedmen. They formed a combination, therefore, neither to give nor to sell a foot of land for a school-house or a church; and they have persisted in that purpose until recently, when one of them has consented to sell an acre. The land is, therefore, bought, but they lack the means to erect a building which will answer for a school. It will take about \$500. If they had a house, a school of 100 scholars could be opened there at once, and in winter it would be double that number. I know these facts myself, and I beg you, in case you meet with any philanthropic societies or individuals who have a heart for this work, to bring this particular locality to their attention. I am sure material aid towards education could no where be more worthily bestowed. As to teachers, I am informed that they can be had, either from the North or here, white or colored, much more readily than the means to pay them.

I have given you such facts as concern chiefly my own county, with which I am most familiar. I learn there is a large and flourishing school in Salisbury. The Presbyterians of the North have established at college a Charlotte, twenty miles from here, to educate colored ministers and teachers. This is a good move, as it will elevate the standard and character of the teacher, and, consequently, of the schools generally also. But it will of course take some time to furnish and send forth competent teachers. I might, perhaps, give you some statistics for the State at large, showing the progress of the work over a wider field than I have circumscribed myself to in this letter. You have, however, probably seen these in some northern publication. Yet I may mention that more than half the counties in North Carolina, of which we have 89, are more or less supplied with colored schools. Many of the counties do not need any, especially towards the west in the mountain region, where there are few or no blacks. Last year there attended school on an average the year round, about 25,000 scholars. This year the general average promises to be much larger. For the month of March the attendance was 15,503, and that in good planting time for us.

I feel that I have left out much that I should say, yet I have said, perhaps, as much as you care to read. I assure you I shall be happy to give you any information in my possession on this interesting topic; and if I have it not in possession I can procure it from others.

I am, dear friend,

Very faithfully, &c.,
VICTOR C. BARRINGER.

The science of reporting, which has now attained to such perfection, had a much more ancient origin than is generally supposed. For what does the venerable Plutarch say? "Cicero dispersed about the Senate House several expert writers, whom he had taught to make certain figures, and who did, in little and short strokes, equivalent to words, pen down all he said."

From not drinking deep enough of the well-spring of life, we may be changed only from the publican to the professing pharisee. Christ alone thoroughly transforms; and this through submission and obedience of the whole heart to Him. To these He becometh "a well of water springing up unto everlasting life."

The Sun dew a Fly-trop.—I wish to call the attention of botanists to a very humble little plant, the *Drosera rotundifolia*, or common sun-dew, which not only catches flies, but eats them. I was looking early in the spring in a swamp for chrysalids, when I noticed the tiny leaves of the sun-dew, which has beautiful blood-red glandular hairs, each tipped with a glistening dew-drop. The leaves were covered with the wings and legs of gnats. One or two had the hairs gathered into a knot at their centres, and on one a live gnat was struggling hopelessly to escape. I secured two plants and kept them for several weeks by laying the bit of moss on which they grew in a plate supplied every day with water. During this time I fed them with midges, ants, and beef-steak. The tiny drop of dew is glutinous, and any small insect touching it is lost. Every effort to escape but hurries its doom, and in a moment wings and legs are held fast to the tiny bristles.

Now begins the curious part of the affair. All the hairs begin to move towards the insect, but so slowly that their motion is almost imperceptible. In a few hours the hairs touch and cover it with their adhesive points. I placed a piece of raw beefsteak on the centre of a leaf. In twelve hours nearly every hair touched it. They gathered over it in knots and remained so for a day and a half, when they slowly returned to their natural position, leaving the beef a white sodden atom resting on the points of the hairs. I tried it with a bit of paper, but it refused to move for that; then a tiny fly was touched to one of the treacherous dew drops, smothered, and in a few hours all the ferocious little scarlet hairs had their beaded points upon his body. When the blossom bud appeared, the glands no longer secreted the dew, and the leaves lost their brilliant color.—*Natural History Miscellany.*

Religious Instruction.—It is by the deeply felt power of religion in the tutor's own soul, as the one only principle of human conduct ever needed, and ever to be operating; it is by his possessing a living experience of the strength of corruption, and a quick apprehension of its early assaults upon the mind of youth, that an earnest, hopeful appeal can be made to that in the child or the young person which responds, after the nature of a holy instinct, to every touch of truth; and without which response, all religious instruction might as well be addressed to the benches and walls of the school-room as to its inhabitants.

To possess a clear, constant, hopeful faith in the presence and assistance of the Spirit of God in the souls both of the teacher and the taught, is the grand desideratum in all religious education.—*Mary Ann Kelly.*

Bees and Fruit Blossoms.—A silly prejudice against bees is entertained by some fruitgrowers, based on the notion that the crops of fruit are injuriously affected, both in quality and quantity, by the visits of bees during the blossoming period. A more unfounded notion, or one deriving less support from observation and science, can scarcely be conceived. Yet it regularly looms up once or twice in a century, and creates as much alarm and consternation among the wisecracks, as the appearance of a comet used to do in by gone days.

Repeated instances of the resuscitation of this prejudice are presented in the history of bee-culture in Germany, especially in the period between 1530 and 1800. On some of these occasions it was so prevalent and so rabid in its demonstrations, as to constrain the almost total abandonment of bee-culture in districts where fruit-raising bore sway.

To the aid of this came the substitution of cider and beer for the ancient mead or metheglin, as the popular beverage; and amid such opposition and discouragement, bee-culture rapidly sank to be a very subordinate interest, except in some favorable localities.

In 1774, Count Anthony of Torrings-Seefeld in Bavaria, President of the Academy of Science at Munich, striving to re-introduce bee-culture on his patrimonial estate, found in this generally prevalent prejudice the chief obstacle to success. To overcome it, he labored assiduously to show that bees, far from being injurious, were beneficial in the fructification of blossoms—causing the fruit to set, by conveying the fertilizing pollen from tree to tree and from flower to flower. He proved, moreover, by official family records, that a century earlier, when bees were kept by every tenant on the estate, fruit was abundant; whereas then, when only seven kept bees, and none of these had more than three colonies, fruit was scarcer than ever among his tenantry.

At the Apianar General Convention, held at Stuttgart, in Württemberg, in September, 1858, the subject of honey-yielding crops being under discussion, the celebrated pomologist, Professor Lucas, one of the directors of the Hohenheim Institute, alluding to the prejudice, went on to say,—"Of more importance, however, is an improved management of our fruit-trees. Here the interests of the horticulturist and the bee-keeper combine and run parallel. A judicious pruning of our fruit-trees will cause them to blossom more freely and yield honey more plentifully. I would urge attention to this on those particularly who are both fruit-growers and bee-keepers. A careful and observant bee-keeper at Potsdam writes to me that his trees yield decidedly larger crops since he has established an apiary in his orchard, and the annual product is now more certain and regular than before, though his trees had always received due attention."

Some years ago a wealthy lady in Germany established a green-house at considerable cost, and stocked it with great variety of choice native and exotic fruit-trees—expecting in due time to have remunerating crops. Time passed, and annually there was a superabundance of blossoms, with very little fruit. Various plans were devised and adopted to bring the trees into bearing, but without success, till it was suggested that the blossoms needed fertilization and that by means of bees the needed work could be effected. A hive of busy honey-gatherers was introduced next season; the remedy was effectual—there was no longer any difficulty in producing crops there. The bees distributed the pollen, and the setting of the fruit followed naturally.—*Am. Bee Journal*

Little Things in Religious Life.—Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true Christian life. The little, constant unbecoming, not the lightning; the waters of Sibol, "that go softly" on their meek mission of refreshment, not "the waters of the river, great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness,

or selfishness, or vanity; the avoidance of all little things as these go far to make up at least the negative beauty of a holy life.

And then attention to the little duties of day and hour, in public transactions, or private dealings, or family arrangements; to the words and tones; to little benevolences, or forbearances, or tendernesses; little self-denials, self-strains, and self-thoughtfulness; little plans quiet kindness and thoughtful consideration others; punctuality, and method, and true aim the ordering of each day—these are the aids to the developments of holy life, the rich and diversified mosaics of which it is composed.

What makes you green hill so beautiful? Is the outstanding peak, or stately elm, but the baysward which clothes its slopes, composed of numerous blades of grass. It is of small thing that a great life is made up; and he who will knowledge no life as great, save that which built up of great things, will find little in Bible characters to admire or copy.

HYMN.

Since the earth is beauty rose,
At Thy living word of might,
Thou hast been the Fount whence flows,
Every streamlet of delight.

Hope, a bright refugent tide,
Faith, a calm and shoreless river;
Love, whose waters shall abide,
Fathomless and pure forever.

When we fold our weary wing,
In one Sabbath of repose;
We shall taste of Thee, the Spring,
Whence each holy blessing flows.

Worn with toil we scatter here
Seeds of sorrow and distress;
Then we reap in golden ear,
Fruits of Jesus' righteousness.

Great Jehovah! Thine in One,
Give us gifts, Thyself the best;
Make us holy in the Son,
Bless us, and we shall be blest.

Selected for "The Friend."

The Fundamental Principle of the Gospel.

"This then is the message which we have heard him, and declare unto you, that God is light, and in him is no darkness at all." 1 John 1. 5.

This was the message which Christ gave apostles, to make way into men's hearts by: it is the first thing that is proper for the mind receive, which lies in the darkness; namely, there is no darkness in God, nothing but light. Darkness is excluded from him, and the mind that lies in darkness cannot have union or fellowship with him. Therefore he that will be one with God, and partake of his life, must come out of darkness, which hath no place with God, into light where God is, and in which he dwells. The work of the Son is to reveal the Father, and draw to the Father. He reveals him as light, the spring of light, as the fountain of light, as he draws to him as light. When he gave to apostles the standing message, whereby they were to make him known to the world, and where men were to come into fellowship and acquaintance with him; this is it, that God is light, as in him there is no darkness at all. Christ Jesus the Son of God, he is the image of his substance the exact image of this light, the light of the world, who is to light the world into this substance. So that as God the Father is to be known as light, so Christ the Son also is to be known as light. He is the only begotten of the Father of light, the only image wherein the eternal substance revealed and made known. And he that receiveth

image, receives the substance; and he that gives not this image, receives not the substance. There is a breath or spirit from this substance, his image, which draws to the image; thus the Father draws to the Son; and the image again to the substance; thus the Son draws to the Father. And so harkening to this breath, the soul and soul is led out of the darkness, into the light (which is the Son), and by the light into the substance; and here is the fellowship which the gospel invites to. Joining to this light, being transformed by this breath, living in his breath, walking in this holy inspiration, is an unity with the Father and the Son, themselves dwell in this breath, from whom breath comes, in whom this breath is, and in all are, who are one with this breath. This light purgeth out the dark breath, the dark air, the dark power, the mystery of death and darkness, and fills with the breath of light, with the life of life, with the living power, with the holy mystery. Now, as the Father is light, and the Son light, so this breath, this Spirit which comes from both, is light also. And as the Father, who is light, can alone be revealed by the Son who is light; so the Son, who is light, alone is revealed by the Spirit, who is light. Then who hears this message, that God is light; and feeleth himself darkness, and in darkness, and is willing to be drawn out of the darkness into fellowship with God, who is light; this guide him to know; namely, how he may be drawn out, who it is that draws, and which are the drawings; that he may not resist or neglect (waiting for another thing) and so miss of true and only passage unto life. Wherefore receive this heedfully. None can draw to the Father, but the Son; none can draw to the Son, but the Father; and both these alone draw by the Father. The Father, by his Spirit, draws to the Son; the Son, by the same Spirit, draws to the Father; and they both draw by the Spirit as he is light, as he is their light lighted to that end. For the Father is light, and the Son is light; so that which draws them, must be light also. Indeed, the breath of light, eternally lighted, draws to the eternal image of light, and then to the eternal substance, which eternally dwells in the eternal image.

Question. But how may I know the Spirit, and the operations; that I may follow him, and be led into him, both to the Son, and to the Father; and come into the everlasting fellowship?

Answer. The Spirit is to be known by those signs and operations which are proper to him; and flow alone from him, and from nothing else.

Ques. What are they?

Ans. Convincing of sin and reproving for sin; nothing can truly discover and reprove, but the light of the Spirit. Darkness cannot make itself darkness, but whatsoever maketh manifest light. All the discoveries of darkness, in the hidden world of the heart, are from Christ the light of righteousness, by his Spirit, what name or men may give it; who know not this sun of light, nor the true names of things in the light; but have named even the things of God in darkness, and according to the dark apprehensions or conceptions of their own imaginary mind. This is a tale to such, who are so ready to beat the brains and dispute: leave contending about names; come to the thing, come to that which reveals thee in secret, follow the light that thine eyes see and draws; be diligent, be faithful, be obedient; thou shalt find this lead thee to that which thou shalt know by this (even all that which thou callest spiritual light) will never be

able to lead thee to. And when thou art joined to this light, it will show thee him whom thou hast pierced (even so as never yet thou sawest him), and open a fresh vein of blood and grief in thee, to bleed and mourn over him; and work that repentance in thee, which thou never wast acquainted with before; and teach thee that faith to which yet thou art a stranger; and teach thee that self-denial, which will reach to the very root of that nature which yet lives; even under that, which thou callest spiritual light; and will lay such a yoke on thy neck, as the unrighteous one is not able to bear; yea, such an one as the hypocrite (which is able to hide it under confessions of sins, and forms of zeal, knowledge, devotion, and worship) shall be truly tormented and wasted with. And then thou shalt know what it is to wait upon God in the way of his judgments, and find the powers of life and death striving for thy soul, and daily floods and storms encompassing and attending thee, under which thou wilt assuredly fall and perish, unless the everlasting arm of God's power be stretched out for thee, and be continually redeeming thee. And then thou wilt feel and see how sin is pardoned, and how it is bound; how death broke in upon Adam, and how daily it breaks in upon mankind; and what that standard is, which the Spirit of the Lord lifteth up against the powers of darkness. And then thou wilt come clearly to perceive, how that which thou hast called religion formerly (which flowed not from this principle) hath been but the invention of thine own imaginary mind (though thou fatheredst it upon the scriptures, as most men do most of their inventions about doctrine and worship), wherein thou hast been in a dream of being changed, and yet remainest still the same in nature; and hast had a name that thou hast lived, but art still dead; a name of being sanctified, but still unclean; a name of being justified, but still condemned by the light in thine own conscience; which is one with him who is thy Judge, and who will judge according to it; and so, as that which is real taketh place in thee, so that which hath been but imaginary will pass away.

ISAAC PENNINGTON.

Tobacco in France.

The following curious and interesting account of the tobacco trade and culture in France, as conducted by the government, is given in a New York journal. Succeeding generations, we may hope, will be wiser than the present, and the time will probably come when men will wonder that such an offensive and pernicious substance should ever have been of such financial and commercial importance as tobacco is in our day.

"Of late years the manufacture and sale of tobacco in France has been conducted under government administration. 'La Régie Impériale des Tabacs,' as the department is called, imports tobacco from abroad, or buys it in France; manufactures it into cigars and snuff, and for chewing and smoking in a pipe; exports its products to England, and the countries in Eastern Europe, and sells them at retail in Paris and all the towns in France. It has factories at Strasbourg, Lille, Havre, Dieppe, Lyons, Marseilles, Bordeaux and elsewhere, which are generally in full work, and in Paris the immense five-storied building near the Quai d'Orsay and the Rue de l'Université belongs to it.

The great gateway of the establishment in the Rue Saint-Jean gives entrance to tobacco which has come from all parts of the globe, and before it is received samples are taken of all kinds and qualities, with which frequent comparison is made

in the course of manufacture. There is Virginia, Kentucky and Maryland tobacco from North America, contained in hogheads, and tobacco from the Antilles, in little barrels; then there is tobacco from Java and Manilla; from Macedonia, Egypt and Greece; from Hungary, Holland and Algeria; and, finally, large and increasing quantities from Pas-de-Calais, Bas-Rhin, Haut-Rhin, Moselle, Lot, Lot-et-Garonne, Savoie, Haute-Savoie, and other departments of France. These latter kinds of tobacco are baled and covered with a stiff kind of canvas.

At the present day the nineteen departments in France which produce tobacco raise 24,402,000 kilograms, valued at twenty millions of francs. The administration superintends the choice of lands, and gives directions with regard to manure. Cultivators are also obliged to plant different varieties of tobacco, and trials have been made of the Havana and Paraguayan, and the kinds known as Virginia Frederick and Virginia Orinoco.

The plant is propagated both by pure seed—that is by sowing seed of one kind only, and by the method known as hybridation.

Before the establishment of the administration the planter used to get his seed where he pleased; but at present the administration superintends the collection of the seed.

The increase of the nicotine, and the diminution of the potash salts, with the loss of toughness and elasticity in the leaf, which attend the more mature growth of the plant, have been duly observed; and by hastening the getting in of the crops, tobacco of a more gummy and pliable tissue, with less nicotine, more freely combustible and more aromatic, has been obtained.

Means have also been contrived for controlling the process of fermentation, which very powerfully affects the flavor and quality of tobacco; and experiments are carried on at the present time with a view to artificially drying the leaves, so as to protect them from the intemperance and sudden changes of the autumn season.

It is about five years since the administration first began to turn its attention to these particulars, and it is said that some very valuable results have already been obtained.

Virginia and Kentucky tobacco, with French leaf from the northern departments, is that which is generally selected for making snuff, on account of the superabundance of nicotine in its composition. The remains of other tobaccos which have been subjected to a *tringe* are added, and the whole mass is piled in heaps on the tiled floor of a large room, where the operation of moistening the tobacco with salt water takes place.

Salt water is used for two reasons: First to prevent the putrefaction of the animal matters contained in the tobacco, and secondly because salt, being deliquescent, tends to maintain the required degree of humidity.

When the amount of moisture contained by the mass is twenty per cent. of its weight the tobacco is taken to the chopping machines or *hachoirs*, which are worked by powerful engines, and it is then stored in square heaps of four metres in height for about four months and a half, in rooms on the ground floor. By this time a temperature of seventy degrees will have been obtained, the color of the whole will be uniform, and the anomalous and volatile odors will be strongly developed. Great care is necessary in this stage of the process, as the tobacco if allowed to become too hot might carbonize—a result which has been produced more than once by a heavy storm.

When sufficiently fermented the tobacco is taken up into a room on the second floor, and descends thence, through holes made for the purpose, into

mills, the rollers of which are furnished with blades similar to those used in coffee mills.

Reduced to a tolerably fine powder by this preliminary grinding the tobacco drops on to an endless band, and is taken up to the third story of the building, whence it is precipitated on a sieve situated on the second. What is fine enough to pass through the sieve finds its way by means of a pipe to a room on the floor beneath, where it is received into sacks.

The powder which is too coarse to pass through the sieve is carried off by a pipe having an Archimedean screw, working within it, which causes the powder to fall through apertures made in the pipe at proper distances, into the grinding mills on the first floor, whence it is returned to the upper stories by the endless band in the manner described above.

To perform these operations before the adoption of the steam machinery at present in use, more than seven hundred men were employed, and their labor was of an unwholesome and painful nature, on account of the irritating atmosphere of tobacco dust in which they were compelled to live. A proper system of screens has entirely remedied this evil in the case of the seven men who now suffice to perform the entire labor connected with the process.

The ground tobacco is packed in cases for two months longer, wetted again, mixed and repacked. During this time it undergoes a second fermentation, and finally arrives at the state in which it is sold to the consumer. The whole process lasts about twenty months, and at the end of that period the snuff is packed in strong casks made at the manufactory, rammed down very tightly and sent to the central warehouse, whence it is distributed to the retail establishments of the respective districts.

Those who suppose that snuff-taking has gone out or given place to smoking, will learn with some surprise that, on the contrary, the quantity of snuff consumed in France has increased more than ten per cent. since 1863.

The consumption of tobacco for chewing, in long thin twists, and of tobacco for spitting, and for smoking, in much thicker rolls, has also increased, the former five per cent. and the latter twenty to thirty per cent., according to price. The mode of their manufacture is simple enough, and consists in taking the leaves after the stalks have been removed, and spinning them with a wheel not unlike that of a rope maker.

French cigars, which are sold for five and ten centimes apiece, have the inside made of the good leaves of American and French tobacco, of which those of inferior quality have been made into snuff or smoking tobacco. The best leaves are reserved for the coverings or wrappers, and very commonly these from Havana, Brazil or Guayquil are employed. After being washed, the leaves are pressed so as to extract the gummy matter which they contain, and the presence of which, in bad cigars, is manifested by a blackening and swelling out of the outer leaf in burning. They are then dried and given to the cigar makers.

There can be no doubt that the administration has succeeded in supplying France and the neighboring countries with very fair and unusually pure tobacco at moderate prices, and this it has in great measure accomplished by the judicious choice of its officers, who are chosen for the most part from the more distinguished scholars of the Ecole Polytechnique. The regulations concerning the transportation of tobacco to the stores for distribution, and the retailing of it to the public, are very strict, and are, in France at least, rarely evaded. The persons in charge of the retail stores

are principally old soldiers, or widows or children of state pensioners, who are liable, in case of fraud, not only to lose their employment, but also any emolument they receive from government.

The administration possesses 36,000 retail stores in France, and last year more than 27,000,000 of kilograms of tobacco were sold, realizing 214,000,000 of francs."

Selected for "The Friend"

Westminster, 4th mo. 11th, 1877.

My Dear Friend,—This week, as I looked over the contents of thy letter to me, I felt a sensible sympathy and affection, which engaged me to propose addressing to thee a few lines; but truly, now I consider on what occasion, and to whom I am writing, I am almost persuaded that my labor might be spared, being assured thou art not destitute of a Comforter and Counsellor, that never faileth. What then remaineth, but that I may, pursuant to the example of the apostle, endeavour to stir up the pure mind, by putting thee in remembrance of those things which inevitably bow the heart to the dispensations of Heaven, and inspire the mind with the language of holy Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord," and as Eli hath expressed it, "It is the Lord, let Him do what seemeth Him good."

Sensibly, my friend, hast thou put the interrogation, why should we murmur? Surely it is our business to be resigned; we ought, indeed, humbly to acquiesce, entirely to concede, aye, and wait to say amen, to every dispensation of the Divine Providence towards us, both in our temporal and spiritual affairs; and by this christian conduct through the various vicissitudes of life, every dispensation would be sanctified to us. Why then should we murmur? Who shall say unto God, what dost thou? Are not His judgments unsearchable, and His ways past finding out? How do we know for what good cause Infinite Wisdom might see meet to select and separate, to take from the earth and receive into Heaven, to involve in sorrow for a moment, or crown with everlasting joy, whom, when, and where, and how He pleases? This we know (and I think there is a great deal of comfort in it), that whatsoever our most gracious Father doeth, is indubitably right; and know, dear friend, that "all things work together for good to them that love God." Let us then, I pray thee, in every probation, in every trial and trouble, that Infinite Wisdom may see meet should attend us in our probationary process through this vale of tears, where truly we have no continuing city; let us, pursuant to the example of the holy Jesus, submit ourselves to the will of God, saying: "if this cup may not pass from me, except I drink it, Thy will be done." I might add much but rather choose to conclude, which I will do by earnestly recommending thee for comfort and counsel, where I infallibly know both are forever to be received, even to Him who is called the Comforter, the everlasting Counsellor, in whom is all safety and everlasting consolation.

I am, dear friend, with the sincerest affection and esteem, thine, &c.

JOHN THORP.

For "The Friend."

The Missouri River.

This great river runs for three thousand miles through the great central prairie area of the continent, without being interrupted by a waterfall, or traversed by a mountain chain. It is a great river from its mouth to the Falls of the Missouri, which are within the Rocky Mountain chain; and it is navigable at certain seasons by steamers of the first-class, within forty miles of the falls. In width it varies from a mile and a half to a third

of a mile, rarely contracting its channel within a quarter of a mile when its banks are full. The current, which is rated by river men at four to five miles per hour, exceeds, in rapidity of any other navigable river within the United States. By means of its powerful current it is able to hold in suspension the great amount of earthy materials that impart to its waters a deep yellowish color. From this circumstance, also, it derived its aboriginal name, Neshu, which, in the dialect of the Haws, signifies, "muddy river."

"Its bluffs" testify to the long series of centuries during which this river has flowed from mountains to the sea, and measure the enormous amount of solid materials which it has transported to the Mississippi and thence to the Gulf. For the first thousand miles from its mouth, the "bluffs" are upon an average, upwards of five miles apart; for the second thousand, upwards of three miles; and for the remainder of the distance to the falls upwards of one. They border the valley excavated by the river, and make a limited range of its flow. The tops of the bluffs, which are on a level with the prairies, are fifty to one hundred and fifty feet above the level of the river, from its mouth to the confluence of the Yellow Stone; while above the latter place they rise three hundred feet high and upwards for miles together. The lands between the bluffs are level, rising but a few feet above the river, and are called "Bottom Lands." It is a striking feature with reference to these lands, that they have been literally made by the river to the depth of the channel from bluff to bluff; and that they still undergo the process of being cut and reformed with each successive flood.

Though the river to-day cuts against one of its bluffs, while the opposite one may be four or five miles distant, the time has been when it also impinged on the other—having removed in its course the intermediate soil to the depth of its channel. As it cuts away on one side, it throws up materials on its receding bed in the form of a bar, which is afterward raised by the slow process of surface deposits by successive floods, the common level of the bottom lands. Every change of level in the river it shifts the channel more or less, as the direction and force of the pressure upon its banks change with rise and fall of the stream. The rapidity with which this river, when in flood, cuts away banks, which it is seen are sedimentary, is a remarkable feature. It is not uncommon for a farmer on the Lower Missouri to lose forty acres of his land in the bottom lands in a single night, so that sometimes there is a constant splash of earth falling into the river, carrying with it the tall cottonwood-trees, whose age is measured in the soil which the river, cutting its way in the old valley direction, had cast up the sand-bar upon which they afterward took root.

Trees may be seen at times falling in, one after another, as still others in a leaning position are just ready to follow. The mud deposited on their foliage brings them to anchor, after which they are stripped, in course of time, of both limbs and bark; and thus, with one end imbedded in the sand and the other rising toward the surface of water and pointing down stream, become "snags" which have made this river famous for its steamboat disasters. The river banks are usually from five to eight feet high when the channel is full, and always vertical. Any one falling into this river, in time of flood, is certain to be drowned, unless he can reach a bar, or the side opposite the one against which the current is running.

several points along the Missouri, large deposits appear to have existed at some remote time, forming lake-like expansions in the river, and were subsequently filled with deposits of silt, as the reservoirs of the St. Louis works now so frequently are, as to often need navigation. Into this deposit the river has for itself a deep channel, and exposed on its side high banks of a fine, homogeneous silt, without sand or boulders—apparently such a sediment as would have been by muddy water—and containing shells top to bottom of species inhabiting still the river. From the mouth of the Kansas to the Sioux River, and extending inland on both for twenty or thirty miles, such a lacustrine silt exists, which attracts the attention of one that becomes acquainted with it. It is perfectly uniform in general composition, of a yellowish ash color, except when rendered gray by decaying vegetation, very fine, not sandy, and not adhesive. At the surface it makes a crust of soil, and is just as fertile if obtained at a depth of two hundred feet. It is easily excavated by spade alone, and yet it remains so unchangeable by the atmosphere and frost, that dug in it require to be walled to a point just above the water line, while the remainder stands securely without a support that the spade marks upon it for many years. Road embankments upon the sides of excavations stand like a wall, and the sides of the valleys of the tributaries that enter the Missouri in this neighborhood are steep like the river bluffs. The valleys are smaller streams which have gradually so their way down through this ancient bed of level of the water in the river are narrow and deep. This is particularly true of the Iowa as that empty into the Missouri above Council Bluffs; and they thus present great obstacles to construction of lines of railway directly east-west through that State; for this reason the northern of the railroads designed to connect with the great Pacific Railroad at Omaha, verging to the southward along these streams until crossing them.

The peculiar outline of the bluffs along this part of the Missouri river valley is one of its interesting features. As one views them in the distance, and in their nakedness; for they are entirely destitute of trees, towering up from level bottom-land, sometimes more than a hundred feet high, so steep in some places that man cannot climb them, he can hardly rid himself of the idea that they are supported by a network of rocks as other bluffs are. Yet not a pebble of any kind or size exists above the base, except a few calcareous concretions were formed from the limy water that now oozes through the whole mass. The form and arrangement of their numerous rounded ridges sometimes present views of immense beauty as they stretch away in the distance, or form bold curves in the line of hills. A mile below the City of Council Bluffs, they form a full crescentic front to the westward, the broad Missouri bottom stretching miles from their base to the river. Their only vegetation here is a covering of wild grasses, and a mound-like peaks and rounded ridges just as each other, or diverge in various directions they recede backwards and upwards to the river, the setting sun throws strange and long shadows across them, producing a scene of keeping with the wonderful history of the past of which they form a part.

(To be continued.)

Babylon.

(Continued from page 311.)

As Assyria rose to eminence, she borrowed largely from Chaldean art. The best part of the old civilization seems to have fallen to her share. The Assyrians adopted Babylonian architecture and writing. By their cultivation of arithmetic and astronomy, and the application of these sciences to the uses of common life, the Chaldeans seem to have left the most permanent impress upon succeeding ages. By them, doubtless, the heavens were first mapped out and the stars named. To their astronomical records we are greatly indebted for an approximation to a correct chronology of those remote ages. The systems of weights and measures throughout the civilized world are based more or less on their inventions. Their denominations of numerical quantity advance by multiples of ten and six alternately. They probably invented the nomenclature which we use for the seven days of the week, and measured time by the water-clock. Their calculation of lunar eclipses, attested by Ptolemy, gives us a favorable idea of their progress in civilization.

Yet for six hundred and fifty years before the fall of Assyria, which occurred 625 B. C., the power and splendor of the Babylonian kingdom were overshadowed by the glory of Nineveh, and the nation, doubtless, was held in subjection, during a considerable portion of the period, by the Assyrian conquerors. Still, Babylon was powerful and often restless, not to say rebellious. With the era of Nabonassar (747 B. C.) it may have attained independence under a native ruler; but not long after, one of his successors, the Merodach Baladan of Scripture, is vanquished and expelled, and Assyrian viceroys hold the sceptre till Esarhaddon assumes it (680-667 B. C.) in person. Under his successor it seems not improbable, as reported, that the danger of Assyria from the Medes led to the appointment of Nabopolassar as commander of a part of the imperial forces and viceroy of Babylon; but, betraying his trust, he conspired and co-operated with the Medes, and, on the overthrow of Nineveh, received as his share of the victory the independent sovereignty of the Babylonian kingdom.

The fall and ruin of Nineveh left the field open to its more fortunate and victorious rival. The supremacy of the East was now transferred to Babylon. The whole region between the Euphrates and Egypt was open to her ambition. During a reign of twenty-one years (625-604 B. C.) Nabopolassar was engaged in extending and consolidating his kingdom. Several years before his death, his son, Nebuchadnezzar, was placed at the head of his armies. The latter, shortly before his accession to the throne, came into collision with Pharaoh-Neko, king of Egypt, who had defeated and slain Josiah, king of Judah, at Megiddo, and had set up in his place a new and tributary king. The defeat of Neko, the reconquest of the lands to the border of Egypt, and the submission of Jehoikim rapidly followed, when the death of his father vacated the throne for the youthful but mighty conqueror.

And now were undertaken those great works which gave Babylon a splendor that it had never before possessed, and amid the ruins of which occur those inscriptions which remind us so emphatically of the language which Scripture represents Nebuchadnezzar as having employed: "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honor of my majesty?" His successors were altogether inferior to himself, and under the last of them, Nabonadius, who, while absent in command of his armies, left Belshazzar in the

city to hold it against Cyrus, Babylon was captured.

Yet it did not immediately perish. Its fate was quite distinct from that of the sudden and complete desolation to which Nineveh, its old rival, was doomed. Under the Persian kings it held the rank of at least a secondary capital. It suffered, no doubt, through invasion, violence, and neglect; but it still remained a large, wealthy, important, and populous city.

It was during this period of the Persian domination that the city was visited by that curious and inquisitive traveller, Herodotus. He tells us of its immense size and splendor, even in his day; of its walls sixty miles in circumference, and the deep moat around them. He says (Rawlinson's Herodotus, I, 245): "And here I may not omit to tell the use to which the mound dug out of the great moat was turned, nor the manner in which the wall was wrought. As fast as they dug the moat, the soil which they got from the cutting was made into bricks, and when a sufficient number were completed, they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat, after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirteenth course of the bricks. On the top, along the edges of the wall, they constructed buildings of a single chamber, facing one another, leaving between them room for a four-horse chariot to turn. In the circuit of the wall are a hundred gates, all of brass, with brazen lintels and doorposts. The bitumen used in the work was brought to Babylon from the Is, a small stream which flows into the Euphrates at the point where the city of the same name stands, eight days' journey from Babylon. Lumps of bitumen are found in great abundance in this river."

"The city is divided into two portions by the river which runs through the midst of it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia and empties itself into the Erythrean sea. The city wall is brought down on both sides to the edge of the stream; thence from the corners of the wall there is carried along each bank of the river a fence of burnt bricks. The houses are mostly three or four stories high; the streets all run in straight lines, not only those parallel to the river, but also the cross streets which lead down to the water-side. At the river end of these cross streets are low gates in the fence that skirts the stream, which are, like the great gates in the outer wall, of brass, and open on the water."

"The outer wall is the main defence of the city; there is, however, a second inner wall, of less thickness than the first, but very little inferior to it in strength. The centre of each division of the town was occupied by a fortress. In one stood the palace of the kings, surrounded by a wall of great strength and size; in the other was the sacred precinct of Jupiter Belus, a square enclosure two furlongs each way, with gates of solid brass, which was also remaining in my time. In the middle of the precinct there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-way up, one finds a resting-place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of

any kind set up in the place, nor is the chamber occupied of nights by any one but a single native woman, who, as the Chaldeans, the priests of this god, affirm, is chosen for himself by the deity out of all the women in the land."

(To be continued.)

Yankee Ingenuity.—We believe, says the *Scientific American*, our readers will be as much interested and amused as we were on the perusal of the following from a correspondent:

"I once stopped overnight at the house of a friend. It was desirable that we should take an early train next morning, and notwithstanding the assurance of the servant that we should be called bright and early, I felt anxious on retiring, lest we should not rise in time; I therefore beset myself to devising an alarm. The only 'base of preparation' was my watch. This I opened the face of, exposing the hands, and laid it, back down, on the toilet table. The hour-hand only was available to produce the action that should give the alarm, the minute-hand having many revolutions to make ere the appointed hour. A blade at each end of my pocket-knife was opened, and the handle supported on three pennies, (piled one on top of the other) so that it should be balanced, and at the same time have the blades on a line with the face, one blade resting lightly on the figure 4—the minute-hand passing over it in its revolutions. The object of this arrangement was to cause the hour-hand, on arriving at the hour of four, to come in contact with the blade, and the knife being balanced, the hand would have sufficient power to move it on its pivot, (the pennies), the opposite end of the knife, of course, having a reverse motion.

"I next drove a pin into the end of the handle of our hair-brush, and balanced it on the edge of the table, just so that it would topple over, were not the end with the pin in it held down gently by the head of the pin coming under the blade at the end of the knife opposite the watch. I had previously tied one end of my handkerchief to the handle of the brush; the other end I now secured to the comb, with which I propped up the heavy lid of a fancy box that stood on the table, leaving some 'slack' between the brush and comb.

"The machine was now 'set,' and the expected operation was this:—The hour hand should push the blade resting on the figure 4; the other blade would have a corresponding motion, and slip off the head of the pin in the brush handle; this would allow the brush, balanced on the edge of the table, to tilt and fall, the slack in the handkerchief allowing it to acquire sufficient momentum in falling to pull out the comb supporting the heavy lid of the fancy box, which should fall 'with a loud noise.' These things really came to pass at the appointed hour, and we were roused from our slumber in time for the early train, and went on our way rejoicing."

THE FRIEND.

FIFTH MONTH, 30, 1868.

SUMMARY OF EVENTS.

FOREIGN.—The British government has forbidden the deposition of Colenso, Bishop of Natal.

The case of Home, the spiritual medium, which has been before the Court of Chancery, after a considerable time, has been decided in favor of the widow Lion. The court requires Home to repay the sum of £60,000 which he had obtained from the prosecutor, on the ground that undue influence and hallucination induced her course of action.

The Scotch Reform bill has been further discussed in the House of Commons. The amendment proposing an increase of the number of Scotch members by taking

the franchise from some small English boroughs, which was opposed by the ministry, but carried by a division of the House, was subsequently accepted by Disraeli. The House passed on the Ministry a vote of censure, providing that persons excused from the payment of rates by reason of their poverty be not entitled to vote. The further consideration of the bill was then postponed.

The debate on the Irish Church was resumed on the 23d inst. The Suspensory bill being under consideration, Gladstone made a speech explaining the character and intent of the measure. He said the Liberals would not consent to subsidize any religion in Ireland. It was the duty of the House of Commons to proceed with the movement of reform which it had commenced. He then moved the rejection of the bill, which was warmly opposed by Gathorne Hardy, who ascribed this movement against the Irish Church to the enemies of the Church and the State, and he made an earnest appeal to all Protestants to oppose it. Disraeli spoke on the same side. He defended the action of the ministry and Tory party in opposing the bill. The policy which had created this measure was disastrous to the country, and its tendency was to the abolition of both Church and State. Gladstone replied, denying that the step was hostile either to Protestantism or to the interest of the Church of England. The House then divided, and Gladstone's motion was carried by a vote of 319 against 185. It was then decided that the House go into committee for the consideration of the bill on the 5th of next month.

A dispatch has been received from General Napier, commander of the Abyssinian expedition. A part of the forces had already embarked for Bombay, and the remainder were on their way to the coast. The evacuation of the country would soon be effected. The troops were generally in good health. The dispatch was dated on the 5th inst.

The *Paris Monitor* contains late intelligence from the hostile forces in Paraguay. President Lopez was still in a strong position, and determined to dispute the advance of the allies. No engagement had occurred since those already reported.

The Austrian Reichsrath has imposed heavy taxes on coupons or general bonds and on lottery prizes. The Emperor of Austria has given assent to the law passed by the Reichsrath establishing the legal equality of registered marriages. The Imperial Government has also given to the public schools and civil marriage bills.

Hungary asks the treaty making power to negotiate with the United States a convention by which she may fully participate in the benefits of the treaty for the protection of naturalized citizens, recently concluded by the American government with the North German Confederation.

In the French Corps Legislatif, during the debate respecting protection to French industry, Minister Rouher declared that the policy of the country was now fixed. France would not renounce the treaty of 1862 with Great Britain, nor forego the advantages of other commercial treaties of a similar character. He expressed his conviction that free trade constituted the basis of the commercial prosperity of the country.

A dispatch from Rome says, the Pope has invited Roman Catholic Bishops of the United States to raise 1000 volunteers for the Papal army, authorizing them to make such terms with the recruits as they may deem proper.

The Spanish Cortes has been prorogued by command of the Queen.

It is stated that one hundred thousand persons have died from famine and pestilence in Algeria, within the last six months.

Sandwich Island advices, to 5th mo. 9th, have been received. Up to the 23th of Fourth month, there were no further accounts of volcanic action at Hawaii. The earthquakes had become less violent and frequent, although the whole island was still moved by slight vibrations, and two smart shocks had been felt as far as Honolulu.

The London Morning Post of the 25th states, that Great Britain has officially urged a general disarmament. The government of Austria has also lent its good offices in the same direction.

The bullion in the Bank of France increased 18,000,000 francs during the week.

The Liverpool market for cotton and breadstuffs steady and unchanged.

UNITED STATES.—*The Republican Nominations.*—The National Convention which assembled at Chicago on the 20th inst., proceeded on the following day to nominate candidates for the Presidency. General Grant was chosen for the United States. General U. S. Grant was chosen for the first named office, at the first ballot, and by a unanimous vote. Schuyler Colfax, of Indiana, was nominated

for Vice President, on the fifth ballot. At the preliminary votes of the Convention were divided between Colfax, Hayes, Fenton, Wilson, Curtin and others.

The Convention then proceeded to the election of principles. The resolutions assert that "The guarantee of Congress of equal suffrage to all loyal men at the South was mandated by every consideration of public safety, of gratitude and of justice, and must be maintained, while question of suffrage in all the loyal States properly belongs to the States." Another resolution denounces repudiation in all forms as a national crime and declares that the national bank requires the payment of the public debt in the utmost good faith, to creditors at home and abroad, not only according to letter but the spirit of the laws under which it was created. The Foreign mission, it is declared, should be fostered and encouraged by a liberal and just policy and the Convention declares its sympathy with all oppressed who are struggling for their rights. Taxation must be equalized, and reduced as rapidly as the national faith will permit, &c., &c.

Congress was very little in session last week in consequence of the unsettled question caused by the Chicago Convention, and the questions growing out of the peacemaking trial. On the 25th, the House passed a bill appropriating about \$2,000,000 to supply various deficiencies, and referred sundry bills and resolutions to committees.

Philadelphia.—Mortality last week, 225.

The Union Pacific Railroad has been completed hundred miles west from Omaha, Nebraska. Sixty miles have been built this spring.

The Growing Wheat Crop.—The general report of information furnished to the Agricultural Department at Washington is said to be quite favorable. In most of the States fall-sown wheat has suffered very little from winter killing, and has a promising appearance. The reports noted are in a few counties in each of the States of New York, Ohio and West Virginia. In Virginia, North Carolina and Tennessee, the condition is more variable. In North Carolina, the wheat is mostly in the south. It is stated that in every locality that has suffered from freezing, those fields that were planted very early are comparatively un injured.

Miscellaneous.—Ralph Newt, a New York broker, in his examination before the impeachment managers, swore that he had not questioned any of the witnesses aware that money had been raised for the President. There had been subscribed in N. York, he said, \$100 for the President in case of conviction, and \$50,000 to defray the expenses of his trial in case of acquittal.

A dispatch from Lake City, Florida, says that a day ago nearly 400 acres of ground, on the southern extremity of the island, a distance of fifty miles from the surface of the surrounding land, filling with water and submerging the tallest trees. The land continued sinking, and the area of the well now covers acres.

Havana dispatches assert that a revolutionary movement against the Jurez government is making progress in Mexico.

The Markets, &c.—The following were the quotations on the 25th inst. *New York.*—American gold, Silver, 133 at 134. U. S. sizes, 1881, 11½; ditto, 5, 10, 100, 110; ditto, 10-40, 5, 10, 100, 105½. Superfine United States \$5 a \$10. Foreign shipping gold, \$20, \$10.50; extra, family and fancy \$11 a \$16.75. As Canadian wheat, \$2.70; No. 2, Milwaukee wheat, \$2. Canada barley, \$2.24. Oats, 87 cts. Yellow corn, \$1.19. Middling uplands cotton, 30¢; Orleans, 31¢ cts. *Philadelphia.*—Superfine flour, \$5.50 a 6¢. Four brands, \$5.50 a \$11. Red wheat, \$2.20. Corn, \$2.15 a \$2.20. Yellow corn, \$1.25. South oats, \$1 a \$1.05; Pennsylvania, 95 cts.; western No. 3 Clover-seed, \$5.50 a 6¢. Timothy, \$2.35 a \$2.70. Arrivals and sales of beef cattle at the Avenue Dry yard reached about 1400 head. The market was at prices about 1¢ cent per lb. lower. Sales of 11 a 11½ cts. fair to good, 9 a 10 cts. 8 a 8½ cts. per lb. gross. Hogs, \$13 a \$14.75 per 100 net.

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Babylon.

(Continued from page 320.)

Other and later accounts of Babylon reduced to the extent of the city and the size of the walls. Perhaps the outer and higher wall had been thrown down, and even the interior one in part demolished; but even these the statements which have reached us almost exceed belief. According to the most reliable authority, the outer walls of Babylon were from twelve to fifteen miles on each of the four sides, and, including the moat, over five hundred feet high and eighty-seven feet thick. Much of the space thus inclosed, however, was open ground and fitted for cultivation; it was as prepared to furnish the means for enduring protracted siege. The interior of the city was made up by the intersection of the streets, half of them from east to west and the other half from north to south, into 676 squares, in each of which was contained about 28,000 square rods. The banks of the river were fortified, as it flowed through the city, by a wall on either bank, in which were gates fronting the principal streets. The palace—the ruins of which are now known by the name of *Kasr*—was built by Nebuchadnezzar, somewhere about 600 years before Christ. The bricks of which it is built bear his name inscribed upon them. This palace, with its inclosure, on the east side of the river, was six miles in circumference, and was surrounded by three walls, rendering it thus an almost impregnable fortress. Three brazen gates gave entrance to it in the city. These, as well as the vessels of gold and silver which adorned the palace, were made from the materials of which Jerusalem had been plundered. The hanging gardens were spoken of, even by the Greeks, as one of the wonders of the world. The mountain scenery of her native country, Ecbatana, was, for the queen's satisfaction, here reproduced on the alluvial plains of Babylon. An artificial mountain, 400 feet high, was constructed, and terraced on all sides at certain distances. These terraces were reared and sustained on sets of piers, and rose in succession above the other. Water was raised by machinery from the Euphrates to irrigate the soil. Trees grew lofty trees, so that, viewed from a distance, the scene was like that of a natural forest swaying the precipices of a mountain. No doubt the immense labor necessary to execute these great works of the then capital of the world, was the forced labor of captives whom

Nebuchadnezzar carried back with him, by the hundred thousand, from his extended conquests. We can scarcely wonder at the pride with which he surveyed the magnificence around him, or at the profound security, as well as haughty disdain, with which his successors regarded the threat of invasion.

But Cyrus, who knew of the immense lake north of the city, which had been excavated to receive the waters of the Euphrates while the walls along the river were building, had laid his plans for its capture.

"He placed a portion of his army," says Herodotus (Rawlinson's Herodotus, I., 254), "at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream as soon as the water became shallow enough; he then himself drew off with the unwelcome portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what she had done formerly; he turned the Euphrates by a canal into the basin, which was then a marsh, on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians, who had been left for the purpose at Babylon by the river side, entered the stream, which had now sunk so as to reach midway up to a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would not have allowed the entrance of the Persians within the city, which was what ruined them utterly, but would have made fast all the street-gates which were upon the river, and mounting upon the walls along both sides of the stream, would have caught the enemy, as it were, in a trap. But as it was, the Persians came upon them by surprise, and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents of Babylon declare), long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and reveling until they learnt the capture but too certainly."

It was thus that the proud city was overtaken by her doom, and the words of prophecy were in part fulfilled: "I will open before thee the two-leaved gates, and the gates of brass shall not be shut." The gates were doubtless burned down by order of Cyrus, and the outer walls of the city were so far leveled as to be thenceforth useless; but the ruin was by no means like that of Nineveh.

Babylon remained in all probability the second city of the Persian empire till the time of Alexander's conquests. While he lived, he is said to have made it the capital of his extended empire, and to have purposed to restore it to its ancient splendor. But amid the dissensions of his successors another place was selected as the capital of this portion of his dominions, and thenceforth Babylon rapidly declined. Seleucia became its more fortunate rival, and was built up largely out of its ruins, its very materials being removed and employed in the construction of the new city.

And now Babylon became indeed "heaps," and the very letter of prophecy was fulfilled in its desolation. "The ordinary houses rapidly disappeared; the walls sank, being either used as quarries, or crumbling into the moat from which they had risen; only the most elevated of the public buildings retained a distinct existence, and these shrunk year by year, through the ceaseless quarrying. The river, in the time of freshets, wearing away upon its right bank, hastened the work of desolation, and the slow decay of the city was done the rest. We may rather be surprised at the vastness of the ruins that remain than that they are not more imposing than they are. Those near Hillah—mainly on the opposite side of the river—extend over a space about three miles long and rather more than two miles broad, and are in some parts 140 feet above the level of the plain. They still furnish building materials to all who dwell in the vicinity, and the marks of human ravage are more conspicuous than those of time.

Let us now see what a change has passed over the scene:

"The plains between Khan-i-zab and the Euphrates," says Layard (Nineveh and Babylon, p. 409), "are covered with a perfect network of ancient canals and water-courses; but 'a drought is upon the waters of Babylon, and they were dried.' (Jer. l. 38). Their lofty embankments, stretching on every side in long lines until they are lost in the hazy distance, or magnified by the mirage into mountains, still defy the hand of time, and seem rather the work of nature than of man. The face of the country, too, is dotted with mounds and shapeless heaps, the remains of ancient towns and villages." Still further south, "between Musseyib and the ruins of Babylon, the country abounds in dry canals and ancient mounds."

As the traveller approaches from the north the site of ancient Babylon, he sees in the distance what appears as "a huge hill." On a nearer approach, its flat, table-like top and perpendicular sides, rising abruptly from an alluvial plain, show it to be the work of man, and not a natural elevation. Around it may be plainly distinguished great embankments, the remains of walls and canals. It is the mound of Babel, the first great ruin which greets the eye of the traveller, and which is often designated as Mujelibe, or the "overturned." It was explored by Layard in the winter of 1850, but he failed to make any important discovery. The vast mass, composed of brick—with the exception of a few piers and walls of a more solid structure—is about 200 yards long by 140 broad, and rises to a height of nearly 140 feet, affording from its summit the best view to be obtained of the other ruins.

Leaving this giant mound to the north, the traveller follows a route parallel with the course of the Euphrates, at some distance east from the river, noting, as he proceeds, long, undulating heaps of earth, bricks and pottery. Shapeless piles of rubbish cover for many an acre the face of the land.

"The lofty banks of ancient canals fret the country like natural ranges of hills. Some have

long been choked with sand, others still carry the waters of the river to distant villages and palm-groves. On all sides fragments of glass, marble, pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and hideous waste. Owls start from the scanty thickets, and the fowl-jackal skulks through the furrows. Truly, 'the glory of the kingdom and the beauty of the Chaldees' excellency is as when God overthrew Sodom and Gomorrah. Wild beasts of the desert lie there."

(To be continued.)

Selected for "The Friend."

The Scattered Sheep Sought After.

A LAMENTATION; WITH A CALL TO MOURNING AND LAMENTATION, &c.

O Israel, the royal seed, the plant of renown, the living offspring of eternity! O daughter of Sion, who didst once shine with the beauty and glory of life, what is become of thee! How art thou held captive, and chained up in Babylon! How dost thou lie sullied among the pots! How are the wings of thy dove clipped! How art thou covered and polluted with the filth of the whole earth! O take up a lamentation, weep O Israel! Mourn O daughter of Jerusalem! bewail thy widowhood, thy desolation, thy loss of husband, thy sad captivity, thy banishment out of thy own land, and thy thralldom in the land of thine enemy! What is become of thy God, the mighty God of Jacob, whose outstretched arm hath been able to save and redeem his seed out of bondage? What enemy hath been able to stand before him? What wild bear out of the wood, or wild beast out of the forest, was able to break into thy vineyard, while he kept the fence? Where is that arm that smote Rahab, and slew the dragon? Where is that hook that he was wont to put into the nostrils of the Leviathan? Pharaoh is alive, the wise Egyptians have power, Egypt holds the seed in bondage; Gebal, Ammon, and Amalek, the Philistines, with the inhabitants of Tyre, are all able to smite Israel, and to stop up the well-springs of life. Awake, O arm of the Lord! and awaken Israel, that thou again mayest become thy Saviour in the sight of all nations; and let all the house of Israel, being awakened, mourn in the Spirit of the Lord after the Lord. What is become of thy Messiah, the Lord's anointed, the captain of the Lord's host, the Angel of the covenant of life; who was wont to go in and out before thee in fighting the Lord's battles; who was thy Prince and Saviour in the land of peace and rest; who walked in the midst of the candlesticks; who was thy King, thy Shepherd, thy temple wherein thou worshippdest, and the eternal light of thy life in the land of the living? What is become of that Holy Spirit which quickened thee to God, and which lived in thee being quickened; which kept thee alive in Him that liveth, and made thee taste the sweetness of life continually? Where is the anointing which supplied thee all over with the oil of gladness and salvation? Where is the Comforter that refreshed thy spirit continually, and led thee into all truth, teaching thee all the things of God according to thy measure of growth in the life? Where is the spirit of thy father, which spirited thee with thy father's nature, which begat and brought forth the life, power, glory, majesty, eternity of thy father in thee? What is become of Sion, the holy mount, whereon thou was built? Sion, the fortress of holiness, where is it? What is become of Jerusalem, the holy city, thy mother, whereof thou wast born? What is become of that covenant of life, in whose womb thou wast be-

gethen and brought forth, and by whose milk and breast thou wast afterwards nourished and brought up. Where are all the fruits of the Holy Land, the pleasant grapes, the sweet figs, the precious olives that yielded wine and oil to make the heart glad, and to refresh the countenance of the Lord of life? Where is the joy in the Lord, the obediency to the Lord, the praying, the praising, the living, the walking in his Spirit, the entering into and bringing forth fruit in his pure understanding, and in his holy and unspotted will, and moving in the purified heart? Alas, alas, Babylon hath prevailed; her king hath reigned; Sion hath been held in bonds, and that which hath sprung up under her name, hath been the filthy offspring of Babylon, the seed of the mother of harlots, and these have brought forth sour fruit, loathsome fruit, finely painted to the view of that eye which could not search into it, but loathsome in its nature. This has been the state of the apostasy since the days of the apostles, wherein that which hath not been of God hath reigned, and that which hath been of God hath suffered, and been reproached as if it had not been of God, and hath panted and mourned after the springing up of the spring of its life, and its gathering into it. The deep sense of this hath afflicted my soul from my tender years; the eternal witness awaking in me, and the eternal light manifesting the darkness all along unto me; though I knew not that it was the light, but went about to measure its appearances in me by words which itself had formerly spoken to others, and so set up my own understanding and comprehension as the measure, although I did not then perceive or think that I did so. Thus continually, through ignorance, I slew the life, and sold myself for a thing of nothing, even for such an appearance of life as my understanding-part could judge most agreeable to scriptures. This the Lord blew upon, though its comeliness was unutterable (the life still feeding my spirit underneath, from whence sprang an inward beauty and freshness). Then such a day, or rather night, of darkness and distress overtook me, as would make the hardest heart melt to hear the relation of; yet the Lord was in that darkness, and he preserved me, and was forming of me to himself; and the taste I had then of him was far beyond whatever I had known in the purest strain of my religion formerly. And the Lord powerfully shut up my understanding, and preserved my life from the betrayer; but yet that was not perfectly destroyed in me upon which the tempter might work; and the Lord suffered him to lay a snare, and my feet were entangled unawares, inasmuch as the simplicity was betrayed, and the fleshly part grew wise, by those exercises wherewith the Lord had tried me. This poisoned me; this hurt me; this struck at the root of my life, and death insensibly grew upon me. The devil, the envious seedsman, cozened me with the image of that, which before I had had in the Truth, opening my understanding-part (by the subtlety of temptation and deceit) which the Lord had been destroying; and letting that in, which the Lord had shut out; and then the Lord took away and shut up from that part that which before he had opened to the seed, whereby the way of life became stopped, and the way of death opened in a mystery. And then I could talk of universal love, of spiritual liberty, &c., and wait for the glorious appearance of life, having lost that which formerly gave me the sense of its nature; yea, at length I could seek to the creatures for what they could yield, and strive to rub out the time of my misery without the immediate presence of the life of the Creator. And as for this despicable people, whom I now see in the Lord, I could measure them, I could fathom

them, I could own their standing; and yet see their shortness; I could, with satisfaction to my spirit, write death upon them, as the end of the dispensation of life into which I saw them enter, and in part entered. Here was my standing when the Lord drew his sword upon me, and smote me in the very inmost of my soul, by which stroke (lying still a while under it) my eyes came to be opened; and then I saw the blindness of that eye which was able to see so far, and the narrowness of that heart and spirit which was so large an vast in comprehending; and my soul bowed down to the Lord to say this, to starve this, to make fool of this; yea, my desire was, to present sense as great after the death of this, as after the enjoyment of life in the Lord. And now this hath opened a fresh spring of sorrow in me, a mourn over the Just One, which hath been slain by me! O how cruelly, how often have I murdered the which came to give me life! How often have sought to have my own understanding, my own comprehension, my own will and affections in me live, and the righteous, pure, immortal principle! though I did not then call it my own, I thought men do not; but took it to be of God and to be the thing that was to live. For I was deceived, and thought the bastard (which was a false conception) was to inherit; not knowing him to be the bastard, but taking him for the right heir. And my soul is exceedingly enlarged towards those who at this day lie under the power of the same deceit; who have slain the Lord of Life as well as I, and in whom the contrary nature lives under a covering; who can possibly see that this, which now lives in them, not the heir, until the same eye be opened to them.

(To be continued.)

For "The Friend."

The Beaver and his Works.

(Concluded from page 314.)

The structure upon which the whole system of the beaver's domestic arrangements mainly depends, and which receives his closest attention, the dam. It is here also that we find striking proofs of the animal's sagacity in adapting his plans to suit the particular circumstances of each location. A minute description of the mode of building the different kinds of dams met with in this region, is given.

"In building a dam in deep water they commence with brush, preferring alder, from the sum amount of its foliage, which they cut on the joining banks, and move by water, holding it by their teeth, to the place selected. The brush arranged in parallel courses, as near as may lengthwise with the flow of the stream, and with the large ends facing the current. It is begun literally at the surface of the water, and the courses are sunk to the bottom by successive points upon them.

"At first the brush makes a loose dam, through which the water flows without sensible obstruction but when the materials, by their increase in quantity, begin to check the flow of the water, and experience, in consequence, an increase of pressure, they commence carrying in and deposit upon them earth, sods, and stones for down-weight to anchor them, as well as to fill up the interstices. The first season the beavers content themselves with a low dam, raising about a foot the original level of the water, and afterward add to it from year to year until it reaches its natural limit.

"Some of these dams are so extensive as to forbid the supposition that they were the exclusive work of a single pair, or of a single family of beavers; but it does not follow, as has very gen-

been supposed, that several families, or a party, unite for the joint construction of a dam, or a careful examination of some hundreds of these structures, and of the lodges and burrows made to many of them. I am altogether satisfied that the larger dams are not the joint product of the labor of large numbers of beavers working together, and brought thus to immediate completion, but, on the contrary, that they arose as small beginnings, and were built upon year by year until they finally reached that size which ousted the capabilities of the location, after which they were maintained for centuries, at the standard by constant repairs. The age of the larger dams is shown by their size, by the large amount of solid materials they contain, and by the destruction of the primitive site within the area of the ponds; and also by the extent of the beaver meadows along the waters of the streams where dams are maintained, by the hummocks formed upon them through annual growth and decay of vegetation in arate hills."

One of the most remarkable of the dams observed by this author was no less than two hundred sixty feet in length, and the area of the pond so produced was about sixty acres. The following extracts will give some idea of the labor involved in its construction:

The site was well selected for a structure of magnitude. Lake Diamond is situated about a mile to the eastward, in the midst of high hills and mountains, its level about fifteen feet higher than the level of the pond formed by the dam. Its outlet forms a small brook a few feet higher and a few inches deep, and is the commencement of the Ely branch of the Esconaba river. Across this brook, and about half a mile below the point where it emerges from the lake, the dam was constructed. It was undoubtedly small at first, but was raised and extended in course of time, until it reached the base of the hills on either side. At this point the hills approach each other within three hundred feet, while immediately above it they recede both to the right and to the left; and back, near the outlet of the lake, close again, thus forming an amphitheatre of hills, with a slight depression at the outlet, and another depression to the right, and inclosing a level area about one hundred acres of land. The large dam created by the dam, and which is known as the Lake Diamond dam, overspreads about sixty acres of this level area. A forest of heavy timber covers the whole tract with the exception of the pond, and a narrow fringe of beaver meadow here and there. Along the skirts of the pond, in its shallowest parts, trees, though dead, are still standing, from which it is evident that the dam now incloses the pond at a higher level than in former years, or, in other words, that it has been raised to a higher level within the lifetime of these trees.

At the place where it is constructed the ground is neither soft nor alluvial, but composed of firm, intermixed with loose stones, large and small. The crest line of the dam is, of course, horizontal, although sinuous, while its base line conforms to the irregularities of the original surface. Here the difference in level between the water in the pond and the water below the dam is ascertained to be five feet; the crest of the dam rising but two inches above the level of the pond, and the water below it being twelve inches deep. The vertical height of the structure, at its greatest curve, therefore, was six feet and two inches. This difference of level decreases as either end is approached, until it diminishes to one foot, at the ends, consequently, the precise condition

of the structure, at its lowest stages could be seen; not as at first constructed, but as it would appear after it had settled down and had been repaired and strengthened from time to time. Here it was built with small sticks, from half an inch to an inch in diameter, and from one to two and three feet in length. On the lower side, which we shall call the face of the dam, the sticks are arranged promiscuously, but usually with their lower ends against the ground, and their upper ends elevated and pointing up stream, against the water-slope of the dam, thus forming an inclined bank of interlaced stick-work. Earth and mud, intermixed with sticks and brush, form the water face, or upper slope of the dam, giving to it the nature and appearance of a solid embankment. Thus the lower face of the dam presents a mass of interlaced sticks closely banded together, but still open and loose, and free from earth, while the upper or water face is a solid bank of earth bound together by a mass of sticks imbedded and concealed from view. At the great curve, near the centre of the dam, small sticks are no longer used, but billets of wood and poles trimmed of their branches and stripped of their bark, and varying in size from one to three inches in diameter, and from three to seven feet in length. These poles, however, formed no part of the original structure, but were added from year to year to repair the waste of the dam from settlement and decay, and to increase its height."

"The curve is one of the striking features of the beaver dam. In the largest structures the convexity of the curve is usually up stream, but this is not always the case. It is generally asserted that the introduction of a curve, with its convexity up stream, was the result of intelligence and design on the part of the architects; and that its use at the precise point where the pressure of the water is the greatest, affords conclusive evidence that the beavers understood its mechanical advantages. Whether these curves were the result of accident or design is a question. It is not a little singular that the dams across the streams that discharge the largest volume of water, are shorter and lower than those upon the smaller brooks, and that in the former the prevailing direction of the curve at the highest point in the structure is down stream, while in the latter it is in the opposite direction. A comparison of a large number of these dams, constructed in very dissimilar situations, tends to show that their curvature is purely accidental."

"There is no opening in the top of the dam, in any part of it, for the discharge of the surplus water; neither does it pass over its crest; but it percolates through the thin bank of earth near its crest in numerous places along its entire length. The dams of this class all agree in this respect. In the most of these dams the rapidity or slowness with which this surplus is discharged, is undoubtedly regulated by the beavers, otherwise the level of the pond would continually vary. There must be a constant tendency to enlarge the orifices through which the water passes, which, if left to itself, would in due time draw down the pond, and expose the entrances to their lodges and burrows; on the other hand, if the embankment was made impenetrable, the water would rise and flow over its crest, to its waste and injury."

"No one standing upon this dam, and observing its fragile character, could fail to perceive that its maintenance would require constant supervision and perpetual labor. The tendency to increased leakage from the effects of percolation, and to a settling down of the dam, as its materials decayed underneath upon its stick-work half would demand unceasing vigilance and care to avert the

consequences. In the fall of the year a new supply of materials is placed upon the lower face of these dams to compensate this waste from decay. They use for this purpose the cuttings of the provisions fall, which, during the winter have been stripped of their bark for food, and laid aside apparently for this object. There is generally no difficulty in walking over the larger dams with dry feet, by keeping on the lower slope, except near the ends, where the structure is not usually strong enough to bear up the weight of a man. Upon the sloping face of the great curve of Grass Lake dam, twenty men could stand together without making any impression upon the structure."

"The instances are rare in which beavers have been observed while engaged in their labors, owing to the fact that they work chiefly at night, and to their extreme watchfulness. Captain Daniel Wilson, the author says, informed me that he had seen beavers at work on the Grass Lake dam, making ordinary repairs, on several different occasions, while watching at night for deer, in one of the trees growing in its crest. They came down to the dam singly, and swam along the line from one end to the other. When any work seemed to be needed, each one, upon his own motion and without any concert with others, devoted himself to the task of setting it right. They brought sticks in their mouths, and mud with their paws held under the throat. When these were arranged, and the mud deposited upon them, they gave the latter a heavy stroke with the tail to pack it firmly in its place. Four or five beavers came down each night, at intervals of half an hour apart; each and all of whom performed more or less work upon the dam, and did it in the same manner." In order to see these operations for himself, the writer says, "several large openings were made in a dam, to draw off part of the water; a scaffold was erected in one of the trees overlooking these breaches, and at nightfall my friend Johnson and myself were established in this lookout for the night. About one o'clock two beavers came down together to ascertain the cause of the lowering of their pond, and to repair the mischief; but they discovered us in our imperfect concealment, when within a few feet of the dam, and avoided coming any nearer. They remained swimming about the pond, with a part of their heads above the water, for about an hour, and being afraid to undertake the work they then retired. These two were probably the sole occupants of the pond, where they had shortly before established themselves for the winter."

The industry of the beaver is proverbial, and the perseverance with which they apply themselves to the repairing of these structures is well illustrated in the following account: The recently constructed embankment of the Marquette and Ontonagon Railroad, parallel with and a few feet from the main stream of the Carp, seemed to the observant eye of the beaver to afford some advantages as a barrier, upon one side, to their proposed pond; and notwithstanding the daily passage of trains over the road, they commenced the dam, and raised it about a foot high across the channel of the stream. A conflict of interests thus arose between the beavers, on the one hand, and one of the chief commercial interests of the country on the other. The track-master, fearing the effects of an accumulation of water against the railroad embankment, cut the dam through to the centre, and thus lowered the water to the original level. As this was no new experience to the beavers who were accustomed to such rents, they immediately repaired the breach. For ten or fifteen times it was cut through before the beavers finally desisted from their proposed work.

WATCH.

Selected.

Watch, for the time is short;
 Watch, while 'tis called to-day;
 Watch, lest temptations overcome;
 Watch, christian, watch and pray!
 Watch, for the flesh is weak;
 Watch, for the foe is strong;
 Watch, lest the bridegroom knock in vain;
 Watch, though he tarry long!

Chase slumber from thine eyes;
 Chase doubting from thy breast;
 Thine is the promised prize
 Of heaven's eternal rest.
 Watch, christian, watch and pray;
 Thy Saviour watched for thee,
 Till from his brow the blood-sweat poured;
 Great drops of agony.

Take Jesus for thy trust;
 Watch, watch for evermore;
 Watch, for thou soon must sleep
 With thousands gone before.
 Now, when thy sun is up,
 Now, while 'tis called to-day,
 O now, in thine accepted time,
 Watch, christian, watch and pray!

—Church of England Magazine.

PRAYER FOR CHRISTIAN GRACES.

Selected.

Jesus, my strength, my hope,
 On Thee I cast my care,
 With humble confidence look up,
 And know Thee hearest my prayer.
 Give me on Thee to wait,
 Till I can all things do,
 On Thee, almighty to create,
 Almighty to renew.

I want a sober mind,
 A self-renouncing will,
 That tramples down and casts behind
 The baits of pleasing ill.
 A soul insured to pain,
 To hardships, grief and loss,
 Bold to take up, firm to sustain,
 The consecrated cross.

I want a godly fear,
 A quick discerning eye,
 That looks to Thee when sin is near,
 And sees the tempter fly;
 A spirit still prepared,
 And armed with jealous care,
 Forever standing on its guard,
 And watching unto prayer.

I want a heart to pray,
 To pray and never cease,
 Never to murmur at thy stay,
 Nor wish my sufferings less.
 This blessing above all,
 Always to pray I want,
 Out of the depth on Thee to call,
 And never, never faint.

I want a true regard,
 A single steady aim,
 Unmoved by threatening or reward,
 To Thee and thy great name;
 A jealous, just concern
 For thine immortal praise;
 A pure desire that all may learn
 And glorify thy grace.

I rest upon thy word,
 Thy promise is for me;
 My succor and salvation, Lord,
 Shall surely come from Thee:
 But let me still abide
 Nor from thy hope remove,
 Till then my patient spirit guide
 Into thy perfect love.

I have seen that it is possible to fulfil all those duties which relate to civil society, and are due to our neighbors, while those which we owe to our Creator are almost, if not altogether overlooked.

—Richard Jordan.

On the Structure of Iron.

Metals, in their minute structures, may be divided into two leading divisions, viz.: the angular, or crystalline, and the cellular, or porous; and of these two divisions all metals are constituted; and none are absolutely solid—all have void spaces, either in the form of cells, or between the angles of the crystals.

Good iron—even the best that is manufactured, is as porous as a sponge. It is well known that good iron, when fractured, shows what is called "fibres," a silky lustre, which is nothing more or less than light reflected from the fracture. If the iron is cut by a tool, there may be a bright appearance shown in the cut, but that peculiar soft, silky lustre does not then appear, for the action of a tool, wherever it comes in contact with the metal, destroys this appearance; neither is the soft lustre ever seen on the exterior, or on what is commonly called the "skin," of the metal. This peculiar appearance, then, is derived from myriads of minute elongated shells, whose inner surfaces, before they are long exposed to the air, are exceedingly brilliant, and will reflect light beautifully. These cells appear to be more or less spherical in their normal state, but are elongated by rolling in the manufacture. The light-reflecting surfaces are the partitions between the cells, which often open out into each other laterally and longitudinally, probably affording a continuous line of communication for the passage of heat and electricity in vacuo.

That air has no access to them in their normal state appears to be shown by the fact that, although when first laid open they reflect the light brilliantly, they soon tarnish on exposure to the atmosphere.

This cellular structure is not an accidental occurrence, nor confined to iron of any particular manufacture, but is apparently the proper constitution of the metal, produced under the operation of fixed laws.

If, then, all good malleable iron is perfectly cellular, there seems to be no reason to doubt that upon the perfection of the cell system, its mechanical properties of tenacity and strength must greatly depend, and, indeed, as much importance need be attached to this as to the degree of chemical purity necessary to ensure a good iron. It is well known to those practically acquainted with the manufacture, that a metal of the same degree of chemical purity may produce bar of a superior or inferior quality, according to the degree of heat under which it is taken from the furnace and worked, and the rapidity or slowness with which it may afterwards cool,—that is, if the metal is worked at the right temperature, it may produce good fibrous iron; but if worked too hot, the iron will prove short and crystalline, whatever its chemical condition may be.

Selected for "The Friend"

Manchester, 1st mo. 13th, 1768.

Dear Friend,—The last letter I had from thee, is with the rest of my things at London; the contents and sentiments I retain, which I thought both sorrowful and very christian. Indeed, dear friend, it certainly becomes us, (I have often thought so,) as we can do nothing of ourselves, to rest entirely resigned to the will of God, not only in the dispensations of His Providence in things without us, but also in the deep proving baptisms of the mind and spirit within us.

Our blessed Lord, in all these things, hath left us an example in suffering and doing, and in humility and obedience unto death; it is He, who is the Truth itself, who hath told us that "Who-soever will save his life shall lose it, and who-so-

ever will lose his life for my sake, shall find it, unto life eternal. "No man," saith He, "having put his hand to the plough, and looking back, I fit for the kingdom of God;" neither is there possibility of our serving two masters: we cannot be heirs of two kingdoms, nor at once dedicate ourselves to God and to the world. The Lord will not accept a partial offering. "Choose you this day," said Joshua to Israel, "whom ye will serve;" and then according to the advice of David let us "Serve Him with a perfect heart and with a willing mind." "If any man will come after me," said the blessed Jesus, "let him deny himself, and take up his cross and follow me."

Dear Friend, though I had no particular engagement, yet, I think, in abundance of good will, had freedom to say thus much, being, at least part of it, what hath been frequently impressed on my mind with invincible convictions, to wit, the necessity of being altogether redeemed from the world, and all that is in the world, in order that we might follow our blessed Lord in the regeneration. This, with my love, is all at present from thy real friend

JOHN THORP.

The Missouri River.

(Concluded from page 319.)

From the mouth of the Missouri to Kansas City, there is a belt of forest on both sides of the river several miles wide; but above this point the belt contracts rapidly in width, the prairie comes occasionally to the bluffs, as at Fort Leavenworth and at Omaha.

Above the last-named place the forest continues to decrease to the confluence of the Big Sioux River, after which, for the remainder of the distance of about two thousand miles to the mountains, it is confined to the bottom lands and the declivities of the bluffs. All without is open prairie, with the exception of narrow belts of forest along the margins of the tributary stream. For the last fifteen hundred miles the bottom lands are but partially wooded; and the country in other respects, is unfavorable for settlement.

The scenery upon the Missouri is monotonous until the Yellowstone is approached. This is owing to the fact that at the river level we are shut in from the magnificent summer landscape the prairies of the narrow range of the bottom lands and bordering bluffs, which have few attractive features. One of the most remarkable regions of the earth is thus traversed without being seen. From the old village of the Mandan, and particularly above the Great Bend of the Missouri, the scenery changes and assumes more interesting forms. First there are high banks of indurated clay, seamed with lignite, which rise to hundred feet high, and assume grotesque and tectural forms from the effects of rain and frost. These, with more or less uniformity in appearance, border the river for five hundred miles until the Bad Lands are entered, which, commencing about fifty miles above the confluence of Milk River, continue for upwards of three hundred miles. The "Bad Lands," so called, are sterile, round mud-hills of a dingy-brown color, thickly studded together, and rising, with deep chasms between two hundred or more feet high. They are composed of adhesive clay, which, softening to a considerable depth under every rain, are destitute of every species of vegetation except an occasional sage-tree or dwarf cedar, and a straggling cactus. This assemblage of conical hills presents the most dreary landscape within the limits of our public, the deserts of the Colorado Basin not excepted. Silence and desolation reign throughout

area. They form a narrow belt along this side of the Missouri, from which they stretch westward across the Yellowstone, and terminate in the Black Hills, in the central part of Nebraska. At one hundred miles from the foot of the Rocky Mountains we find the most remarkable variety upon the river, and the most striking variety upon its borders. Lewis and Clark, who had traversed this region in 1805, called this station the "White Walls"—a not inapt designation. Prince Maximilian, in his "Travels in North America," also describes them; but any description, however minute, must fail to convey to a faint general impression of their appearance. They are continuous for about twenty miles, first appearing as the north bluff of the river, then upon both sides, and afterward on the south side alone. The river cuts through the formation, which is a whitish friable sandstone, so finely cemented that small pieces are readily carried away with the finger, and yet it retains the cohesion of solid rock. Its opposite bluffs here approach within half a mile of each other; and rising to two hundred feet high, are buried but a few feet below the level surface of the prairie. The extraordinary appearances of these "walls"—the effects, in a great measure, of frost and which, having disintegrated portions of the rock, have wrought out the marvellous results predicted to the eye. A steep bank first rises from the river, which is composed of the comminuted fragments of this rock, colored a dingy brown by the action from the soil above. This, ascending to a hundred and fifty feet, at an angle of 60° more, is destitute of vegetation, and has a smooth, uniform surface.

At the foot of this bank rises the "White Walls" in perpendicular cliffs from fifty to seventy feet high. Some places, masses of this rock abut against the face of the bluff, in other places, detached rocks are exposed on two and sometimes on three sides; and in still other places, solitary walls, in the form of masonry, rise in stupendous magnificence. Ravines here and there break through the station at right angles with the river, exposing and sometimes three sides of a great square; and in other places there are wide openings in the rock more or less parallel, which assume somewhat the appearance of great streets. To complete the illusion, surface cracks run up and down the faces and projecting shoulders of the cliffs—perfect imitation of dry stone walls.

This river is also celebrated for its game. All the principal animals of the North American continent are found upon its banks. The buffalo, red and black-tailed deer, antelope, grizzly black bear, beaver, and the gray wolf are seen in the mouth of the Cannon-ball River, where the first becomes abundant, through all the immediate region to the mountains, with the exception of the Bad Lands. Another characteristic animal of the Upper Missouri is the mountain sheep. They were formerly found as low down as the confluence of the Cannon-ball River, but they are rarely seen below the Bad Lands. Among the "white walls" they have been seen in flocks of from ten to twenty. They are of a brown color, somewhat larger than the common sheep, and of timorous disposition. Along the base of the steepest cliffs, where the slightest care could be had, they run with assurance and agility, working their way up through places apparently impassable. Above the "white walls" are the bluffs rise in places three hundred feet high, the footprints or trails of the mountain sheep frequently seen on their steep declivities. The footprints appear to be a series of alternating ridges sunk in the bank by long use, rather

than continuous depressions in the form of a sunken trail. Their lines along the bluffs can be seen as distinctly in the clear atmosphere of this region, for a quarter of a mile, as a chalk-line upon a black-board immediately before the eyes. It seems probable that the mountain sheep resort to these precipitous banks for safety as well as rest, since while upon their dizzy declivities they could enjoy the consciousness of perfect security.

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District, concerning H. Regina Shober.

"Precious in the sight of the Lord is the death of his saints." This declaration of Holy Writ has been revived in our remembrance when reflecting on the death of our beloved friend H. Regina Shober.

Her memory being precious to us, we feel it right to preserve a record of one whose life was so devoted to the promotion of the cause of our Lord and Saviour Jesus Christ. And now that she has been added, as we reverently believe, to the great cloud of witnesses who prove the blessedness of dwelling in the Faith and Hope of our dear Redeemer unto the end, we trust that this memorial of her may be to the edification of the Church in love.

H. Regina Shober was born in the year 1786. Her parents being Episcopalians, she was trained in that religious profession; and as she advanced in years became a highly esteemed member of that Society. In her youthful life she commenced a diary, the object of which, she says, "is to keep in remembrance the kind and gracious dealings of the Father of mercies with me, and to leave a testimony to the truth of that precious Gospel which brings life and immortality to light." In this it is recorded that from her fifteenth year she had been at times ardently engaged in seeking the Pearl of great price, and was convinced that the vessel must be prepared for, and receive the inscription of "Holiness unto the Lord," ere she could see his face with joy. In another place she remarks, "An humbling sense of my own unworthiness daily teaches the all-important lesson, that there is no safety one moment for any one of us, but while watching unto prayer."

About the twenty-second year of her age she was deeply impressed with the belief that it would not be right for her to remain a member of the religious society in which she had been educated, and that it would be her duty to attend the meetings for worship of the religious Society of Friends.

This conviction brought her under many sore conflicts, chiefly because of the persuasion that it would wound the feelings of her tenderly beloved mother, and of many dear and valued friends.

In earnest prayer to the great Searcher of hearts, she sought for the guidance of his pure Spirit, and entreated that either earthly affection nor fear of reproach, might influence her or prevent her from doing the Divine will.

In the second month of the year 1813, she applied to be received as a member of our religious Society, and in the Ninth month of the same year was acknowledged as such by the Monthly Meeting of Friends of Philadelphia, for the Southern District.

At this time she says in her diary, "Father of mercies, keep me on the watch tower that I may hear thy voice and know thy blessed will concerning me. 'Behold, I have left all and followed Thee,' has often been the language of my heart, and such sweetness and quietness have spread over my whole soul, that I have said, could not

I go to prison and death for thee? Then indeed thy yoke was easy and thy burden light, but O, Lord, thou knowest my weakness, and that without thee I can do nothing."

Frequent and fervent were her petitions that she might be instructed as to the will of the Lord concerning her, and be enabled to do whatever He might require at her hands.

In the year 1817 she believed it to be her religious duty to bear a public testimony in our meeting for worship, to the truth as it is in Jesus. This was a costly sacrifice offered in obedience to the Divine will. She records in relation to it, "He who knows my heart, knows what it has cost me—my soul bows in humble acknowledgment of his mercy to me a poor weak woman. May He finish his work in my heart, and enable me to dedicate my life and all my powers afresh." Continuing simply and humbly dependent upon her Lord, she experienced a growth in grace, and was acknowledged as a minister of the Gospel in the religious Society of Friends in the Second month of the year 1820.

Soon after this she says, (in her diary,) "Gracious and merciful One, who alone knows me; make and keep me faithful. Thou knowest I often tremble at the situation in which I am placed, and as it has pleased thee thus far to lead me about and instruct me, keep mine eye singly directed unto thee. Then shall I be enabled through thy grace to go at thy bidding, and tell unto others what thou hast done for my soul."

"Oh! help me to be faithful. I have none in heaven but thee, none in all the earth I desire in comparison of thee. Help me to overcome the natural diffidence that so much obstructs my way, whatever of suffering it may cost me. Break these chains, that the glorious Gospel liberty which I believe is my privilege in common with thy children, may be my happy experience; for thou knowest that I do love thee—that I fervently desire that body, soul and spirit may be sanctified, and made meet for thy use."

In the year 1822 she first travelled as a minister of the Gospel, with the approbation of the Monthly Meeting of which she was a member, visiting the meetings of Exeter and Muncy. In succeeding years she was repeatedly called by her Divine Master to labor in various parts of our own and other Yearly Meetings, both in public and more private ministry.

In these solemn engagements it was her fervent concern to minister only in the ability which God gives. Under this feeling she thus petitions, "Heavenly Father, my unfailing Friend, help me once more to renew my covenant, and bind every sacrifice with cords to the horns of the altar. My soul longs, yes, pants at seasons for an entire conformity to thy will. Again and again enable me to surrender my all—to suffer patiently—do the little required of me cheerfully, knowing that thy will is my sanctification."

"I entreat thee for the sake of Jesus Christ thy dear Son, who bore my sins in his own body on the tree, and for my poor soul's sake, that thou wouldst blot out my many transgressions and remember mine iniquities no more. Enable me, Oh! Thou whom I do love and desire faithfully to follow and serve, to commit all my sorrows, to cast all my burdens, for they are indeed many, at thy blessed feet, believing in thy power that will and can support and, in thine own time, turn my mourning into songs of praise. Amen."

The consolations of the Gospel were the frequent theme of her ministry. Having experienced that these abounded in Christ even in the midst of suffering, she could preach to others, that if they had been made partakers of afflic-

tious as his disciples, they should also in his own time be made partakers of his consolations.

In the year 1839 she removed to reside within our limits, and became a member of our Monthly Meeting. During her long residence amongst us, we were sensible that it was her earnest concern to be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." She was conspicuous for her simplicity and moderation, guiding her outward affairs with much discretion, and realizing that godliness with contentment is great gain. Thus, with moderate worldly possessions, she was enabled to exercise a liberal hospitality of which many were partakers.

Not a few can also bear witness to the comfort of love and spiritual edification which was imparted by her in social intercourse.

In a letter to a young friend who had become unsettled in regard to the doctrines and testimonies of our religious Society, she writes, "I well know that it is a simple, narrow, self-denying path, and although I do believe that the blessed compassionate Shepherd has his own sheep and lambs in every fold, who are precious in his sight, yet from the full conviction that the principles and testimonies of Friends, as they one after another were opened to my view and sealed on my heart, were most consistent with the doctrines contained in the Holy Scriptures, and that my present and everlasting peace seemed to depend on simply giving up all I had been taught from childhood as respects forms and ceremonies in religion, I have no hesitation in saying that for myself there was no other path to peace." It may be here appropriately mentioned that one of the first practices which she felt herself conscientiously restrained from uniting in, was the singing of the congregation as a part of public worship.

Nearing the close of life she thus writes to a friend, "If only our many trials and afflictions work for us, through the mercy of God in Christ Jesus, a far more exceeding and eternal weight of glory, dare we crave an exemption from one of them? Will not one moment in that blessed happy home that none can deprive us of, and into which sorrow can never enter, more than compensate for all we have suffered. Yes, we shall praise Him too for every cup of bitterness, in mercy and wisdom made our portion, while sojourning in this vale of tears. How much we need to bring us to the Saviour's feet and keep us there."

Her ministry, while it was often exercised in weakness and in fear, and expressed in much simplicity, was in the demonstration of the Spirit and power. She was thus often instrumental, under the constraining influence of the love of Christ, in raising the life in our religious meetings, and also in comforting Zion's true mourners; knowing how to speak a word in season to them that are weary. Her offerings in prayer were mostly brief and fervent, making request with reverence and godly fear.

Sympathy with those who were in any trouble was a conspicuous trait in her character. To visit the sick, to feed the hungry, to clothe the naked, she deemed her plain christian duty, and, while faithful herein, in no common degree, she ever considered herself an unprofitable servant. Many can testify to the consolation which in tender love and pity she was enabled to impart to their sorrowing minds.

She was as a nursing mother to those who were young in the ministry, and quick to discern the work of grace in any, and to cherish it in those who were yet as babes in Christ. Her humility and sweet expressions of sympathy encouraged

such to accept the offers of redeeming love, and to press forward in the way of holiness.

Having endeavored meekly to follow her Redeemer, through a long life of service and of suffering, and having abundantly testified to the sufficiency of his grace and the value of his atoning sacrifice, little remained for the evening of her day but peacefully to await the summons home.

She never enjoyed robust health, and in her declining years was enfeebled by frequent attacks of illness. Although these, for the last few months of her life, did not cause increased uneasiness to her friends, yet she seemed to see with clearness that her end was near.

Though nature shrank from the last conflict, yet, having long felt herself to be a stranger and pilgrim upon earth, she evidently longed to depart and to be with Christ, which is far better; looking forward with joy to that happy home in Heaven, where, as she at times expressed, the love and mercy of her Lord and Saviour had prepared a mansion for her.

On the afternoon of the 15th of Fifth month, 1865, when appearing unusually comfortable, she requested that some young friends, in whom she felt much interested, and who were about leaving the city, might be sent for, saying, "If they do not see me now they will never see me again." This anticipation of her approaching end was soon realized. About midnight of the 16th she was attacked with severe pain, which, for a time, was too acute to allow of much expression. When partially relieved, she was sweetly engaged in vocal prayer, craving that the work might be cut short in righteousness. Soon after, as we reverently believe, her petition was answered, and her redeemed spirit was admitted into that "rest which remaineth for the people of God."

She died on the 17th of Fifth month, 1865, in the 79th year of her age, a minister of the Gospel for more than forty-five years.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Power of a Christian Life.—There is one department of christian evidence to which no skill or industry of the champion of revealed truth can do justice—one also with which the sceptic is little disposed to meddle. It is that which is spread before us in the noiseless and almost entirely unrecorded lives of thousands of the faithful followers of Christ. Ambitions of no distinction; not only on the Master's service; pursuing the duties of their way in the discharge of common duties, their lives are ennobled, and sometimes become heroic, through the lofty purity of their aims, and the singleness of their devotion to life's great end. No theory of infidel philosophy can account for them. The attempt to explain them by means of enthusiasm or fanaticism is an insult to common sense.

Cowper has graphically portrayed the lot of one who may be taken as the representative of the class of which we speak:

"Perhaps the self-approving, haughty world,
That, as she sweeps him with her rustling silks,
Scarcely deigns to notice him, or, if she sees,
Deems him a cypher in the works of God,
Receives advantage from his noiseless hours
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring
And plenteous harvest to the prayers he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at eventide,
And thinks on her that thinks not on herself."

—Boston Recorder.

A Statesman's Views.

In a speech of Alexander H. Stephens, delivered in Georgia, on the state of the country, we find the following just views of the folly of a resort to arms instead of moral suasion and lawful politics. All history confirms his utterances:—

"Instead of bettering our condition, instead of establishing our liberties upon a surer foundation, we have, in the war that ensued, come well-nigh losing the whole of 'the rich inheritance' which we set out. This is one of the sad realizations of the present. In this, too, we are but illustrating the teachings of history. Wars, civil wars especially, always menace liberty; they seldom advance it, while they usually end its entire overthrow and destruction. Ours at present is just short of such a catastrophe. Our alternative now is either to give up all hope of constitutional liberty, or retrace our steps, and look for its vindication and maintenance in forums of reason and justice, instead of on the arena of arms; in the courts and halls of legislation, instead of on the fields of battle.

"The true friends of liberty in England, or in 1642, abandoned the forum of reason, and appealed, as we did, to the sword, as the sure means in their judgment of advancing their cause. This was after they had made great progress on the lead of *Coke, Hampden, Falkland*, and others in the advancement of liberal principles. Monarchisms had been checked, and many of the prerogatives of the crown had been curtailed. The right of petition had been sanctioned, and money had been abandoned, court-martial had been done away with, *habeas corpus* had been established, high Courts of Commission and Star Chamber had been abolished. Many other gross abuses of power had been corrected and other forms established. But, not satisfied with this, and not satisfied with the peaceful working reason to go on in its natural sphere, the denial of the sovereignty of the Crown was pressed by too ardent reformers upon *Charles I.* All else had yielded; this he would not.

"The sword was appealed to to settle the question. A civil war was the result. Great courage and valor were displayed on both sides. The great and eminent virtue and patriotism fell in the sanguinary and fratricidal conflict. The king was deposed and executed; a Commonwealth proclaimed. But the end was the reduction of the people of England to a worse state of oppression than they had been in for centuries. They retraced their steps. After nearly twenty years of exhaustion and blood, and the loss of the greater portion of the liberties enjoyed by them before, they, almost unanimous consent, called for restoration.

"The restoration came. *Charles II.* ascended the throne, as unlimited a monarch as ever reigned the Empire. Not a pledge was asked or a guarantee given, touching the concession of the prerogative that had been exacted and obtained from his father. The true friends of liberty reform, and of progress in government had been convinced that these were the offspring of passion and of enlightened reason, and not of passion of arms. The House of Commons and the House of Lords were thenceforth the theatres of operations, and not the fields of Newbury or Marston Moor. The result was that in less than thirty years, all their ancient rights and privileges which had been lost in the civil war, were re-established, with new securities, in the ever-memorable settlement of 1688, which, for all practical purposes, may be looked upon as a bloodless revolution.

"Since that time, England has made further and more signal strides in reform and

to; but not one of these has been effected by arms. Catholic emancipation was carried through after years of argument, against the persistent opposition. Reason and justice prevailed. So with the removal of the disabilities of the Jews; so with the overthrow of the rotten borough system; so with the extension of the franchise; so with the modification of corn laws; so with the establishment of the principles of free trade; so with all the other great reforms by Parliament, which have so distinguished English history in the last half century."

On the Testimony, through Self-denial, was in the Olden Time.—First, no member of the Society can be concerned in the sale of any article which is evil in itself. Secondly, that he should encourage the sale of an article, which he knows to be essentially, or very generally, that is, in most cases out of ten, productive of evil. And, thirdly, that he cannot sell things, which he has purchased from his own use, if he has disavowed on a belief that they are specifically forbidden by christianity, or that they are morally injurious to the human mind.

Quakers reject all such ornaments, (justified to,) because they believe them to be actually condemned by christianity. The words of apostles Paul and Peter, have been quoted by Fox, Penn, Barclay, and others, upon this subject. But surely if the christian religion really condemns the use of them in one, it condemns the use of them in another. And how can any one, professing this religion, sell that, which he believes it to have forbidden? Quakers also have rejected all ornaments of dress, as we find by their own writers, on account of their immoral tendency, or because they supposed to be instrumental in puffing up the creature, or in the generation of vanity and pride. But if they have rejected the use of them upon this principle, they are bound, as Quakers, to refuse to sell them to others. Christ, and the christian obligation to do as we wish to be done by, positively conjoin this sale. For no man, consistently with this law and obligation, can sow the seeds of disease in his neighbour's mind.—*Clarke's Portraiture of Quakerism.*

THE FRIEND.

SIXTH MONTH 6, 1868.

following extract from the *London Christian Times*, which we take from the *Protestant Standard*, published in New York, is being sent in this country:

Unity of Friends.—The Friends have kindly lent the loan of their large Meeting-house, in Great Street, for the annual meeting of the London Ragged Schools, Whitecross Place. After chapel has probably never before placed with the songs and hymns of so many voices. These schools have effected much and upwards of seven thousand children have been educated in them. Robert N. Fowler, Vice President of the charity, and John of Peckham Rye, its Honorary Secretary, Mr. Charleton, a well known philanthropist, and minister of the Society of Friends, have issued a pamphlet in condemnation of the same, and all other heterodox tendencies of *Barclay's Apology*, a work which, in former times, counted a considerable authority by the Quakers, but which is now generally acknowledged

to have exercised a powerful influence in producing the unsound opinions and final secession from the Society in America, of 80,000 Hicksites or Unitarian Friends. R. Charleton is one of the most influential ministers amongst the Quakers, and his exposure of the volume in question is very timely, in face of some lately renewed tendencies in the north of England towards deistical doctrines, by a few Friends professing an ardent attachment to Barclay's opinions."

We cannot say we are surprised at the fact alluded to in the first part of this undesignedly humiliating comment on the state of things existing among the members of our religious Society in Great Britain, nor does it now call for much remark. Doubtless there are many among us here, as well as on the other side of the Atlantic, who will argue plausibly that there can be nothing wrong in Friends allowing their meeting house to be occupied by a mixed assembly of their own members and others for such a purpose; and its "resounding with the songs and hymns of so many young voices." We would not object because we think there is any holiness in the house; nor yet would we deny the admissibility of these children singing hymns under the leading of those who accept such performances as a part of divine worship. But for a society that has always professed to have a testimony against such formal services, thus to encourage them and stultify its own profession, is a retrograde step reserved for "modernized quakerism" in its progress towards conformity with the rites and ceremonies of other professors. Among a people whose religious principles and practices so "look in with and overlap one another," the attempt to break down and remove usages, based on long cherished tenets, is a resource for bringing those tenets into disrepute, or a signal to show that they have been abandoned. In the conference of "Friends' First-day School Teachers," held in Birmingham in 1867, it was formally concluded not "to discourage from the use of singing those teachers who deem that its introduction into their schools is an important help to them." The occupation of, and the exercises in Devonshire House, are a consistent exposition of the principle thus established. "Ephraim hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength and he knoweth it not."

Of that part of the extract which refers to Barclay's Apology, we may say, that after reading the attack upon that standard work by Robert Charleton, we do not understand him as charging it with being instrumental in "producing the unsound opinions and final secession from the Society" of the "Hicksites" though from what he does say the inference that its tendency is favorable to their views, may be drawn. These separatists from the religious Society of Friends, however, have never claimed any more sanction or support to their views from Barclay, than from other of our early Friends, the scope and tenor of whose writings in reference to the deity and atonement of Christ, they have not ceased to pervert. Indeed the whole testimony of Barclay upon those fundamental truths of christianity is so clear and decided, that all the sophistry of their writers has failed to screen their unsoundness from a free force.

But the principal charges brought by R. Charleton against Barclay's Apology in his pamphlet, are the following: That the doctrine of "Universal and Saving Light," set forth in it, is unsound and scriptural, inasmuch, as R. C. asserts, there is not an "universal illumination of mankind by a spiritual and saving light, or gospel of 'glad tidings' inwardly preached in the hearts of all men." And yet the Apostle speaks to the Colossians of not

being "moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister." That the estimation of the Holy Scriptures, set forth in the Apology, falls far below the place they ought to hold, they being, according to R. C., "the divinely appointed means, by which we receive our knowledge of God and his truth." But in contradiction of this last assertion, our Saviour said, "No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him." That Barclay's declaration, that all other worship than that "offered in the inward and immediate moving of his [God's] own Spirit," whatever may be the form, as a Liturgy, or prayers, &c., if conceived by the natural strength and faculty of the mind, is but "superstition, will-worship, and abominable idolatry in the sight of God," is untrue, and if now circulated is "bearing false witness against our neighbour." But our Saviour's declaration to the woman of Samaria is, that "God is a Spirit and they that worship him must worship him in spirit and in truth," and certainly if no man can call Jesus, Lord, but by the Holy Ghost, there can be no acceptable worship performed but by the aid of God's own spirit; and Barclay does not say that this aid is withheld from all who use those forms. The author says he forbears "from further pointing out what I deem to be the erroneous views set forth in the doctrinal portions of the Apology."

The pamphlet, on its title page, is said to have been "printed for private circulation only," a course pursued before its issue, by other members, aiming to lay waste the faith of the Society among their fellow professors. It is but a feeble attempt at what was much more plausibly performed by Dr. Ash, in his "Inquiry into some parts of Christian doctrine and practice," &c., and though widely open to criticism and refutation, it is not needful to go further into either on the present occasion.

Barclay's Apology for the true christian divinity has, for nearly two hundred years, withstood the attacks of those without the pale of our religious Society, who longed to overturn its plain, scriptural, self-denying doctrines, and of those within that pale, who have denied the faith of Friends, or sought to bring in new theories of their own; and as the doctrines and testimonies it inculcates and defends are founded on eternal truth, we have no fears of any efforts made now to refute or invalidate its scriptural propositions and lucid argumentation, except that this treason in the camp must keep up the distrust, disunity and division which of latter years have convulsed our religious Society.

We do not question the sincerity of R. Charleton and his fellow members who unite with him—and we suppose they are a large majority in England—in their opposition to the doctrines inculcated by R. Barclay and his coadjutors, who were the instruments in gathering the Society, and in clearly defining and illustrating its christian principles. While we sorrow over their deficiency in clearness of spiritual vision, we ensure them not for this want of unity with the faith which Friends have ever held and do now hold. Many good men in other religious societies are in the same case. But he and they know full well, that Barclay's Apology has always been accepted by the Society as a clear exposition of the doctrines of Holy Scripture, as Friends understand and believe them; and we think it an unkind and dishonorable course, while openly denying the religious belief which the Society, from generation to

generation, has adhered to and promulgated; while charging the standard work, acknowledged by the Society to set forth its belief plainly and truly, with being unsound; and while discrediting several of the Society's distinguishing testimonies, they should persist in representing themselves as Friends, and thus induce other religious professors to believe, that the Society has abandoned its original principles, and substituted others more nearly conforming with their own, and admitting of close approximation to their usages and ceremonies. It is like the seven women laying hold of one man, and saying "we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach."

From this cause has proceeded the present sad condition of our religious Society; the contentions and separations that have taken place, the disunity and suspension of epistolary intercourse, which still exists, and the depressing conviction that neither peace nor harmony can be restored until either the Society repudiates these heresies, or wholly abandons its long cherished faith. The advocates of these new views are ever striving to shift the responsibility of this state of things, on to those who have been, and those who are conscientiously bound to maintain and contend for the Scriptural doctrines and testimonies held by the founders of the Society and their faithful successors. But if we trace the evil to its birth-place, its home is found with them, and it must cleave to them while they claim to be Friends, and yet continue laboring to supplant the faith of Friends, and to substitute a system of their own, which they think more consonant with the present state of biblical knowledge and modern exegesis.

Philadelphia Yearly Meeting, for pointing out these departures from the original faith of the Society, and setting the one with the other, and seeking to restore sound doctrine and practice, has been repeatedly reproached as breaking the unity; as being out of the general unity; as producing uncontentment, and being deficient in love for the members of other co-ordinate bodies. But that meeting had ever given unmistakable evidence of her affection and respect for every part of the same household of faith. Especially had it shown how closely attached were its members to those of London Yearly Meeting. The two meetings may be said to have gone hand in hand, mutually encouraging and supporting each other in every good work, and whenever it was necessary to stand forth in defence of the common faith, London cheered Friends on this continent by her timely and unequivocal declaration of their being right in the Hicksite controversy, and Philadelphia lent her voice in condemnation of the errors of the Beaeonites. There was nothing to shake or lessen this confidence and love, until this so-called modern Quakerism took definite form; obtained control, began to spread in our land, and the question was brought home to the members of this Yearly Meeting, Shall I adhere to the original belief of the Society, as set forth by its early expounders, or go with the multitude, and embrace the system made popular by the modern and more polished writers? Very many among us then felt, and others do still feel this to be a momentous query, involving in its practical answer spiritual life or death. Could it be replied to in the same way and spirit by each, London and Philadelphia Yearly Meetings, we doubt not, like kindred drops, would again mingle into one.

We would not attach so much importance to this public repudiation of the principles of Friends, as set forth by Barclay, were it the declaration of the opinions of one man only, whatever may be his station in the Society; but the

following concluding paragraph of the pamphlet before us, show how confident R. Charleston is of the support of the members generally in London Yearly Meeting. The italicising is our own.

"In bringing these remarks to a close, I would only add, that whilst I dissent from much that is contained in Barclay's Apology, I feel no misgiving with regard to the soundness of our principles, as *I ventured to state them at the beginning of this paper*. That that statement was not incorrect, is proved by its *substantial accordance with the teaching of our Yearly Meeting's Epistles, as well as the general character of the ministry heard in our meetings for worship, especially from those Friends who enjoy most of the confidence of their brethren, and whose gospel labours find the most general acceptance amongst us*. I repeat, therefore, that by exhibiting our principles through the medium of Barclay's Apology, we are doing ourselves (as it seems to me) a serious injustice, and are likely to retard rather than advance the progress of truth."

Memorials of H. Regina Shober and James Emilen, printed in pamphlet form, are now to be had at the Book Store, No. 304 Arch St.

SUMMARY OF EVENTS.

FOREIGN.—The weather in England has latterly been clear and favorable for the growing crops. Parliament, on the 30th, adjourned over the Whitsuntide holidays, or until the 4th of this month.

The Prime Minister of England has written a reply to Mr. Gladstone on the subject of the Irish Church. He said Gladstone on the subject of the Irish Church. He said Gladstone on the subject of the Irish Church. He said Gladstone on the subject of the Irish Church.

The London papers comment editorially upon the final adjournment of the High Court of Impeachment. *The Daily News* thinks the President has escaped mercy, but has not been acquitted, and that the strength of the radicals has not been materially injured by the failure to pass the *Daily Telegraph* cites the division in the Republican ranks, and argues, therefore, that the Court was above partisanship, and hence the verdict was a true one.

The French journals, like those of England, present a diversity of views in regard to the impeachment,—some regretting it, others approving the result. The French Senate has passed the law for the regulation of public meetings. Marshall Neil, in an official report, states that all the infantry of the French army are now supplied with the Chassepot rifle, which he declares to be the best fire arm known. These guns are still being manufactured in France at the rate of 1600 a day.

A Berlin dispatch says, that Prussia has taken the initiative in the proposed general disarmament, the king having ordered a reduction in the force of the Landwehr.

Dispatches from Shanghai state that the Chinese rebels have laid siege to Tientsin, on the Peiho river, about twenty miles from Peking and the port of that capital.

The advices received by the last steamer from Brazil, report that General Lopez, the Paraguayan commander, still had a strong force under his command. His men had for some time been engaged in throwing up extensive intrenchments which were nearly completed. Lopez was well supplied with provisions and war material, and his communications with the interior were unimpaired. The last dispatches from the Allied camp state that orders had been given for a general assault on the Paraguayan works.

A dispatch from Bombay reports that the Russians in Central Asia have defeated the Bokharians in a pitched battle, in which the Emir of the Bokharians was killed. The Russians subsequently captured the city of Bokhara.

Sullivan and Pigot, the two Dublin editors who had been imprisoned there for some time for alleged indiscretions have been released from prison on the last instant. Consols, 94½. U. S. 5-20s, 72½. The Liverpool cotton market firm. Uplands, 11½d; Orleans, 11½d. Red wheat declined to 13s. 3d., other breadstuffs unchanged.

UNITED STATES.—Congress.—The Senate has appointed a committee of five to inquire whether improper or undue influence has been used or attempted to be used, to influence the votes of Senators on the trial of impeachment, with authority to send for persons and

papers, &c. The Senate setting as a Court of Impeachment, proceeded on the 26th ult. to vote on the second article of impeachment. It is reported that each vote was the same as that on the eleventh article, guilty, 35; not guilty, 19. A motion was then made and carried, yeas 35, nays 16, for the adjournment of the court sine die. The Senate has passed the bill mitting Arkansas into the Union; also a resolution declaring the thanks of Congress to E. C. Stanton for his resignation to the President and relinquishing the charge of the War Department. General Schofield, had been previously nominated by the President then confirmed by the Senate, which in doing so declared its opinion to be that E. M. Stanton had not legally removed from office, but that the place had vacated by his voluntary relinquishment of it.

Philadelphia.—Mortality last week, 215.
Miscellaneous.—Ex-President James Buchanan, at his residence near Lancaster, Pa., on the first in the 78th year of his age.
Information has been received that George Bar U. S. Minister, has negotiated a naturalization treaty with the King of Bavaria. Its provisions are similar to that made with the North German Confederation. The Supreme Court of Ohio has decided the "Admiralty Bill," passed by the last legislature, unconstitutional.

General Schofield having taken the place of Major-General Sherman as Secretary of War, has been re-elected President from the command of the First M District, and General Stoneman has been assigned the command of the District and of the Military Department of Virginia.

The Markets, &c.—The following were the quotations on the 1st inst. *New York*—A American gold U. S. 5-20s, 1881, 118; ditto, 5-20s, new, 112½; 10-40, 5 per cents, 105½. *Superfine State flour* a \$8.40; shipping Ohio, \$9.40 a \$10.20; finer \$11 a \$16.50. No. 1, Milwaukee wheat, \$2.22 a choice white Michigan, \$3.05, Oats, 84 a 85 cts. low corn, \$1.12. Middling upland cotton, 31 cts. *St. Louis*—Superfine flour, \$8.25 a \$8.75; extra, \$9 a \$9.75; and fancy, \$10 a \$14.50. Red wheat, \$2.70 a Pennsylvania rye, \$2.10. Yellow corn, \$1.16 a Oats, 90 a 95 cts.; southern, 1st. Clover-seed, \$6.50. Timothy, \$2.50 a \$2.70. Flaxseed, \$1.25. The arrivals and sales of beef cattle, at the Avenue Drove-yard reached about 1350, head market was rather dull, but prices were with material change, extra steers selling at 11 a 1½ fair to good, 9 a 10½ cts., and common, 6 a 8½ lb. gross. Sheep were dull and lower. About head arrived and passed sale at 6 a 10 cts. *St. Louis*—Cattle, 10 a 12 cts. Hides, 10 a 12 cts. Sales of 3000 head at \$14.75 per 100 lbs. net, the latter for extra *Chicago*—No. 1 spring wheat, \$1.98 a \$1.91; \$1.81 a \$1.83. Corn, 83½ cts. Oats, 64 cts. Rye, \$1.80. Barley, \$2.15 a \$2.20. St. Louis—wheat, red and white, \$2.45 a \$2.65. Corn, 84 a 85 cts. Oats, 78 a 80 cts. Rye, \$1.70 a \$1.75. *St. Paul*—Winter red wheat, \$2.20 a \$2.25. Corn, 84 a 85 cts. *Milwaukee*—No. 1 spring wheat, No. 2, 1.85, Oats, 65 cts. Corn, 86 cts. *New Orleans*—Superfine flour, \$8.25 a \$8.50. \$1.05 a \$1.10. Oats, 80 cts. Hay, \$18 a \$20.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on the day the 6th inst., at 5 P.M.

SARAH LEWIS, Sec.

MARRIED, on Fifth-day, the 21st of Fifth month at Friends' Meeting-house, Mansfield, N. J., ENOLE, of Camden, to MARGARET T., daughter of Jane and Deacon, of the former place.

DIED, at his residence in Moorestown, on the Third month, 1868, JOSIAH WASHINGTON, in year of his age, a member of Chester Monthly New Jersey.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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When paid quarterly in advance, five cents.

For "The Friend."

Natural Relations of Animals and Vegetables to the Atmosphere.

In the Smithsonian reports for 1864, there is an interesting article on this subject, from which the following has been condensed:

Lavoisier, a celebrated French chemist, showed that fruit, herbs, bread, and all our aliments having a similar composition, undergo a real though slow combustion in the lungs of the animals which eat them. Every animal, therefore, may be considered a furnace, and every aliment as a combustible. The oxygen of the air is absorbed in respiration, and is replaced by carbonic acid, which latter gas does not support either life or combustion. Hence animals confined under glass bells, filled with rapidly exhausted the oxygen, replace it by carbonic acid, and soon die.

This operation is always going on during the life of active existence of all animals, and when effect upon the thousands of millions of lungs engaged in corrupting the air, and transforming its vital principle into a poisonous exhalation, might reasonably fear lest the time should come, when owing to the increasing impurity of the atmosphere, the higher orders of animals must be to exist on the earth's surface. It is true the supply of oxygen in the atmosphere is so enormous that no appreciable effect would be produced in many ages; yet, as in other parts of the prodigious plan devised by Infinite Wisdom, we expect to find a compensating principle—the means of restoring to the air that which animals have deprived it of—oxygen in its free, combined state. This is effected by the agency of vegetables, as may be shown by a simple experiment, which many of our readers could readily perform. Take a healthy and fresh branch, in foliage, of one of those aquatic plants which are immersed in ponds or rivers; introduce it into a glass jar, which is then filled with spring water, or, still better, with what is called mineral water, which contains, as we know, a large proportion of free carbonic acid; having closed the mouth of the jar when full, we invert it in a basin of water; if we then open the mouth the water will retain its elevation and continue to fill the jar. The apparatus being thus arranged is to be carried to an open place where it will receive the direct rays of the sun. As soon as the light strikes the leaves of the immersed plant we see them become covered with a multi-

tude of bubbles, which rapidly enlarge, unite and rise to the upper part of the jar, where they accumulate. Whenever the light is intercepted by the intervention of an opaque screen the disengagement of bubbles stops, and we can, at will, and even at a distance, by alternately intercepting the light and permitting it to strike the leaves, arrest or restore the production of the bubbles. At the end of some hours of continuous action the jar will be filled with gas, which resembles in ordinary appearance atmospheric air, but has not its properties, for if we introduce suddenly into the jar a small taper which has just been extinguished, but which still retains at the extremity of its wick a few glowing points, it again instantly kindles and continues to burn with unwonted brilliancy. The gas is not air, but oxygen. In this form and with aquatic plants the experiment is striking, because the production of the gas in this case is rapid. We can produce the same effect, perhaps less rapidly, with all plants; and in order not to change their ordinary condition we may expose them to the sun, under glass bells, previously filled with carbonic acid; after the lapse of a day the carbonic acid gas will have disappeared and its place be supplied with nearly pure oxygen. Whatever may be the plant, or whatever be the experimental process employed, the action remains always the same. The explanation of the fact is easy. The green part of the vegetable decomposes the carbonic acid, extracts the carbon, which it appropriates to itself, and abandons the oxygen to the atmosphere. In the dark, and during the night, the part performed is changed; then, instead of absorbing carbonic acid, the plant gives it off; but the nocturnal reaction being inferior to that of the day, the plant performs a part on the whole which is opposite to that of the animal—it absorbs the carbonic acid which the latter exhales, and returns to the atmosphere the oxygen which the animal consumed.

It will be observed that the presence of light is necessary to the success of the experiment we have just described. This curious fact was discovered in 1779, by Ingenhousz, who thus records the results of his observations:

"I scarcely had I entered upon these researches, when the most interesting views presented themselves. I observed that plants not only possess the faculty of correcting impure air in six or more days, as the experiments of M. Priestley seem to indicate, but that they accomplish this important office, in the most complete manner, in the course of a few hours; that this surprising operation is by no means owing to vegetation, but to the influence of the light of the sun upon the plants; that it commences only after the sun has for some time risen above the horizon, and that it is completely suspended during the darkness of the night; that plants shaded by tall buildings, or by other plants, do not perform this function—that is, they do not purify the air, but, on the contrary, exhale a deleterious air, and diffuse a real poison through the atmosphere which surrounds us; that the production of healthy air grows languid towards the close of day, and entirely ceases at sunset; that all plants corrupt the ambient atmo-

sphere during the night; that all parts of the plant are not engaged in purifying the air, but only the leaves and green branches; that bitter, ill-smelling, and even poisonous plants perform this office equally with those which diffuse the sweetest scents and are most salutary," &c.

According to the views of modern geologists, the earth is quite old, and it is not impossible that its atmosphere has undergone, since the creation, progressive changes, which have become very considerable through the lapse of so many ages. The earth covers enormous, we might say inexhaustible, masses of carbon under the form of coal, anthracite, lignite and peat. These deposits are the accumulated fossil remains of innumerable vegetables. Now there is for a plant but one single mode of acquiring carbon—to imbibe it in the form of carbonic acid from the air, and consequently all those masses of coal which cover Belgium, England, and a large portion of America, and which are found at all points of the globe, were once diffused in a gaseous state through the atmosphere; they were there combined with oxygen, and the globe in the beginning, it is supposed, was involved in an ascerifum envelope which contained nitrogen, a great deal of carbonic acid, little or no oxygen. If we add that, at the moment, the earth was incandescent, we see that all the carbon must in effect at that temperature have been burned on contact with oxygen.

Thus constituted, the earth cooled down; but the composition of its atmosphere rendered it uninhabitable for animals, since they had need of oxygen and there was none, since they would have been suffocated in the carbonic acid and nitrogen which prevailed at the moment. Hence the first strata of sedimentary deposits contain no animals.

In return, the earth was as favorably prepared for the production of plants as it was unfit for the nourishment of animals; it was soon, therefore, covered with luxuriant forests, whose remains, in accumulating, formed coal. We find therein all the species then living. There were gigantic *eykasetums*, arborescent ferns comparable to our oaks, and palms which towered above everything that the vegetable kingdom now offers us. And while these immense deposits were forming, oxygen, perpetually disengaged by the action of the sun, was gradually impregnating the atmosphere and preparing it for the advent of the animal tribes. Of these, in due time, the first creations made their appearance, having since varied from age to age. At the epoch of the coal formations the forests were tenanted by huge reptiles, cold-blooded animals, for which little oxygen sufficed; but it was not till after the nearly total disappearance of the carbonic acid that the earth witnessed the arrival of the mammals, which had awaited a richer atmosphere.

From the sun it is that daily nourishment, life, force, and all our power is derived. The light, the chemical emanations, all the rays which that orb sends us, are extremely rapid vibrations, analogous to those produced by sound; there is movement, there is force; as soon as it reaches the plant that force is absorbed, it disappears, it is extinguished. But no force is extinguished

except on the condition of having produced an effect, performed a work which is its equivalent. Now the work performed by the light which the leaves absorb is decomposing the carbonic acid. So, too, let it not be forgotten, there is needed a given amount of force to disunite a given quantity of oxygen and carbon; it is the sun which every hour of the day furnishes it gratuitously.

If now we place in presence of one another this oxygen and carbon, and, by an inverse operation, combine them by burning this carbon, they will produce, in uniting anew, all the force which it had been necessary to expend in order to separate them; that is to say, all which the sun had furnished. There will be heat and light, as experience shows, and there will be force also, which may be collected by means of caloric machinery and employed in our service. And we shall do well to reflect that it is the sun which has prepared for us that heat, that light, and that force; which has furnished to the carboniferous forests at an epoch when man as yet was not, what man reconverts and disposes of to-day.

And what is true of our inanimate furnaces will be found to be repeated in those living furnaces which we call animals. They likewise burn organic material, produce heat which elevates their temperature, and develop force and movement: a force which they do not create, which they owe to that very combustion, and upon the same terms as do steam-machines; a force previously infused by the sun into plants, absorbed by them, virtually preserved in their products which are our sustenance, which we disengage by respiration which our muscles apply under the direction of our wants and our will. This whole grand generalization of the phenomena of the world is the work of modern chemists and physicists; but it already existed entire in the conception of Lavoisier when he wrote:

"Organization, spontaneous movements, life, exist only on the surface of the earth in places exposed to the light. It might be said that the fable of the torch of Prometheus was the expression of a philosophical truth which had not escaped the ancients. Without light nature would be without life—it would be dead and inanimate. A beneficent God, in supplying light, has spread over the surface of the earth organization, sentiment, and thought."

Selected for "The Friend."

The Scattered Sheep Sought After.

A LAMENTATION; WITH A CALL TO MOURNING
AND LAMENTATION, &c.

(Concluded from page 322.)

The life that was stirring at the beginning of the trouble of these nations was very precious. It did unite to God; it did unite to one another; it kindled an universal sense of the captivity, of the bondage, of the great oppression of Israel, and a joint cry went up to God for deliverance. And God heard the cry, and arose to deliver, and did begin to break the yoke, both inwardly in the nation, and inwardly in people's spirits. But the tempter did also set himself to work again to entangle Israel. For this end he brings forth likenesses of that which Israel desired, and was seeking after. He brings forth several forms of worship, to allure some with; several sorts of notions, to allure others with; several fresh appearances of life, of love, of liberty, to tempt the people of God aside from following that Spirit which rose up to deliver. Thus comes he forth, and prevails; he divides in Jacob, and scatters in Israel; drawing one part to this form, another part toward that form; one to this notion, and another to that notion; one to this inward image,

another to that spiritual idol; and all from the life, all from the power, all from the Saviour, all from the deliverer, and so the work stops. It stops in the nation, and it stops in people's spirits; and men generally wheel about and enter again, and apply themselves to make images like the images they had destroyed; and so the captivity returns; Israel is turned back into his bonds, and the spirit which oppressed him before, crusheth him again, and rules over him. And so great hath the breach been upon Israel, that the spirit of the world is become hardened, and thinks there is an end of this work of God; and now they may venture again to settle both church and state upon the old principles of that wisdom which the Lord was shaking. And now where is the people whom the Lord was redeeming? Where is the praying people, the panting people, the mourning people, the people that could have travelled from sea to sea to have had the will of God revealed? Are they not run into the earth? Is not the spirit of the earth come over them? Are they not dividing spoils? The inward Jew, the renewed nature is sunk, lost, made a prey of; the Gentile, the heathenish spirit hath risen up, and seated itself in a form of worship, or in some high notions of knowledge, on which that spirit, which knows not the tree of life, loves to feed. Some are stark dead, no sense at all in them, but life quite swallowed up of death: others perhaps are still pressing towards the kingdom; but in the wrong nature, in that which shall never obtain; and they may there meet with some enjoyments, but not enjoyments from or of the true thing, but the likeness which the enemy hath painted to deceive them with. And they may also wait and hope that the kingdom will come, and yet be out of that which knows its coming, and can alone prepare the heart for its appearance. Ye, some are got so high, that they are even in the throne. They have the love, the life, the liberty, the joy, the peace of the kingdom, as they imagine. They can reign as kings without us, without that nature and principle wherein our life lies. But these mighty ones, these princes, the Lord will pull from their seat, and raise up the humble, the meek, the low in heart, the beggar from the dung-hill, and give to him the throne of his glory. Now this my life in love saith to you, all, as the proper and only way of your recovery and redemption, come to that which can judge you. Zion is to be redeemed with judgment, and her converts with righteousness. If Zion be redeemed, if the Seed be again raised, that spirit which hath got up above it, and keepeth it down, must be judged, and brought under by judgment. How was Israel of old to be recovered from her idolatries and whoredoms, but by owing and coming to that light in the prophets which manifested and judged them? Ye also have worshipped idols; ye also have run a whoring from the Lord, and have been inflamed with idols under every green tree. Every new idol, every fresh appearance, every lively likeness hath tempted you aside from the living God. When one way of worship hath been dry and barren, ye have left that; when some notions of things appeared empty and shallow, ye have been weary of them; but the next new idol, under the next green tree, have drawn you aside into the bed of whoredom, where ye have lost true fellowship with the true God of life, and have been betrayed of the Seed of life, which he began to quicken and raise from the dead. Now come to that which judgeth the idol, the idol-maker, the whorish spirit, which tempteth aside from the true husband, and that spirit which is liable to be tempted; and let these be cut down by the judgment, and then the true Seed of life will spring and flourish

again. There is no other way; be not deceived that must be awakened in you which can judge you, and must bring forth its judgment in you unto victory, if life in you ever rise and get dominion over death. And that spirit which rules in you, and keeps the life down, knows it very well, and therefore endeavors all it can keep you from owning judgment. He would keep the light in others from judging you, not judge, saith he; all judgment is committed the Son. True; but shall not the light of the Son judge? Shall not the light of that which the Lord hath lighted in one heart, cover and judge the darkness in another heart? Light doth make manifest, and its manifestation is its judgment. The uttering of the words but the declaration of what the light in the heart doth before, and cannot but do; for as long as it is light, where ever it comes, it will and cannot but discover and judge the darkness it meets with; though the darkness cannot own either discovery or its judgment, but must needs exclaim against it. Now if he cannot do this (which utterly impossible for the dark spirit to do) then in the next place, he fortifies and hardens his heart as much as he can from receiving the judgment, by persuading him to look upon it as judgment of another spirit like his own, and as the judgment of the light. And so what P said concerning man's judgment (that it was small matter to him to be judged by man's judgment), the same will he say concerning this judgment. And yet, as the greatest judgment of man in the highest strain of the comprehending power shall fall; so the lowest judgment of the light the weakest child shall stand; and all the exaltees of the earth shall in due time fall before though now, in the present elevation of their minds, they may rise high above it, and trample it down. Therefore be not afraid to judge deep O ye weak ones! but be sure that the light be in you judge; and lie very low in the light, that part which the light in you judgeth in others get not up in you, while the light is making of you to judge it in others. And now, ye lost souls, who find the need of judgment, ye first for the rising of the Judge of Israel in your hearts, and in the next place wait for the joining of your hearts to him; both which are to be done by eternal Light, which manifests and gives life. In the lowest shining of this light is the judgment, and there is the King him who is not severed from the least degree or measure of his own light. Bow down to him, in his feet, know the nature of the thing, and subject to it; worship him here in his humilitate receive him in his strokes, in his smittings, observe and turn from that in yourselves which smites him, and ye shall one day see him in majesty, in the power of his love, in his evering healings and embraces. And know assuredly that that which will not worship him here, will not be fit to worship him there, nor shall not; shall only tremble at the dread of his majesty, and be confounded at the sweetness of his love, but not be able to bow down to it in the true. For that spirit which is out of the life, is shut in its highest desires, hopes, attainments, elements, seemingly spiritual rest, universal liberty, and peace, as well as in its darkest and grossest paths of pollution. Therefore wait to know the nature of things, that ye may not be deceived with the highest, choicest, and most powerful appearances of death in the exact image of life, nor stumble at the true life in its lowest and weakest appearance. And this ye may only attain to by a birth of, and growth upon,

wisdom, which slays that spirit which lives the same things in the comprehension, and hers a stock of knowledge and experiences in own understanding-part. These are words of love, and they will also be words of true where the Father's earth opens to drink them to whose good pleasure and blessing my soul mends them.

ISAAC PENINGTON.

Babylon.

(Continued from page 322.)

The contrast between what Babylon was—not in the times of the prophets who foretold its fall, but for long centuries afterward—and what is to-day, is most striking. Herodotus, who wrote more than two hundred years after the time of Isaiah, declared that he knew not how to speak the wonderful fertility of the soil of Babylonia, that if he should state what he actually saw of its harvests, it would exceed belief. Strabo, Pliny, four centuries later, speak in a similar in. Its productiveness, even after the Persian invasion, was wonderful. It supplied horses for the army, and sustained 17,000 horses for the reign's use. Exclusive of monthly subsidies, furnished one-third of what was procured, for subsistence of the king and his army, from an empire that extended from the Hellespont to the Nile.

In the first century of the christian era, Babylon still contained, it is said, a population of 1,000,000. Speaking of the fertility of the plains to the north, between Babylon and the site of ancient Nineveh, some centuries later, Gibbon remarks: "The adjacent pastures were covered with flocks and herds; the paradise, or park, was embellished with pheasants, peacocks, ostriches, ducks and wild boars, and the noble game of lions and tigers was sometimes turned loose for golden pleasures of the chase. Nine hundred and sixty elephants were maintained for the use of the great king. Six thousand guards successively mounted before the palace gates. The immense treasures of gold, silver, gems, silks and precious stones were deposited in a hundred subterranean vaults." In the Middle Ages, the great city to the north of Babylon, which had succeeded to its wealth and fortunes, "formed, so to speak, one street of twenty-eight miles."

South of the great mound of Babel, or Mujelibeh, a considerable distance, is the mound of Kasr, which marks the site of the great palace of Nebuchadnezzar. It forms an irregular square, nearly 100 feet on each side, and the walls of this huge mass are composed of burnt bricks, finely cemented, each of which are stamped the name and titles of the royal builder. Still further south, and not distant from the river, is the mound of Amran, which shows, probably without sufficient reason, to be identified with the "hanging gardens" of Nebuchadnezzar. It has been described as an irregular parallelogram, 1100 yards by 800 yards, and the inscriptions on its ruins are three kings more ancient than the builder of the city.

Other enormous mounds and lines of elevated walls, extending in some cases like the streets and buildings of a great city, are to be found at no great distance from these more giant ruins, and the whole is inclosed within a triangular space, the river for its more extended base, and the parallel lines of ramparts, like vast lines of tumbled walls, for its two sides, which meet at right angles, some two or three miles to the east of the river. Here we have, in all probability, the palaces of ancient Babylon, the city within the city, and the remains of its double line of fortifications. Outside of this inclosure there are, of course, lesser ruins, but they are merely low

heaps and embankments scattered irregularly over the plain (Layard, 419, 420).

Passing still onward, the traveller discerns on his left "the pyramidal mass of El Heimar," and away to his right, on the south-west, across the Euphrates, "the still more extraordinary pile of Birs Nimroud." These "rise from the surrounding plain like two mighty tumuli designed to mark the end of departed greatness. Midway between them the river Euphrates, wending her silent course toward the sea, is lost amid the extensive date groves which conceal from sight the little Arab town of Hillah. All else around is a blank waste, recalling the words of Jeremiah: 'Her cities are a desolation, a dry land and a wilderness—a land where no man dwelleth, neither doth any son of man pass thereby.'"

Six miles south-west of Hillah stands the great pile called Birs Nimroud. It lies on the edge of a vast marsh formed by the waters of a canal and the periodical floods of the Euphrates. The Arabs call it Nimrod's palace, and the Jews, Nebuchadnezzar's prison. Old travellers believed it to be the very ruins of the Tower of Babel, while by some it was supposed to represent the temple of Belus, the wonder of the ancient world, and by other the site of Borsippa, a sacred place of the Chaldeans. Whatever it was once, it is now "a vast heap of brick, slag and broken pottery," overspread by desert winds with the dry, nitrous earth of the parched plain, in which no green thing will take root or grow. Its height is nearly 200 feet, and on its summit is a compact mass of brickwork 37 feet high by 28 broad, so that the immense mass rises to about 235 feet.

The ruin is too complete to allow us to judge of the original object of the structure, while it is obvious that it is too solid for the walls of a building. It is pierced by square holes, apparently made to admit air. On one side lie vast fragments, rent off, perhaps, by lightning, from the crowning masonry.

The old Jewish traveller, Benjamin of Tudela, who visited it in A. D. 1173, says: "A spiral passage built into the tower (from ten to twelve yards) leads up to the summit, from which there is a prospect of 20 miles, the country being one wide plain and quiet level. The heavenly fire which struck the tower split it to its very foundation." This mention of the spiral passage—though all traces of it have long since disappeared—reminds us of the description by Herodotus of the famous temple of Belus. Whether it can be identified with it or not, it took at least its final form under the direction of, and possibly was originally constructed by Nebuchadnezzar. Every inscribed brick, among the thousands and tens of thousands taken from it, bears the name of this king. These bricks also are kiln-burnt, and thus incomparably more durable than the sun-dried bricks of Assyrian structures, while fragments of stone, marble and basalt, scattered among the rubbish, show that other materials were used to adorn it. The cement of the bricks was so tenacious that even now it is next to impossible to detach one from the mass.

Around the tower are heaps of rubbish, marking the sites of ancient buildings, and the whole was enclosed by a rampart or wall, the remains of which are marked by mounds of earth. "From the summit of the Birs Nimroud," says Layard, "I gazed over a vast marsh, for Babylon is made a possession for the bittern and pools of water."

One only needs to read the words of the prophets pronouncing the doom of Babylon, while the accounts of modern travellers are lying open before him, to discern how marked and how strikingly minute has been the fulfilment of prophecy.

Isaiah spoke of Babylon in his day as "the golden city," "the glory of kingdoms," "the beauty of the Chaldees' excellency." We know how vivid and accurate is this description, traced while Babylon, if not yet standing, was at least fresh in its ruins, and long before the pride of Nebuchadnezzar had been humbled by the judgments of God. The prophet speaks prophetically of the multitudes gathered to besiege it.

"The noise of a multitude in the mountains, like as of a great people, a tumultuous noise of the kingdoms, of nations gathered together; the Lord of hosts mustereth the host of battle. They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation to destroy the whole land." (Is. xiii. 4, 5.)

We have only to turn to Herodotus to learn how Cyrus gathered from distant nations his motley host, and how many different people from the extremities of the then known world were marshaled in his armies. "They came from a far country."

Isaiah's picture of the capture of the city is graphic with terror. "I will stir up the Medes," he says, "against them, which shall not regard silver, and as for gold they shall not delight in it." (Is. xiii. 17). The Medes, as we know, were the nation before whom Babylon fell, and as to their contempt for the splendors of civilization, which they scorned as luxuries, we have only to turn to the pages of Xenophon to be assured of it.

But the prophecy is made more specific. Jeremiah (li. 11), who prophesies shortly before the capture of the city by Cyrus, says: "The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." And again (li. 27): "Set ye up a standard in the land, blow the trumpet among the nations; prepare the nations against her; call together against her the kingdoms of Ararat, Minsi and Aschenaz; appoint a captain against her; prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion."

(To be continued.)

Twelve Thousand Acres of Roses.—Blunt, the British Vice-Consul at Adrianople, in his report to the foreign office this year, gives an account of the rose fields of Adrianople, extending over twelve or fourteen thousand acres, supplying the most important source of wealth in that district. The season for picking the roses is from the latter part of April to the early part of June; and at sunrise the plains look like a vast garden full of life and fragrance, with hundreds of Bulgarian boys and girls gathering the flowers into baskets and sacks, the air impregnated with the delicious scent.

It is estimated that the rose districts of Adrianople produced in the season of 1866 about seven hundred thousand miscal of attar of roses, (the miscal being one and a half drachms,) the price averaging a little more than three shillings sterling per miscal. If the spring is cool, and there are copious falls of dew and occasional showers, the crops prosper, and an abundant yield of oil is secured. The season in 1866 was so favorable that eight oaks of petals, (less than twenty-three pounds,) and in some cases seven oaks, yielded a miscal of oil. If the weather is very hot and dry it takes double that quantity of petals. The culture of the rose does not entail much trouble or expense. The oil is extracted from the petals by the ordinary process of distillation. The attar is bought up for foreign markets, to which it passes through Constantinople and Smyrna, where

it is generally dispatched to undergo the process of adulteration with sandal wood and other oils. It is said that in London the Adrianople attar finds a readier sale when it is adulterated than when it is genuine.

For "The Friend."

Ambrose Rigge.

One of the devoted and faithful members of our religious Society in its early days was Ambrose Rigge who was born at Banton, Westmoreland, about the year 1634. When quite young in life, his mind was impressed with serious considerations respecting the awfulness of eternity, and the importance of preparation for an unchangeable state. The sense of his sinful condition was a burden, and conscious that he was a stranger to the christian life, without God in the world, and unable to discover a way of deliverance, he sought privacy and solitude, and breathed out the aspirations of his soul to the Lord, whose tender regard was toward him, though he then knew Him not. He continued in this tried condition until he attained his seventeenth year, and in after life he observes: "Although I was at that time as a wild heifer unaccustomed to the yoke, yet I was preserved from gross evil, by Him whom I now know to be my strength, praises be to the Lord God and to the Lamb for evermore!"

Thus the fallow ground had been broken up and prepared to receive the good seed, when in the year 1652, George Fox came into Westmoreland, under whose ministry Ambrose Rigge's understanding was opened to the reception of the Truth. He now found the testimony of God in his heart and conscience to become quick and powerful, to the cutting down the Man of Sin that had hitherto ruled there; and in that measure of faith which the Lord had wrought, the mists of the night began to vanish away; the day-star dawned, went before him and led him to his Saviour. And as he abode in patience, waiting upon the Lord in the way of his judgments, he was at length comforted under a feeling of His tender mercy, which livingly sprang in his soul. This change in his religious views exposed him to close trials. His father and mother forsook him, he became as a stranger to his near relations, and his friends and acquaintances stood afar off. Deprived of every source of outward comfort, he had not wherewith to lay his head; but wandered about in solitary places beset with temptations from within and from without. Yet in the midst of his conflict, the Lord was pleased to speak comfortably to his soul, in the application of that ancient promise, "Fear not, I will be with thee." Though it might almost be said that no man regarded him, Ambrose Rigge was made sensible that the Lord had respect to his sincere desires to serve Him. He gave him more and more of His good Spirit to direct his steps, so that his feet did not slide; and although great temptations still at times assailed him, yet he tells us, "I did resolve in my heart to follow the Lamb whithersoever He went, and that whatsoever sufferings overtook me, I would never deny the truth which the Lord had so clearly manifested to me."

After the lapse of a year from this period, a concern appears to have arisen in his mind to proceed into the south of England, "there to be a witness to the Lord's name." A time of deep conflict succeeded, in which his faith appeared ready to fail, until he was at length enabled to attain resignation, and to yield to the Divine requiring. Early in 1655, when about twenty-one years old, accompanied by Thomas Robinson, of Westmoreland, who was nearly of the same age, he travelled to London; whence these youthful

ministers proceeded into Kent, Sussex, Hants, Wilts, Dorset, and Devonshire, in which counties they appear to have been the first to disseminate the principles of Friends. At Basingstoke they were arrested while preaching in the open air, and placed in a low, dark dungeon, where for three days they suffered the pains of hunger; the jailer also caused the window of their cell to be nailed up with boards, so as constantly to keep them in darkness, and refused to allow them either fire or candles. These severities, however, so attracted enquiry, that several persons became convinced of the religious principles they advocated.

At the expiration of three months they regained their liberty; and after establishing a meeting of Friends at Portsmouth, Thomas Robinson and Ambrose Rigge separated; the latter continuing to labor in the neighboring counties, until he was arrested at Melcombe Regis, and again cast into a dismal underground dungeon, where he was confined many days without a fire, having only a stone to sit upon. Through an opening in the top of his cell, he could see the people in the street, and ever zealously concerned to spread the knowledge of the Truth, he preached the word from the bottom of his dreary abode, to the tendering of many hearts. He was afterwards committed to the county jail at Dorchester for three months, in which time an infectious disease swept away most of the prisoners. He had, however, excellent religious service during this confinement, and was a kind attendant on his fellow-prisoner for conscience' sake, Humphry Smith, who was brought near to the grave by the prevailing sickness. Joseph Coal and William Bayley, both ministers in the Society of Friends, were likewise inmates of the same prison on a similar account.

In 1658, attempting to visit the Friends, prisoners in Southampton jail, he was seized by a constable and his assistants who treated him with great cruelty and barbarous violence. By order of the mayor he was then severely whipped and cast, maimed and faint, into a cart and thus conveyed, amid frost and snow, to a distance of twenty miles: treatment through which, he says: "the Lord carried him with cheerfulness, content, and without the least murmuring." In 1662, he was apprehended at a religious meeting, and was lodged in Horsham jail. At the assize he refused to take an oath, and was sentenced to promurine, viz: "The loss of his lands and tenements during life, and of his goods and chattels for ever; to be placed out of the king's protection, and to be imprisoned during the royal pleasure." The jailer also was strictly enjoined to keep him a close prisoner. During this confinement, which lasted upwards of two years, he was subjected to much unworthy treatment at the hand of a professed minister of religion, named Letchford; who having incensed the magistrates against the prisoner when on his trial, continued to instigate them to add afflictions to his bonds. Ambrose Rigge was, in consequence, transferred to the "Low Jail," and there confined among the felons. The keeper of this prison, filled with the same spirit of hatred and enmity, on one occasion, in the depth of winter, placed him in the "upper ward," but deprived him of his bed, forcing him (while the snow was often deep upon the ground) to lie upon the bare floor for weeks together. So rigorous was his imprisonment, at that period, that his friends found great difficulty in having food and water conveyed to him.

When at length the jailer died, the event brought short respite to the persecuted sufferer, for his successor in office was encouraged by Letchford to continue the same course of severity and ill usage. Under this evil influence the jailer

circulated a slanderous report that the Quake had broken out of prison, and on this pretext assembled a tumultuous rabble, armed with stiel and clubs, and admitted them into the room we Ambrose Rigge was peacefully engaged at his work; when rushing upon the unoffending prisoner the rude people dragged and thrust him down the stairs into the felons' ward where he was loaded with heavy irons. When this audacious outrage became known to the sheriff, he directed the iron to be taken off, dismissed the keeper, and ordered the prisoner to be restored to the upper ward.

Letchford's unchristian enmity continued, year by year he appears to have done all that he in his power to protract the imprisonment of this patient sufferer. At length when little expected by the captive, the day of release arrived. In 1672, chiefly through the exertions of George Whitehead, the king, Charles II., was induced to grant letters patent under the great seal, for the liberation of the whole of the Friends, prisoners throughout England, and Ambrose Rigge, as we as many others, was set at liberty. In reference to his sufferings he remarks: "I have been maimed and willing to bear all for the testimony of Jesus and word of God, not counting my life dear unto me, that I might finish my testimony with joy, being counted worthy not only to believe, but also to suffer for that doctrine, faith and practice for which the ancient christians suffered the loss of their liberties, and many of them of their lives."

He now lived for a short time at Horsbarn, but afterwards removed to Galton, Surry, where he resided for about fourteen years. Persecution continued to attend him; and the incumbent of Galton showed no little animosity toward him threatening his life, and suing him in the Court of Exchequer, for tithes to the amount of twenty shillings, for which demand, and the accreted expenses, goods to the amount of sixty pounds sterling were seized. He informs us that he underwent imprisonment for conscience' sake no less than eleven times in the county of Surry alone.

In the year 1664, he married Mary Loxford; whom he found a sympathizing companion and true helpmate. They had five children, one of whom died in infancy. A. R. says respecting them: "We educated them in the truth, and watched over them in love, till they knew the power of God in themselves, to which we recommended them, and by which they have been preserved to this day to my great comfort. Many days and years have I, with bended knees, secret prayed to God, before the throne of His Grace, to guard them by His power from the evil of this world, and to direct their steps in the way of righteousness; which in great measure He has answered, blessed and praised be the name of the Lord for ever."

Through his labors in the Gospel in his own neighborhood, many were gathered to the Lord, and brought to embrace those christian doctrines which have distinguished the religious Society of Friends from the beginning. In reference to these views he observes: "This we have learnt in the deep, whose faces the Lord hath turned: the Sun of Righteousness; we cannot turn back to follow shadows, the spiritual manna being our bread and life, and from our spiritual Rock proceeds our water of life, by which we are daily nourished up to eternal life, that we may abound and thirst no more. All other principles of the doctrine of our Lord and Saviour Jesus Christ which he preached in the days of his flesh, are expressed in the Holy Scriptures, we, I virtue of His coming in Spirit, have embraced, owned, freely received and vindicated through many tribulations, of which I have had share; and

rough which a Divine hand hath upheld
my days; and I hope so to continue to the
grey hairs; that so God over all may beglo-
through His dear Son Jesus Christ, our
Saviour, Mediator, and Redeemer, by whose
alone I have been preserved; to whom I
the praise both now and (I hope) for ever.

the close of Ambrose Riggs's useful and
his life, that Almighty power which had
him in the heat of the day, was near to
when his strength failed: and in his last
he was permitted an assurance of the
and favor of God, saying "I am going to
the weary are at rest." A short time before
ath he remarked: "If Friends keep to the
of life in themselves, they would be the best
people in the world."
died in the first month 1705, aged about
years.

STANZAS.

Original.

ie within my chamber, as the darkness gathered
and, upon the sombre stillness fell no murmur of a
and, the brooklet's rippling cadence, and the sighing
ing air,
sing through the leafy branches a low whisper of
repair—
ne I sat and pondered, on the long and weary

Y soul could break its bondage—ere its night be-
meth day.
and faltered in the journey that it weakly strove to

h, rain, again had slid down backward where it first
g, the formed resolutions, that in human strength

made, altar of temptation, early in the strife were laid:
watchful was the spirit guarding life's besetting

deep unconquered shrinking from the cross was
in within,
to resist! "e'er shall triumph!" was my heart's

spiring cry;
efore yet prolong the warfare? Self will never
olly die,—

ly feet so far have wandered from my Father's
use astray,
vain they seek to enter and to keep the narrow

ry."
low-breathed whisper falleth softly on mine in-
ard ear,
not—yield not to the conflict—wherefore

ould'st thou doubt and fear?
the billows of temptation shall engulf thee, o'er
d over,

ease the mighty struggle till thy feet have gained
a shore!

et renew the contest—hourly gird thine armor!
by cross—uplift it boldly—'tis a weight that must
be won—

implessness thy spirit almost lays its burden down,
remember that above thee, glitters the rewarding
dew.

his is only born of weakness—power is not at-
tained by will—
of thy Redeemer thou must be more helpless

ill.
good thou seest round thee, have been tried and
npted too—
y renewing effort have they feebly struggled

rough.
y's greatest growth slowly I as in nature's perfect
na,
and sn alike are needed, so within the heart of

a seedling God hath planted must receive both
sile and brown—
of penitence must water, dews of sorrow bow it

we
ray of Heaven's sunlight, with its warm, reviving
er,
sh upward, in the fullness of His own appointed

ur.

Take thy high resolves and broken, made alone in
strength of thine,
And with will subdued and humbled, lay them tear-
stained on His shrine.
Bowling then in lowest meekness, let the wing of prayer
arise,
And the God who heareth sinners, thee will hear beyond
the skies."
And my fainting soul took courage, and the spirit of the
air

Seemed no longer sorrow-haunted by the breathings of
despair,
But a peaceful calm was resting on the silence of my
room,

And a slanting moonbeam quivered brightly through
the deepened gloom—
And to you my fellow travellers who are drooping on
the way,

I would fain this hope and comfort shed upon your
hearts to-day.
Let us sink not down o'er wearied, for the brink where-
on we stand,

Many pressed, we now are deeming angels in the Better
Land.
Even now the trumpet has sounded and a mighty pro-
phet gone,

One who in Jehovah's army battled valiantly and long—
Who our Ark of Faith supported with a firmness nought
could quell—

All the bulwarks of our Zion trembled when that pillar
fell.
Let us, then, press bravely forward, and a holy voice
may call

From our ranks, one, on whose shoulders his bright
mantle yet may fall,
For the great Eternal Father will be magnified o'er all!

For "The Friend."

Letters of Valued Friends.

(Continued from page 314.)

Second mo. 20th, 1855. "If thou should feel
anything springing up from the good Fountain
by way of admonition or otherwise, if I know my
own heart, it will always be grateful to receive it.
I have been more than ever of late, to crave
the condition of a little child in the school of
Christ, feeling that I should esteem it an un-
speakable favor to be instructed even in the first
rudiments, if I may only be assured that it comes
from the true teacher of his people. I greatly de-
sire to be preserved from all deceit and mixture,
and yet I find the enemy is ever watching to take
me in weak moments, and I find, as I suppose
we all do, that I am never safe without keeping
in a watchful, prayerful condition. I feel it to be
very desirable that we constantly bear in mind
that the day and night are both alike to Him—
that in our times of stripping and desertion and
temptation, we are as much under His baptising
hand, as in seasons of strength and comfort. But
I am instructed in many lessons, that I never
learn as thoroughly as I ought, and I crave the
aid and sympathy of the members of our Father's
family. * * *

Among the rocks and
bars amidst which our vessel is now sailing, I feel
indeed but poorly qualified to write much in the
character of an adviser. If I may only be pre-
served from shipwreck and brought safely to land,
I think I shall esteem it a great favor."

Third mo. 22d, 1855. "I think it likely ex-
ercised minds often feel as David expressed in that
petition, 'Be not silent unto me, lest if thou be
silent unto me, I be like unto them that go down
into the pit.' We love to behold his counte-
nance, to hear his voice, even though it should
seem to be under the cloud, or in the language of
reproof—we even learn to love his judgments;
but to be left long without seeing our beloved
or hearing his voice, is no doubt felt by all
who rightly appreciate such favors, as a great
trial. 'Thou hidest thy face and I was
troubled.' Is not this our greatest trouble? and
do we not sometimes feel a desire a little similar
to this, extending towards our spiritual friends?

Would it not be a great comfort to some of us, if
we had many Penningtons, clear-sighted, penetrat-
ing, honest, unflattering Friends, and withal so
compassionate, to write to us, and to visit us. His
love was so hopeful, that he would scarcely cease
any off—he thought there was healing virtue in
divine grace sufficient for the greatest backslid-
ers—if they would look to it."

Sixth mo. 28, 1855. "It was very agreeable to
me to read the account of the last illness of ———,
no doubt it will always afford you a peaceful retro-
spect that you were so careful in her training,
and so kind in nursing and caring for her.
'Whatsoever good thing any man doeth, the
same shall he receive of the Lord, whether he be
bond or free.' These disinterested acts of kind-
ness are very precious, proceeding from the good
Fountain. We take much pains to guard our-
selves against suffering, but I often think, if we
could estimate things rightly, we should seldom
find an easy life, exempt from trials, the most
happy. Our experience shows us that we often
'receive the word in much affliction and joy of
the Holy Ghost,' when the poor creature is
humbled and can have no share in the glory; and
how true we find it, also, that the Lord is no
respector of persons. The sable skin does often
cover a sanctified spirit."

"The passage thou alludes to I have always
understood to imply that they who 'scatter' at
the divine command may always hope for an in-
crease. There may be, and no doubt is, such a
thing in spiritual matters as scattering, as the
prodigal scatters his substance, when and where it
is not called for, nor perhaps needed; or it may
be as pearls before swine, &c.; but they who are
'good stewards' of the good things they re-
ceive, handing out only as they feel it to be re-
quired, and where they have a sense given them
that the ground is prepared to receive what they
have given them to dispense, are such as I have
always supposed lose nothing by scattering, but
on the contrary they find truly that 'He that
watereth shall be watered again,' to such it is
even 'more blessed to give than receive.' I
think I have known something of this in days
past, but latterly my travels have seemed to be
through a desert land. The hope thou expressed
that 'our waste places' would be comforted
was somewhat cheering, and I acknowledge I
have been endeavoring to derive comfort from
the many corresponding assurances to that effect,
as 'The wilderness and the solitary place shall
be glad for them, and the desert shall rejoice and
blossom as the rose;' and the eyes of the blind
shall be opened, and the ears of the deaf shall
be unstopped, the lame shall leap as an hart, and
the tongue of the dumb sing, &c. &c.' The parched
ground shall become a pool, and the thirsty land
springs of water;' that we can but acknowledge,
there is much in these promises to encourage us
to keep our faith and our patience under every
trial; and even while writing, I feel as one of
the poorest of the flock, if worthy to be called one.
My prayer has been for a solid increase in
humility and stability; may we all aim for this."

There is no prettier description of Spring than
that of Solomon, which is worth publishing as
often as winter departs and spring, with her sun-
shines smiles and drapery of green, appears: "Lo
the winter is past, the rain is over and gone; the
flowers appear on the earth; the time of the sing-
ing of birds has come, and the voice of the turtle
is heard in the land; the fig-tree putteth forth her
green figs, and the vines of the tender grape
give a good smell."

For "The Friend."

Something Cheering.

"In several of the first class cities of the country the success of the Evening Schools, designed to give instruction in the elementary branches, has led to the opening of Evening High Schools. The Evening High School of New York is attended by *six hundred young men*, and is reported to be a 'decided success,' as 'fully justifying the confident expectations of the committee who recommended it,' and as 'being attractive enough to fill all the rooms with eager pupils,' without diminishing the attendance of young men in other schools, not excepting those located in its immediate vicinity."

We may rejoice that there are those in our large cities who are careful to attract young men from the haunts of dissipation, and induce them to give their evenings to mental improvement. Also that there are so many of this class ready to accept such offers of beneficence.

Y. W.

Germantown, Fifth mo. 26th, 1868.

Testimony of Birmingham Monthly Meeting, held Tenth month 2d, 1867, concerning our friend James Emlen, deceased.

From the lively recollection we have of the exemplary walk, meek and quiet spirit of our late beloved friend James Emlen, we feel engaged to preserve some record of his life and christian experiences, in order that others, seeing his good works, may be encouraged to follow him, even as he endeavored to follow his Divine Master.

He was the son of James and Phebe Emlen, and was born at Middletown, Delaware County, Pennsylvania, the 17th of Sixth month, 1792.

Being the youngest of six children and but six years of age at the time of his father's death, (his mother having previously deceased,) his early training devolved almost wholly on his grandparents, Caleb and Ann Pierce. At an early age he was entered at the Boarding School at Westtown, and after completing his education he removed to New York City, where he served a four years apprenticeship to a mercantile business.

It was during his stay here that he so far yielded to the temptations of gay society, as to cause him in alluding to it in after years to say, "It was a dark spot in my life from which nothing but Infinite Power could ever have delivered me; a life of dedication is a poor return for such mercy."

A few weeks previous to his decease, in conversing with a friend relative to this period of his life, he said, (in substance,) he was a gay and fashionable young man, but having been brought under the powerful hand of his Heavenly Father, one of the first things in which he was required to take up the cross, was in relation to the arrangement of his hair, which he had been accustomed to wear in the fashionable mode of that time. This sacrifice, he said, although it may seem, and is a very little thing, was much against his inclination, but he yielded, and experienced the reward of a peaceful mind. Another requisition of duty which he found enjoined upon him, was the use to a single person of the pronoun "Thou." He remarked that this was a great trial to him, but the peace which followed, amply compensated for the sacrifice. He was sensible, he said, that the work of religion was going on in his heart, before he made any change in his personal appearance or in his mode of language.

About the twenty-second year of his age he

removed to his farm at Middletown, Pennsylvania, and at twenty-four was married to Sarah Parquar, an approved minister of the Gospel, who for thirty-five years proved a true helpmeet to him.

Finding his strength inadequate to the labor and exposure of properly conducting a farm, he opened there a school for boys, where, besides mental training, he endeavored to sow good seed in the hearts of those entrusted to his care.

At the age of twenty-six he was, after deliberate consideration by Chester Monthly Meeting, appointed to the important station of Elder.

In 1828 he was released by his Monthly Meeting, to accompany our late valued friend Thomas Shillitoe on a religious visit to the meetings within the Yearly Meetings of Ohio, Indiana, North Carolina and Virginia. He was favored with ability to perform most of this journey amid many trying scenes in our religious Society, which took place about this period.

In relation to their parting at Sutton's Creek, North Carolina, Thomas Shillitoe remarks in his journal, "We parted in near affection, after having travelled together many months in much harmony."

In the spring of 1835 he removed with his family to Westtown, and was usefully occupied as a teacher in that interesting seminary until near 1849, when feeling himself released from further service there, he removed to reside in West Chester, and became a member of this Monthly Meeting, by which he was soon after re-appointed an Elder.

A fervent desire for the advancement of the cause of Truth in the earth, and especially for the spiritual welfare of those of the same household of faith, was conspicuous in the character of our dear friend, and was frequently manifested in the way of epistolary communications; from some of these the following extracts are taken.

In reference to an account of an individual which he had been perusing, he writes, "Quiet, peaceful, one of the hidden members of the body; and how important these are, may be inferred from the fact that the most vital and important parts or members are such as are out of sight; and I have often thought if we may only feel assured we are of the body, whether hidden members or not, it would not matter; but yet how important that these should be preserved in a sound and healthful condition; and as He who made that which is without, made that which is within also, to Him we must look for the healing virtue of Divine life, when anything is out of order, or in an unsound condition. Therefore, let none conclude, because they may think themselves out of sight, that they are needless or useless members of the Church of Christ. I am confident, that such, keeping their places in humility, do often secretly minister grace to beholders."

O! for a succession of such as love the Truth, and who desire none of the novelties of the present day; very thankful indeed to be permitted to share in the inheritance left by our forefathers; to drink of the old wine."

In reference to the ministry, he writes: "Of one thing I have little doubt, that all who are rightly called into the ministry will first be instructed to see and to feel, that of themselves they can know and do nothing. This weans from all dependence on ourselves, and prepares the humble mind to have faith in Christ, although with the poor Centurian, we can adopt the language, 'I am not worthy thou shouldst come under my roof, neither thought I myself worthy to come unto thee, yet speak the word only, and my servant shall be healed.' A very humble view

of himself, but such confidence in Christ as to

gain for him the encouraging language, 'I found not so great faith, no, not in Israel.'"
 "Indeed, I can say from my heart, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no on any occasion to plead the lack of eloquence, the stammering tongue, for it is not so much words, how good or how many, but how I feeding the hungry with the true bread, and with pictures and descriptions and dry doct pay, is it not true, that even a word fifty s is like 'apples of gold in pictures of silver; rehearsal of a text, with right authority, have the effect to gather an assembly unto the invisible Teacher, to settle them upon and upon his teachings, which is all any ter should desire."

Again he writes, "It is no doubt a t general shaking amongst us, and how n under such circumstances, that we feel ou to be based upon that which cannot be s nor removed;—here must be our fellowshi unity; members of the one spiritual bod members, but having one Holy Head and giver." "I crave above all things purify of and an increase of those unseen heavenly g which are more professed than possessed by who bear the name of Christ."

Again, "It has indeed felt to me very like the time referred to, when there was n but a few barley loaves, and some small fl maining amongst us.

"There is a great deal of noise and o profession in the Christian world; but t ointed eye must see that if all the chaff, al the solid wheat, were sifted out, litt be left; and yet, that little, with the b blessing, may be sufficient; and therefo faith must not be in the wisdom of man the multitude of words, but in the innocen plicity and humility of the Truth itself, a power of its operation." "I greatly desir preserved from all deceit and mixture, and the enemy is ever watchful to tak weak moments, and I find, as I suppose we that I am never safe without keeping in a v ful, prayerful condition."

"It feels to be very desirable that w steadily bear in mind, that 'the day and the are both alike to Him'; that in our t stripping, and desertion, and temptation, v as much under his baptizing hand, as in s of strength and comfort."

His views in regard to the Holy Spirit clearly expressed in a letter under date of month 6th, 1862, as follows: "To be f with the enlightening and enlivening infu that Holy Spirit which inspired the writt sacred volume, is of all others, the most p gift we can obtain; this enables us to unde and relish what we read; and as we are f the impressions it conveys, it becomes a p aid in the path of a devout life, and gives feeling of love and fellowship with Him, w spirited, and with those who wrote the Scrit
 "This precious Spirit of Christ is a li our path, a weapon of power in the h covering or garment that gives admittan the Bridegroom's chamber. And if in readi sacred volume we are favored with some liv and feeling of a particular passage, I beli has been found good to pause, and allow our High Priest and Minister to expound the and convey to us Himself the instruct contains. If, without this solemn interposi continue reading, or refer to the comments men, we may lose the edification intende have our attention diverted from the Spirit

making excursions to distant scenes, and who are interested in our journal, that they embrace the opportunities, for sharing with our readers, the improvement and entertainment thus obtained, by furnishing such descriptive or didactic communications as will enliven our columns.

Friends at a distance who are desirous to obtain copies of the "Address" issued by the recent Yearly Meeting of Friends held in Philadelphia, can procure them, in large or smaller numbers, at Friends' Book Store, No. 304 Arch Street.

There is a typographical error in the fourth line of the notice on page two; instead of the word "reviewed" it should be "revived."

SUMMARY OF EVENTS.

FOREIGN.—The English captives recently held by Theodoros in Abyssinia, and released by Gen. Napier, have arrived at Suva, on their way homeward. A dispatch from Napier, dated the 30th ult., states that he expected to reach the Red Sea, at Zoula, by the first of Sixth month.

The announcement that Sullivan and Pigot, the editors who were imprisoned at Dublin for seditious writings, had been released, was incorrect as respects the latter. Pigot is still held in close confinement.

In the House of Commons an amendment to the Suspension bill was offered, placing the office tenures under the Maynooth College grant on the same basis as the livings in the Irish Church. The amendment was rejected, and the House voted in favor of permitting new appointments to be made to the Maynooth College, and also in favor of the continuance of the *regium donum* during the pleasure of Parliament. The bill was then passed in committee.

The Grand Jury has refused to bring an indictment against Governor Eyre, of Jamaica.

The royal commission, by the neutrality laws have made a report in favor of granting the executive authorities additional power to detain ships supposed to be intended for a belligerent purpose. They also recommended that the building, fitting out and manning of such vessels in British ports be declared an offence, and any ship built in Great Britain in violation of such law, shall not be permitted to enter any British port, and that their prizes, if brought within British jurisdiction, shall be returned to their owners.

The Emperor of Austria asserts that he had to make his choice of two alternatives, signing the recent laws hostile to the Concordat, or abdicating the throne, and he chose the former. This explanation is intended to soften the displeasure of the Pope at the violation of the Concordat. The plans for the reorganization of the military forces of Austria are being gradually carried into effect. The standing army will consist of 800,000, and a Landwehr of 200,000.

The Spanish government has authorized the establishment of an additional submarine telegraph line in the Gulf of Mexico.

Advices from Athens state that the representatives of foreign Powers in that city have formally protested against the admission of representatives from Candia to the Grecian Chambers.

The Pope has sent an agent to the United States to enlist troops for the Papal army. General Garibaldi has written several very earnest letters to his friends, and to the authorities in America, entreating them, in behalf of the Liberal party of Italy, to discourage the project.

On account of the capture of Bokhara by the Russian army in Central Asia is confirmed. Samarcand has also been taken by the Russians. The Czar has issued a ukase setting free all persons of foreign birth now exiled to Siberia, and all natives of Russian Poland sentenced to less than twenty years exile.

On the 1th inst. the Emperor Napoleon was at Vienna, in close consultation with the Emperor Francis Joseph, but the object of his mission was unknown. *Le Nord* asserts that the opinion widely prevails in Paris that a war will break out in Europe before the close of next autumn.

The revenue of the Mexican republic for the coming year, from duties and taxes, is estimated at \$18,000,000. The country continues disturbed and unsettled, and numerous pronunciamentos were taking place in various parts of Mexico.

The following were the quotations of the 8th inst. *London*.—Consols, 95½. U. S. 5-20s, 12s. a 73½. *Liverpool*.—Uplands cotton, 11½d. a 11¼d.; Orleans,

11½d. a 11¼d. Sales of the day 7000 bales. Breadstuffs quiet. California wheat, 13s. 6d.; red wheat, 12s. per 100 lbs.

UNITED STATES.—*Minister to England.*—The nomination of B. C. McClanahan, for this important post, has been rejected by the Senate.

Indian Treaty.—The Indian Peace Commissioners have concluded a treaty with the Sioux, Crow, Arapahoes, Cheyennes, &c., by which the safety of the plains, it is hoped will be secured for a time.

Congress.—The Senate has assented to the bill to provide a temporary government for the territory of Wyoming, also the bill providing that coin contracts shall be legal. The bill reported by the Judiciary Committee for the representation in Congress of the States of North Carolina, Alabama, South Carolina, Louisiana, Georgia and Florida, has been under consideration. The bill for the admission of Arkansas passed the Senate. The House of Representatives has had the new Tax bill before it. A bill passed the House ceding to the State of Ohio the unsurveyed and unsold lands in the Virginia military reservation. The bill for the admission of Arkansas received the assent of the House after being amended in committee.

New York.—Mortality last week, 368.

Philadelphia.—Mortality last week, 208. The mean temperature of the Fifth month, according to the record kept at the Pennsylvania Hospital, was 59.66 deg., the highest during the month being 89 deg. and the lowest 22.56 deg. The amount of rain during the month was 7.1 inches. There were only six days which would be called clear. The average temperature, and the amount of rain, corresponded closely with those of the Fifth month, 1867. In that month the average was 59.44 deg. and the rain 7.32 inches. The average of the mean temperature of the Fifth month for the past seventy-nine years is stated to have been 62.60 deg. The highest mean during that entire period was 71 deg., and the lowest 51.75 deg. The mean temperature of the Third, Fourth and Fifth months was 49.67 deg., which is rather below the average spring temperature of the past seventy-nine years. The rain fall of the first five months of the present year is 10.5 inches.

Macellaneous.—The election in Oregon on the 1st inst. resulted in the success of the Democratic candidates. The Democrats elected the Congressmen and nearly all the members of the Legislature.

The Texas Reconstruction Convention is still occupied with the consideration of the bill. It has been ascertained that the State Treasury contains \$200,000, and the members are satisfied as to the financial prospect.

The Louisiana Board of Registration has issued an order directing the State officers elect to enter upon their offices on June 15, and the Legislature to meet on June 22d. The order is inoperative until the 1st inst. It is further ordered that the State officers should qualify in November, and the Legislature should not assemble until Congress had accepted the Constitution. Packard, Chairman of the Registration Board, who signed the document, has been arrested and held on his own recognizance to appear before a military commission for trial.

The warrants issued by the U. S. Treasury for the expenses of the government during the Fifth month, amounted to \$46,498,000, exclusive of the warrants for the redemption of the public debt.

The New York steamers took 6000 passengers to San Francisco during the Fifth month. The personal property of San Francisco is assessed at \$80,000,000.

Henry Shanberry, who was nominated by the President for the Attorney Generalship, has been rejected by the Senate, principally on the ground of his hostility to the reconstruction acts.

Reports are received which leave New York for European ports, but two are owned in the United States.

It is reported that in three countries in North Carolina over four hundred families have joined the Emigration Society, with a view to removal from that State during the present summer and settling in Indiana.

On the 30th ult., the United States steamer Jamestown arrived at Victoria, V. I., from Sitka. When she left Alaska the weather there was very fine. The Indians had brought in a report that white men were collecting gold by the handful at the Youcon river. Parties were about to leave Sitka for the diggings, which are situated on the main land.

A report says the Commissioner of the General Land Office, that an extensive coal-field exists along the eastern base of the Rocky Mountains, extending from the northern portions of New Mexico to Montana, presenting an area varying from 10,000 to 20,000 square miles, the beds being in some cases from thirty to fifty feet thick, and furnishing a fuel of excellent quality, distinct from and superior to the brown coal or lignite

so abundantly existing along the same range of a tains.

Through Colorado, New Mexico and Montana westward to the Pacific, immense beds of iron ore, of high quality, with much of copper, lead, tin and silver, are said to exist, but no careful examination of deposits has been made by men of science, and positively little is known of their availability for practical use.

Rollins, U. S. Commissioner of Internal Revenue, was appointed by the Secretary of the Treasury, resigning that position.

The Public Debt.—On the first instant, the amount of United States debt, after deducting cash in the Treasury was \$2,510,245,887, which is \$9,719,059 more than was on the first of Fifth month. During the month sold-bearing debt was increased \$7,449,850; the Treasury notes were reduced \$58,008,005, and the pound interest notes \$17,701,710. A part of the increase of debt is caused by the issue of bonds to the Pacific Railroad Company; the issue during the month was \$1,920,000. The amount in the Treasury on the first inst. was \$133,507,679, of which \$90,238,558 is coin.

The Markets.—The following were the quotations on the 8th inst. *New York.*—American gold, U. S. sixes, 1881, 116½; ditto, 5-20s, new, 113½; 10-40, 5 per cents, 106. *Superfine State Flour*, a \$8.11; shipping Ohio, \$5.50 a \$10.20; family, \$11. *Wheat*, No. 1, \$1.10; No. 2, \$1.07; No. 3, \$1.04. *Corn*, No. 2, \$2.17. *Western oats*, 85 cts. *Mixed wheat*, \$1.09 a \$1.11; old do. \$1.15; white corn, \$1 \$1.21. *Philadelphia.*—Cotton, 21 a 32 cts. *Superfine Flour*, \$7.75 a \$8.25; extras, \$8.75 a \$9.25; *Face* per \$10 a \$14. *Chester red wheat*, \$2.80. *Rye*, \$1.50; *Oats*, \$1.15 a \$1.20; *Western mixed*, \$1.17. *Western oats*, 88 cts.; *Pennsylvania*, 90c; *southern*, \$1. *Clover-seed*, \$5.50 a \$6.50. *Timothy*, \$2.50 a \$2.70. *Flaxseed*, \$2.80 a \$2.85. The arrivals and sales of beef cattle at the Avenue Drove-yard light reaching only about 1000 head. The market prices were active, with without much change. *Beef* steers sold at 11 a 11½ cts. a few choice at 12 cts. *Cattle* to good, 9 a 10½ cts., and common, 6 a 8 cts. *per gross*. Six thousand sheep sold at 5½ a 7½ cts. *per gross*. Of hogs 3400 sold at \$13 a \$14.50 per 100 lbs. *Baltimore.*—Prime Maryland wheat, \$2.65 a \$3 for red; *anna*, \$2.55 a \$2.70. *White corn*, \$1.10 a \$1.15. *Yellow corn*, \$1.05 a \$1.10. *Peas*, 95 cts. a \$1. *Cincinnati.*—No. 1 winter wheat, \$2.30; No. 2, \$2.20. *Corn*, 93 cts. *Oats*, 76 cts. *Rye*, \$1.70. *Chicago.*—No. 1 wheat, \$1. No. 2, \$1.88; No. 1 corn, 88 a 90 cts. *Oats*, 69½ cts.

WESTWORTH BOARDING SCHOOL.

A State Meeting of the Committee who have charge of the Boarding School at Westworth, will be held on Thursday, the 17th inst., at 9½ o'clock a. m.

The Committee on Admissions will meet at 7½ o'clock the same morning, and that on Instruction at 7 o'clock the preceding evening.

The Visiting Committee attend at the School on Seventh-day the 13th inst.

SAMUEL MORRIS, *Clk.*

Sixth month 8th, 1868.

For the accommodation of the Committee, committees will be at the Street Road Station on Seventh, Third-days, the 13th and 16th inst., to meet the train that leave Philadelphia at 2.30 and 4.50 p. m. A conveyance will also be at the station on Fourth-day meet the train that leaves the city at 7.15 a. m., on the Street Road at 8.50.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, TWENTY-THIRD WARD, PHILADELPHIA. Physician and Superintendent.—JOSHUA H. WORTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, at the Board of Managers, 4th and Market Sts. Philadelphia, or to any other Member of the Board.

DIED, on the 29th ult., at his residence in West Chester, EVAN PHILLIPS, a member and elder of Kent Monthly Meeting, in the 85th year of his age. His interment was on the morning of the 25th ult., THOMAS EVAN in the seventy-first year of his age, a beloved man and Minister of the Monthly Meeting of Friends Philadelphia.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.

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Babylon.

(Continued from page 331.)

Herodotus tells us that when Cyrus began to order his forces to besiege Babylon, he had already extended his conquests to the *Ægean*, so beyond question, he had swelled his hosts, anticipation of his great undertaking, with troops from all the regions named by the prophet, indeed from all the subjected nations. Hence the prophet says again (1. 3): "Out of the north," that is, from Media and Persia, "there cometh up an army against her which shall make her land atone;" (and verse 9), "for lo, I will raise and to come up against Babylon an assembly of nations from the north country, and Chaldaea be a spoil." "Behold (verse 41) a people come from the north, and a great nation, many kings shall be raised up from the coasts of the earth." "The spoilers (li. 48) shall come from the north."

Nothing could be more definite than this. How fully it was fulfilled, Xenophon records. The troops of the subjected nations were incorporated with those of the Medes and Persians, and, with address, helped to swell the accumulated force of Cyrus. They approached Babylon from the north, on the line of the great rivers.

At the time when this overthrow of Babylon should place is designated by the prophet (Jeremiah li. 6-8) in another connection. He first de- scribes the extent of Nebuchadnezzar's conquests, the subjection of the neighboring kingdoms, the power. Tyre, Edom, and Ammon should escape. History records distinctly the fulfil- ment of this portion of the prophecy. But he goes beyond the triumph of Babylon to its hu- miliation, marking the date of it; "And now have I given all these lands into the hand of Nebuchad- nezzar, king of Babylon. . . and all nations shall I give him, and his son, and his son's son, until every time of his land come; and then many kings and great kings shall serve themselves of it." It would be difficult to present in a more concise form the facts of history. The monarch of Babylon subjected to himself all the surround- ing nations, and transmitted his dominion almost unimpaired to his son, and his son's son, till "the word of the land" came, and Babylon fell before the invader's army were "many na- tions and great kings," who more or less willingly joined in the combined attempt to humiliate the oppressor, and "serve themselves of him."

Yet the words of the prophecy must have been uttered when the conquering career of the king of Babylon had only just begun.

In another passage (Jer. xxv. 11, 12) the lan- guage is even more specific. "These nations," it is said, "shall serve the king of Babylon seventy years, and it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity." This prophecy, delivered (ac- cording to Jer. xxv. 1) in the very year when Nebuchadnezzar began his victorious career, was fulfilled upon the capture of Babylon, and the release of the nations which it had held subject to its dominion. The fact that the period inter- vening between the date of the prophecy and the overthrow of the city fell a little short of seventy years, is only in accordance with the usual form of expression employed in scripture to denote periods of time by round numbers.

The manner in which the army was to be com- posed was specified (Jer. l. 42): "They shall hold the bow and lance. They shall ride upon horses" (l. 14, 29): "(I. 14) ye that bend the bow, shoot at her. Spare no arrows." "Call together the archers against Babylon, all ye that bend the bow." Forty thousand Persian horsemen are said to have been equipped from the spoils of the na- tions Cyrus had already subdued. The multitude of the besiegers was composed of horsemen, archers and javelin men.

"Put yourselves in array against Babylon round about," said the prophet. (Jer. l. 14). The siege was commenced, but what host could encompass a city of sixty miles in circumference? The Babylonians were to scorn the invader. Their pride was excessive, and is described by the prop- het in several passages. They trusted in the strength of their walls. But the prophet had said (Jer. l. 31), "I am against thee, O thou most proud, saith the Lord God of hosts, for thy day is come, and the time that I will visit thee." The time did indeed come. "The mighty men of Babylon," said the prophet (Jer. li. 30), "have forborne to fight; they have remained in their holds." "A battle was fought," says Herodotus, "a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defences. Here they shut themselves up (that is *remained in their holds*), and made light of his siege, having laid up a store of provisions for many years."

The leader of the invading host was designated (Is. xlv. 28, xlv. 1): "That saith of Cyrus, he is my shepherd and shall perform all my pleasure. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him." (Is. xlv. 11): "Calling a ravenous bird from the east, the man that executeth my counsel from a far country." His success was foretold (xlv. 1, 2): "I will loose the loins of kings, to open before him the two-leaved gates, and the gates of brass shall not be shut. I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden

riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." The fulfilment of this seemed impossible. For full two years the Babylonians, confident and secure, derided the invader from their walls. Yet the promise was verified, and the very method by which it was brought to pass is set forth (Jer. l. 38): "A drought is upon her waters, and they shall be dried up." Cyrus turned off the waters of the Euphrates into the lake above, so that his forces, stationed by antici- pation outside the walls, above the entrance and below the exit of the river, might enter when the stream was low enough for them to ford it. But this alone would have been in vain. "Had the Babylonians," says Herodotus, "been apprised of what Cyrus was about, or had they noticed their danger, they would not have allowed the entrance of the Persians within the city, which was what ruined them utterly, but would have made fast all the street-gates upon the river, and mounting upon the walls, along both sides of the stream, would so have caught the enemy, as it were in a trap."

But the cause of the negligence which allowed the scheme of Cyrus to become successful was foretold (Jer. li. 39, 57): "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep and not wake. And I will make drunk her princes, and her wise men, her captains and her rulers and her mighty men, and they shall sleep a perpetual sleep and not wake." We are familiar from the record in Daniel with that scene of revelry in which Belshazzar, with "a thousand of his lords," participated on the very night in which Babylon was taken. Herodotus says, "as they were engaged in a festival, they continued dancing and revelling until they learnt the capture but too certainly." The vigilance of the guards was relaxed. The court and the people were lulled in false security. The river gates were left open, and the foe entered.

The manner in which the information of the capture was to be spread is set forth (Jer. li. 31): "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end." Herodotus says, "The Persians came upon them by surprise. Owing to the vast size of the place, the inhabitants of the central part (as the residents at Babylon declare), long after the outer portions of the city were taken, knew nothing of what had chanced."

"The passages are stopped, the reeds they have burned with fire, and the men of war are affright- ed." (Jer. li. 32). This was the message which was to be borne to the king. History shows that this must have been the substance of it. The in- vad- ers would naturally stop the passages, cut off communication, and hold the gates leading from the river banks to the city. Already the reeds, or rather outer defences of the marshes (Lowth), had been burned, and the sudden success of the invaders affrighted the soldiers.

And now the slaughter began—first at the palace, where the guards were overwhelmed in

their drunkenness by the impetuous onset of the Persians. Then might it indeed be said (Jer. l. 35-37): "A sword is upon the Chaldeans, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men, . . . upon her wise men, and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women; a sword is upon her treasures, and they shall be robbed."

"I will fill thee with men as with caterpillars, and they shall lift up a shout against thee" (Jer. li. 14); "cause the horses to come up as the rough caterpillars" (li. 27), is the language of the prophet. By these words the ease with which the invading host finally entered is evidently suggested, as well as the great number of which it was composed. When Cyrus reviewed his army after the capture, it is said to have consisted of 120,000 horse, 2,000 chariots, and 600,000 foot. If so, the city must have been "filled as with caterpillars."

"I will break in pieces the gates of brass, and cut in sunder the bars of iron." (Is. xlv. 2). This must have taken place. "I will give thee the treasures of darkness and hidden riches of secret places" (Is. xlv. 3). The wealth of Babylon, much of which was no doubt secreted, but was discovered by Cyrus, must have been almost incredible. The city was the centre of the world's commerce, and it had been enriched by the tribute as well as the industry of subjugated nations, till it became, as is well known, a very Sodom in luxury and sin. The vast wealth, with the secret treasures at least of the palace, must at once have become the spoil of Cyrus.

The prophecy continues (Jer. l. 15): "Her foundations are fallen, her walls are thrown down." (Jer. li. 44), "The wall of Babylon shall fall." (58), "The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire." This might seem to human view impossible, and yet those walls, those "broad walls," have been utterly leveled, so that modern travellers all agree that they can no longer be traced. The work of desolation was effected, doubtless, in part by the conquerors, in part by mining in them for building purposes, and in part by the ravages of time, storms and floods.

(To be continued.)

Christopher Taylor.

Christopher Taylor was the brother of Thomas Taylor, and is said to have received a classical education intended to fit him for the priestly office; but he afterwards became a religious teacher among the Puritans. While thus employed, he appears to have been tried with doubts as to whether he had received a true call and qualification for the ministry. Meeting with a book by Isaac Penington, in which he quoted the scripture passage, "Who is this that darkeneth counsel by words without knowledge," he was deeply affected by the weighty remarks made upon it, and clearly perceived that no man can ever be a minister of Christ, except the great work of regeneration be first wrought in his own heart. He saw that the ministry of the Gospel was a spiritual ministry, declared in the motion and evidence of the Spirit; otherwise, it would be but darkening of counsel by words without knowledge.

In 1652 he became a minister among Friends, and preached the Gospel freely, travelling much to call the people to Christ. In 1654 he was imprisoned for his testimony at Appleby, Westmoreland, where he continued for nearly two years, subjected to inhuman usage. In 1661, he was arrested in a religious meeting and committed to

Aylesbury jail. Some time after his liberation, he appears to have changed his place of abode to Waltham Abbey, Essex, where he superintended a boarding-school for Friends' children of both sexes, which deservedly obtained a high reputation in the Society. His instructions and influence, combined with those of his wife and assistants, were eminently blessed to the young persons under their care. In the narrative published by Christopher Taylor, in 1679, entitled, "A testimony to the Lord's power and blessed appearance among children," he gives an account of an extraordinary visitation of heavenly love to the pupils in the school. In this account he says:

"Sitting, toward evening, with the family and children, in all about fifty, the Lord's sweet, tender, heart-breaking power, was with us in a shower of love, mercy and gentleness, which caused abundance of tears and great gladness, like to the love of a most tender father, in forgiveness and submission, especially to such who had been most stubborn; and the mild and gentle were under the sense of the same power, in pure love and sweet tenderness. The whole meeting was, I may truly say, so filled with divine comfort, that the heavenly flame drowned all sorrow at that time, and conquered all sense of terror and judgment, nothing but love and mercy appearing and overcoming all, that it was wonderful to behold the great gravity and sense of the children in the exercise. And now I may say, that there is not one, who hath been of the worst temper and disposition, but in pleading with them about their condition, hath been broken into a sensible acknowledgment with weeping eyes, so far hath the blessed power of the living God appeared in this place; a day much longed for, glory to the Lord for ever; and certainly the living God will bestow more of His blessings upon us, by still pouring forth of His heavenly Spirit and of His glory, as we are tender before Him."

In 1675, Christopher Taylor paid a religious visit to New England. A few years subsequently he removed to Edmonton, Middlesex, where he continued to conduct his school for two or three years. He resigned that employment about the year 1682, and emigrating to Pennsylvania, was one of the earliest settlers in that province, and became a member of William Penn's Council.

He died in 1686, in unity with his brethren. His friend William Yardley says, respecting Christopher Taylor, that "he was one of the Lord's worthies, strong and steadfast in the faith, very zealous for the Truth, and careful for the church; in a word he was a Jew inward, whose praise is not of men but of God."

The Lion at Night.—In the dark there is no animal so invisible as a lion. Almost every hunter has told a similar story—of the lion's approach at night, of the terror displayed by dogs and cattle as he drew near, and of the utter inability to see him, though he was so close that they could hear his breathing. Sometimes, when he has crept near an encampment, or close to a cattle inclosure, he does not proceed any further, lest he should venture within the radius illumined by the rays of the fire. So he crouches closely to the ground, and in the semi-darkness looks so like a large stone, or a little billock, that any one might pass close to it without perceiving its real nature. This gives the opportunity for which the lion has been watching, and in a moment he strikes down the careless straggler, and carries off his prey to the den. Sometimes, when very much excited, he accompanies the charge with a roar, but as a general fact he secures his prey in silence.—*Our Fireside.*

For "The Friend."

"The Life is the Light of Men."

Unto that out of which we, as a people, were brought in the beginning, and profess now to be forsaken, there seems an evident tendency to turn on the part of many who are not satisfied with humble patient waiting upon God for the manifestation of his will, and the qualifying power his Spirit to instruct and strengthen in that which he is requiring; which alone can advance any the highway of holiness.

Outward knowledge of scriptures, and a life faith in Him of whom they testify, seem too much to have taken the place of a dependence upon enlightening and qualifying power of the Holy Spirit, so that many who are professing to friends of Truth, and are active in religious performances, know not of a tarrying for the word instruction and command; their time being all ready, and their way and work of their own choice, independent of the life and power of Truth which alone is able to qualify for availing acceptable labor in its own work and cause, all other tending to darkness, confusion, and scattering even as the building of Babel.

Of his experience of the effect of this outward dependence, before he was brought to a sense of his insufficiency, Isaac Penington says, "I look upon the scriptures to be my rule, and durst receive any thing from God immediately as sprung from the fountain, but only in that mediocrity. Herein did I limit the Holy one of Israel and exceedingly hurt my own soul, as I afterwards felt and came to understand. That in me who knew not the appearance of the Lord in a spirit, but would limit him to words of scripture formerly written—that proceeded yet further, would be raising a fabric of knowledge out of scriptures, and gathering a perfect rule (as thought) concerning my heart, my words, ways, my worship; and according to that which drank in (after this manner from the scripture) I practised, and with much seriousness of spirit and prayer to God, felt a helping to build up independent congregation," &c. "This was state when I was smitten, broken, and distressed by the Lord, confounded in my worship, as founded in my knowledge, stripped of all in a day (which it is hard to utter) and was matter of amazement to all that beheld me. My soul membereth the wormwood and gall, the exceed bitterness of that state, and is still bumbled in remembrance of it before the Lord. Oh! I gladly would I have met with death! for I weary all the day long, and afraid of the night and weary of the night season, and afraid of the ensuing day."

"I remember my grievous and bitter moanings to the Lord. How often did I say, O Lord why hast thou forsaken me? Why hast thou broken me to pieces? I had no delight but in thee no desire after any but thee. My heart was wholly to serve thee, and thou hast even fitted (as appeared to my sense) by many deep exercises and experiences for thy service. Why dost thou make me thus miserable? Sometimes I would cast my eye upon a scripture, and my heart would even melt within me. At other times I would desire to pray to my God as I had formerly done but I found I knew Him not, and I could not how to pray, or in any wise to come near Him I had formerly done. In this condition I wandered up and down from mountain to hill, from one sort to another, with a cry in my spirit, 'Where doth he of my beloved? Where doth he dwell? Where doth he appear? But their voices still strange to me, and I would retire sad and oppressed and bowed down in spirit from the

This was his mournful experience before he came to the true knowledge of God and of a will-
ing being wrought in him to follow the divine
will, which he says was brought about thus:
"The Lord opened my spirit. The Lord caused
my power to fall upon me, and gave me such
wonderful demonstration and feeling of the Seed
life, that I cried out in my spirit, This is He,
is He, there is not another, there never was
another. And so, in the willingness which
I had wrought in me (in the day of his power
over my soul), I gave up to be instructed, exercised
by Him, in waiting for and feeling of his
Seed, that all might be wrought out of me
which could not live with the Seed, but would be
leaving the dwelling and reigning of the Seed
life, while it remained and had power."

Testifying of the true way which he had found
says, "He that would know the Lord, let him
follow the head of his own reason and understanding.
And, people, he that will come into the new
covenant must come into the obedience of it. The
will of life which God hath hid in the heart is
covenant, and from this covenant God doth give
knowledge to satisfy the vast, aspiring,
comprehending wisdom of man; but living know-
ledge, to feed that which is quickened by Him,
which knowledge is given the obedience, and a
part of it weighs down that great vast knowledge
he comprehending part, which man's spirit
nature so much prizeeth and presseth after."

And truly, friends, I witness at this day a
great difference between the sweetness of compre-
hending the knowledge of things as expressed in
scriptures, (this I fed much on formerly) and
the hidden life, the hidden manna in the heart
(which is my food now, blessed forever be
the Lord my God and Saviour.)"

My well for such as may be seeking in
their own wisdom to comprehend and explain the
things of Truth, to consider seriously whether
it to themselves and others, and to the cause
of Truth, may not be the result; even the turning
the mind away from that holy religion which
 professes, to a confidence in human wisdom and
things, rather than the building one another
on the most holy faith.

According to Secretary Wells's reports, the
total retail liquor sales in the United States for
the year were \$1,483,791,865. The unlicensed were
equally equal to this, making the total retail sales
the country at least \$2,966,993,730. The
total retail is a little over \$2,500,000,000, so
that the retail sales of liquor during the last year
were over \$400,000,000 more than the whole of
debts. The first cost of liquor in 1867 was
less than double the value of all the "precious
minerals" west of the Rocky Mountains for the last
twenty years, which was \$1,165,000,000; and
less than twenty times the value of all the Church
property, which in 1860 was \$171,398,000. The
total and unlicensed retail sales in 1867 were
fully double the value of all the railroads in the
country, which is over \$1,600,000,000. In 1862
the total was spent in all the loyal States about \$22-
000 for education. In 1867 \$2,960,000,000
liquor, or \$130 for liquor where one was given
education. We spend about \$30,000,000 an-
nually for religious purposes, or \$1 for religion
\$93 for rum.—P. Coombe.

The diseased have not strengthened, neither
was he healed that which was sick, neither have
found up that which was broken, neither have
brought again that which was driven away,
nor have ye sought that which was lost."
—Jesus—is this thy cause?

Mirrors without Mercury.

It is well known that of the manufacturing arts,
that of preparing glass for mirrors is one of the
most injurious to the health of the artisan.
Hitherto science has failed to suggest any method
of defending those engaged in this dangerous em-
ployment, from the poisonous exhalations of mer-
cury, which is used in large quantities in this
manufacture; but now French ingenuity has given
to the world a substitute, which bids fair to su-
percede the use of mercury entirely, and make of a
dreadful and fatal art one wholly innocent, as well
as agreeable and cleanly. The report of M. Sal-
vatet to the Society of Encouragement in Paris,
describes and approves this invention, for which
it predicts a great success.

This invention is what may be called a method
for the metallization of glass of every kind, even
the coarsest and most ordinary, which, by a rapid,
simple and inexpensive process, becomes an excel-
lent reflecting medium, while, strange to say,
it still retains its transparency, so that the same
glass may answer at the same time the double pur-
pose of window and mirror.

The ordinary method of preparing looking-
glasses is with an amalgam of tin and mercury,
four parts of tin to one of mercury.

In the invention reported by M. Salvatet,
neither mercury nor tin is used at all. The tinfoil
is replaced by platina, not applied in leaf form of
course, but chemically, in a metallic and brilliant
powder. The operation is perfectly simple. The
glass, having been carefully cleaned and polished,
is covered, by means of a brush, with a mixture
of chloride of platina, essence of lavender, and a
dissolved composed of litharge and borate of lead.
When dry, the glass is placed in mufflers, where
the essence, being volatilized, leaves a deposit of
platina dust firmly united to the glass. While
two or three weeks are necessary for the manu-
facture of ordinary mirrors, the new process only
requires a few hours.

In a hygienic point of view, the new process is
absolutely invaluable, and is a true gift to hu-
manity. So far from being exposed to the least
injurious emanation from a poisonous substance,
the most exquisite neatness and purity prevail in
the factory. Neither dust nor moisture may be
admitted, for every grain of dust would attract
the liquid and leave the glass exposed, while
dampness would contract the platiniferous deposit.

If the metallized glass compares favorably in
durability and cheapness with the ordinary mirror,
it cannot fall soon to supersede it entirely. Even
after the lapse of years, it is well known that the
mercury will crumble away from our mirrors, and
that little cracks will appear in it. A glass which
has been for a long time in one position, if re-
versed, will often suffer injuries, the mercury
having a tendency to fall downward. The back-
ground of foil is also so extremely fragile and
delicate, that it must be preserved from accident
by the double protection of stout flannel and a
frame. It is also greatly affected by the varia-
tions of climate, and it is even said that the dam-
ages sustained by manufacturers who export mir-
rors to tropical countries, amount to 50 per cent
of the value of their exportations. The platina,
on the contrary, defies all climates and every at-
mospheric change; while, as to economy, it is
certain that the new method is far less expensive
than the old.

It has besides, other advantages. To make a
good mirror in the ordinary manner, the glass
must be absolutely free from flaws, bubbles and
streaks, and of the most perfect transparency;
while by the new operation the most defective
glass, even the common bottle glass, in spite of

its deep tint, becomes, after manipulation, an
irreproachable mirror. Another condition with
the mirrors of the past has been the parallelism of the
two sides; a necessity which disappears under the
new process, which demands only that the surface
which receives the platiniferous deposit shall be
prepared in the customary manner, when a perfect
mirror is obtained in spite of the inequalities of
its surface. Glass thus prepared may be also used
for windows, being on the one side reflecting and
from the other transparent, admirable for apart-
ments whose occupants desire light and a view
outside, but do not wish to be seen by passers by.
The platina can also be disposed on the glass in
various designs; the most elegant lace curtain
may be stamped indelibly on the panes of a
window, while graceful arabesques on glass will
ornament our public buildings. M. Salvatet be-
lieves that this invention will make a revolution
in the decorative art.—*Journal of Scientific Dis-*
covery.

Selected for "The Friend."
Manchester, 5th mo. 10th, 1875.

My Dear Friend,—Feeling some degree of
liberty, and the spring of goodwill opened, I take
this opportunity to assure thee of the unforgotten
regard which I feel for thee, and for thy preserva-
tion and further growth and establishment in the
blessed truth; and that thou mightest be happily
enabled and disposed to watch and keep thy gar-
ments, that so neither heights nor depths, nor
things present nor to come, might be permitted to
beguile thee of thy reward, or separate thee from
the love of God which is in Christ Jesus; and,
indeed, I have an evidence of the sincerity of thy
heart, and uprightness of thy disposition, to bear
to do, and to suffer all things, and to follow the
Lamb whithersoever he goeth. "Lord," said
Peter, "I am ready to go with Thee, both into
prison and to death." Peter was full of zeal, and
he loved more than his fellows; but, alas! when
the time of trial came, he was not able to bear
those abasing seasons of humiliation and baptism
unto suffering and death, which, in the course of
Divine Wisdom and Counsel, were appointed to
our Holy Leader; and to all such, in a certain
degree, who will follow him in the reformation.

"Let this mind be in you," saith the Apostle,
"which was also in Christ Jesus, who, being in
the form of God, thought it not robbery to be
equal with God, but made Himself of no reputa-
tion, and took upon Him the form of a servant,
and was made in the likeness of men; and being
found in fashion as a man, He humbled Himself,
and became obedient unto death, even the death
of the cross; wherefore God also hath highly
exalted Him, and given Him a name which is
above every name."

Now, that which seems most in my view, and
which I do most deeply and frequently, both for
myself and thee wish, is, that we might patiently
and with resigned and devoted hearts, receive and
submit to every dispensation of Divine Providence,
however they may be directed to reduce, to hum-
ble, and to abase: if they lead again into Jordan,
that so our flesh may become as the flesh of a
little child, or into the furnace, that so the dross
may be thoroughly purged from the silver, let us
endure them; and when the dross is purged from
the silver, "there shall come forth a vessel for
the Finer." Oh that we might patiently, will-
ingly, and passively endure every preparative
operation, every mercifully renewed turning of
His holy hand: that so self might indeed become
of no reputation, and we, according to His holy
purpose, be formed vessels to His praise.

JOHN THORP.

Slaughter in the Sea.

Many years ago the poet sung of the South Sea bubble:

As fishes on each other prey,
The great ones swallow down the small,
So fares it in the Southern sea—
The whale directors eat up all.

An article in the *Edinburgh Review*, on the subject of the "Herring Fishery of Scotland," contains an account of the enormous destruction of life which is constantly going on in the depths of the ocean:

"If the sea is prodigal of life to a certain degree that baffles our powers of conception and calculation, it is no less a scene of boundless destruction. The life of all fishes is one of perpetual warfare, and the only law that pervades the great world of waters is that of the strongest, the swiftest, and most voracious. The carnage of the sea immeasurably exceeds even that which is permitted to perplex our reason on earth. We know, however, that without it the population of the ocean would soon become so immense that, vast as it is, it would not suffice for its multitudinous inhabitants. Few fishes probably die a natural death, and some seem to have been created solely to devour others. There is probably none which does not feed on some other species or on its own."

"Many of the monsters that roam the watery plains are provided with maws capable of engulphing thousands of their kind a day. A hoghead of herrings have been taken out of the belly of a whale. A shark probably destroys tens of thousands in a year. Fifteen full-sized herrings have been found in the stomach of a cod. If we allow a codfish only two herrings per day for its subsistence, and suppose him to feed on herrings for only seven months in the year, we have four hundred and twenty herrings for his allowance during that period, and fifty codfish equal one fisherman in destructive power."

"But the quantity of cod and ling, which are as destructive as cod, taken in 1861, and registered by the Scotch fishery board, was, say the commissioners, over eighty-one thousand hundred weight. On an average, thirty codfish make one hundred weight of dried fish, and two million four hundred thousand will equal forty-eight thousand fishermen. In other words, the cod and ling caught on the Scotch coast in 1861, if they had been left in the water, would have devoured as many herrings as were caught by all the fishermen of Scotland, and six thousand more, in the same year. But as the cod and ling caught were certainly not one tenth of those left behind, we may fairly estimate the destruction of herrings by those voracious fish alone as at least ten times as great as that effected by all the fishermen of Scotland."

"Sea birds are scarcely less destructive to fish than fish are to each other. The solon goose can swallow and digest at least six full-sized herrings per day. It has been calculated that the island of St. Kilda, assuming it to be inhabited by two hundred thousand of these birds, feeding for seven months in the year, and with an allowance of five herrings each per day, the number of fish for the summer subsistence of a single species of bird cannot be under two hundred and fourteen millions. Compared with the enormous consumption of fish by birds and each other, the draughts made upon the population of the sea by man, with all his ingenious fishing devices, seem to dwindle into absolute insignificance."

Talk after meeting hurtful: retirement advantageous.

THE PURE HEART.

Oh for a heart to praise the Lord,
A heart from guilt set free,—
A heart that's sprinkled with the blood
So freely shed for me.

A heart resigned, submissive, meek,
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus dwells alone.

A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed,
And filled with love divine;
Perfect and right, and pure and good,
A copy, Lord, of thine.

Thy nature, gracious Lord, impart,—
Come quickly from above,—
Write thy new name upon my heart,
Thy new best name of love.

THE CLEAR VISION.

BY JOHN G. WHITTIER.

I did but dream. I never knew
What charms our sternest seasons wore.
Was never yet the sky so blue,
Was never earth so white before.
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the hough's designs
Of beauty in its leafless lines.

Did ever such a morning break
As that my eastern window sees?
Did ever such a moonlight lake
Weird photographs of shrub and tree?
Rang ever bells so wild and fleet
The music of the winter street?
Was ever yet a sound by half
So merry as yon schoolboy's laugh?

O earth! with gladness overfraught
No added charm thy face hath found;
Within my heart the change is wrought,
My footsteps make enchanted ground.
From couch of pain and curtailed room
Forth to thy light and air I come,
To find in all that meets my eyes
The freshness of a glad surprise.

Fair seem these winter days, and soon
Shall blow the warm west winds of spring,
To set the unbound rills in tune,
And hither urge the bluebird's wing.
The vales shall laugh in flowers, the woods
Grow misty green with leafing buds,
And violets and windflowers sway
Against the throbbing heart of May.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since, richer for its chast'ning gown,
I see, whereas I once was blind,
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!

As thou hast made thy world without,
Make thou more fair my world within;
Shine through its ling'ring clouds of doubt,
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
With life with love to thee and man;
Strike when thou wilt the horn of rest,
But let my last days be my best!

The Lukewarm State.—It opened to me that a lukewarm condition, holding a profession of religion, so as to take it ill not to be thought a christian, but at the same time remaining easy and not in earnest to experience the life, virtue, and peace of christianity; not so cold as to forget the name, nor so hot or zealous as to witness the life of true religion, was very displeasing to the Almighty.—John Churchman.

Selected.

Notes on Tropical Fruits.

BY WILLIAM T. BRIGHAM.

It may be that one day we shall know the ferent varieties of oranges, of coffee, of sugar-cane as we know the pears and apples of our own ards; but at present we know only that some kind are better than others. Travellers often die in knowing terms the tropical fruits, but most us know the banana (the apple of the tropics) one typical form. The pleasant season for travelling in the tropics is not the season of fruits that many are not noticed by the tourists; again, most tropical fruits do not commend themselves to the taste on first acquaintance. If offering a few random notes of a traveller who considers fruit and vegetables the staple of especially in the tropics, contributions from other sources may be provoked, some pleasing sketch of the many delicious products of the warm regions of the globe may result.

Colocasia antiquorum, var. *esculenta*.—Kalo. Taro. The kalo of the Pacific Islanders is one of the few tropical productions that require no labor and constant care to bring it to perfect. In its wild state, like most of the Araceae, kalo has a small corm, or bulb, surmounted by few arrow-shaped leaves with fleshy stems. It looks much like the Calla of our conservatory. The corm is aerid, and blisters incursions. What can have first suggested its use as food? To cultivate it, ponds are prepared by excavating the soil and working it with the feet to the depth of some eighteen inches. The ponds are surrounded by a low wall or dyke, and used over from a few square yards to half an acre. Water is supplied by an aqueduct.

The upper part of the corm, with the developed leaves, is cut off and planted in mud, usually in rows about a foot apart, and returned on enough to cover the soil about an inch. Weeds and kalo then commence a race, and it quires the constant care of the owner to keep former down until the kalo leaves cover ground. As the kalo leaves unfold, and the roots grow, more water is let into the pond, and it sometimes a foot deep. At the end of three months the bulb has attained full size, and yellow fragrant blossom appears. It is not necessary to gather it at once, and the usual way is to pull it as needed, replanting the stems, so the constant succession is kept up. One acre furnishes food for six men.

When fully grown, the bulb is six inches even a foot in diameter, and the bright leaves closely cover the surface of the pond. The bulb is still as aerid as when in the wild state (except a rare variety which may be eaten raw) and is baked to render it eatable. This process usually performed in earthen-ovens, and the vegetable is pounded with great labor into a pulp with water. It is at first tough and elastic, at last the persistent attacks of the stone pot reduce it to a paste not unlike mashed potato. This constitutes the *pae-ai* of the Hawaiians, may be kept for a long time packed in leaves of the cordyline. When mixed with water in different proportions, it forms "one-fingered" or "two-fingered poi," or even "three-fingered poi," accordingly as a mouthful may be taken on one, two, or three fingers. It is preferentially sour, and to a stranger much resembles the smell and appearance sour bookbinder's paste. Fastidious man objects to the way in which a group of natives, seated around a calabash of poi, will dip their fingers in the paste and empty their mouths; but if he wishes a good meal, had better get over such prejudices. Babi

Selected.

weeks old are passionately fond of poi, and designers, who have long lived in pot countries, can send for it half round the world.

The bulb may also be cooked and eaten as a potato, when it is very palatable, or as a farther dress the boiled kalo may be cut in slices and fried, or mashed into paste like poi and made into cakes while yet fresh, a food as dear to those used to it as Johnny-cake to a Scotchman. Even the greens are boiled as greens, and the tender leaves in a fine dish called lusu.

Although kalo is usually grown in ponds or bays, a very good variety grows well on upland soil, and many prefer it to the more common one. The Hawaiians distinguish more than fifty varieties of this plant, and the paste made from it varies in color, from a bluish-gray to a rich pink color. Poi requires a little salt fish as a relish. Kalo grows in New Zealand, Australia, and elsewhere; but the Polynesians, especially the Hawaiians, alone make poi, other people using the like yams or potatoes. It is said that the name of the common Jack-in-the-pulpit of New England woods may be treated as kalo, even to eating.

Pandanus verus, Vaquois, Screw-pine, Lauhala, pandanus, with its aerial roots and terminal spikes of long graceful leaves, is known by many names, but few have eaten the fruit. This fruit resembles a pine in shape and size, and is used and useless until fully ripe, when the pulp surrounding the nuts is mashed into a paste and eaten. Many of the atolls in the Pacific produce this food except the omnipresent cocoa-nut. The taste is rather insipid, and the odor disagreeable. The flower is fleshy and fragrant, and the leaves doctors in India use it as a sort of lovenut. It is certainly an emetic to some constitutions. The aerial roots have their ends protected by a loose cap or thimble of cellular integument, which is at once absorbed where the root touches the ground. From the peculiar disposition of the roots they shed water only from the tips and ends in the stem, forming a complete shelter from rain, and supplying water where most needed. *American Naturalist*.

For "The Friend,"

Letters of Valued Friends.

(Continued from page 335.)

Evening, 10th, 1855. * * * "Those contributions to the weary and hungry traveler, dispensed in due season, are as brooks by the way; and dost thou not think that this lively tale, this word of promise, which thou revivest, that 'word of prophecy,' whereunto we do well heed, until the day dawn, &c., about which much has been written of late years; some say it is the scriptures, but George Fox and early Friends alleging it is the 'word nigh in the heart,' the 'word of Faith;' and although it may, no doubt often, clothe itself in scripture language, as a confirmation to the believing mind, it would be unsafe to say, or to admit, that the scripture is that very word itself. This 'word of obedience' or gift of faith and hope, is that which enables us to abide patiently in the *place of waiting* until the Lord come, and satisfy the long-souled. To be without some feeling of divine aid, either in hope or reality, must ever be the greatest grief that can assail the child of the promise; but how much of his time and his labour spent in hope, may be judged of by the husbandman, who ploweth in hope, and soweth in hope, and waiteth in hope, until the harvest come. A *place of waiting* is a very precious *place* as *state*, and I greatly desire that we may duly

appreciate it, and by our examples, endeavor to draw others to it. * * *

At our meeting, I thought was a good one, but there certainly is great cause for sorrow that meetings once so large and favoured should remain in such a weak, reduced condition as are those in that Quarter. Friends appear to be greatly blessed in temporal blessings, but alas, the 'springs of water,' how are they dried up!

Second mo. 1857. "The importance of watchfulness has felt to me particularly needful and impressive; the place of watching is the place of waiting and hoping, and is therefore an evidence to those thus engaged, that they are in Him who is 'the way;' and what can we ask more, than to feel that 'we through the Spirit wait,' a condition as needful as to receive what we wait for, and as much blessed to those who maintain it with patience; but I find much to learn and much to combat with in preserving the mind in this condition; so much listlessness, wandering thoughts, vain curiosity, and temptations of various kinds, though not perhaps gross, yet such as our artful enemy knows are adapted to our weakness, and available to his designs, comparable to the 'little foxes' that spoil the precious vine."

* * * * "Soloman says, 'Seest thou a man wise in his own conceit? There is more hope of a fool than of him,' and the longer I live the more reason I have to believe this doctrine; for what hope can we have that a man wise in his own conceit, will ever submit to pass through the dispensation of judgment so as to abhor and renounce himself. There is a great deal of this kind of skepticism; it don't believe in the depravity of man, nor, of course, in the means provided for his restoration; it is pure in its own estimation; righteous self has the ascendancy and takes the seat of judgment; and while it feigns to be the oppressed, is really the spirit of the great oppressor."

Third mo. 1859. "We understand that your last Quarterly Meeting was a satisfactory time, which is a comfort; may the unity which prevails generally be continued, and the members be preserved on the right ground."

"I think your situation, surrounded by good Friends is a desirable one, and if properly prized in humility and dedication to the Lord, and to the work which he calls you to do, will contribute to your growth and preservation in the Truth. * * *

"Home industry is indispensable according to health and strength; but it is indispensable to the true happiness and advancement of a follower of Christ, to keep an eye directed to Him, with a sincere desire to know his will, and to ask of him strength to enable him to do it: I believe, — is not a stranger to the voice of the true Shepherd, but is acquainted with it, and has known his preserving power, and while there may have been at times fears of acting a part not called to, let us be aware, that when Satan cannot succeed in leading us into wrong thoughts, he will strive hard to deter us from believing what the Lord is calling us to do in his household and family, and thus deprives us and the church of the benefits of our faithfulness to the Lord's will. He that ascended up on high, and led captivity captive, continues to give gifts unto men, if they obey Him, and they are various in his church. It is by occupying the gift, of whatever kind it may be, under the qualifying power of the Holy Spirit, that the work of our own salvation will progress, and we shall in our respective spheres be made instrumental in building up one another in our most holy faith."

"You are friends in whom I feel a near and tender interest, and not only desire you may be fa-

voured with the humbling baptisms and washing of regeneration to lay the creature low, and remove all impurities; the dross and the tin; but that after you are, from time to time raised up, as out of the pit and the miry clay by the renewing of the Holy Ghost, you may give yourselves up to the work whereunto you are called. This is your day to work, and I have always believed that every day's work should be done when it is pointed out and called for, and then we shall be ready for the next requiring. * * *

"Sometimes we are all closely tried in looking at the present state of our religious Society; but it will not do to mind what the father of lies is at times whispering in our ears, to induce us to believe that it is going to destruction. Omnipotence and boundless mercy are able to sustain it, and I believe there are many who have been deepened by these afflictions, and that the prayers of the burden-bearers have been heard for the cause, and for the children; and that divine visitations are still extended to many whom the Lord designs to prepare for labour in his vineyard. Let us not then either run before or lag behind our Guide, but run *with patience* the race that he sets before us, that we may be lights, and safe examples to the flock over whom the Holy Ghost designs us to be overseers."

Ninth mo. 17th, 1860. "I was glad to hear that — has a religious concern, and has been liberated to attend Ohio Yearly Meeting, and hope she will find her companions true fellow helpers. There will be many who will give them a cordial reception, and should any feel differently, I think the number will be small. Though the servants are not to rejoice that spirits are made subject to them, yet the Lord's goodness is unchanged, and he can keep his children under inward exercise before Him, and as they abide faithfully upon the watch in this travail of Spirit, give them power over all the power of the enemy, and cause his blessed truth to rise into dominion. Then as the servant has been baptized into suffering, and patiently endured as a good soldier of Jesus Christ, he or she shall also reign with Him, when he ariseth to show himself strong on behalf of the suffering seed, and his cause of truth and righteousness."

"The number of messengers within our borders to run the Lord's errands is not great, but when there is a pointing of duty, it is as necessary to give up to it now as at any time. We know not what hearts the Lord may prepare to receive his message, and though we may at times have many fears on our own account, and on account of our beloved Society, and the precious cause it is called to maintain, yet He is at work by his invisible power, and will help us, and will put down the disturbers of the peace of Jerusalem, and prepare and anoint children, and young men and women to fill the ranks in his army, as the older labourers are removed to their everlasting reward."

"Now is your time while health and vigour are continued. Let us all be faithful, and the Lord will bless us with the dew of heaven, and a proper portion of the fatness of the earth."

The Military Epidemic.—The mania of preparation for war, as the only means of preventing it, seems to be seizing on the governments of Europe, with a sort of blind, resistless fury. One of its leading journals predicted, at the time, that the battle of Sadowa, won by the Prussian needle-gun with such signal success, would increase the annual war-budgets of Europe \$250,000,000. It was a startling prophecy; but facts seem to be more than justifying it.

Let us condense a few of these facts. "We are

overwhelmed," says the *Economiste Belge*, a very able, progressive journal, "with *militarism*. All the nations of Europe are occupying themselves more actively than ever in perfecting their implements of war. Austria is in train to reorganize her army at the rate of a million men; Prussia can henceforth dispose of an effective force of 1,250,000, and the French Government is about to raise hers to 800,000 soldiers, supported by a movable national guard of 400,000 or 500,000, in all about 1,250,000, the same as Prussia. The *Invalide Russe*, the organ of the Czar, represents Russia as having diminished her active army to 700,000 men, but with a reserve so immense as to make her army, on demand, amount in fact to more than 1,800,000, the largest in Europe. Italy, while going constantly in her expenses beyond her income, and depending on loans obtained at ruinous rates to keep the ship of state afloat, is said to be organizing an army of nearly a million men. Here are five governments in Europe that are raising, or preparing to raise, no less than 5,800,000 troops; and should the others, as they must or will, follow their example, we may see Europe, on emergency, bristle with some seven million bayonets!"

We may well stand amazed at this gigantic folly and crime of rulers. We deem it both; for it puts the iron heel of war on the bosom of millions, sacrifices their lives by scores and hundreds of thousands, withdraws one-fifth of their able-bodied laborers from productive industry, compels the others to support these in enforced idleness, and thus keeps vast multitudes continually on the verge of starvation. On all these points, Europe is at this hour teeming with a superabundance of proofs. How long humanity, pressed to the earth, if not bleeding at every pore, will submit without resistance to this accursed war-system, we know not; but if pushed much further, we shall expect at length a recoil and explosion, as in the first French Revolution, that will convulse all Europe, and shake, if not overthrow, every government not more strongly enshrined than most of them are in the affections of the people. Such a system of oppression and outrage upon the masses cannot last forever.—*Advocate of Peace.*

For "The Friend."

The last number of the *London Quarterly Review* contains an article entitled "The Farmer's Friends and Foes," extracts from which may be interesting to the readers of "The Friend" living in the country. We therefore furnish them for insertion in its columns:

"The bats of our own country are, as we have said, entirely insectivorous, feeding principally upon various species of gnats and nocturnal lepidoptera; and as obnoxious insects are beyond all comparison the most serious enemies that the agriculturist meets with, it is highly desirable to protect such animals as make these their food. It may be said that the bats of our own country are seldom molested; this may be generally true, but we have known of cases where wanton farm-lads have hunted out these useful little creatures from under sheltered places in old buildings, cart-sheds, and hay-lofts, and destroyed them without mercy. During the winter bats congregate together for the sake of warmth, and pass their time in a semi-dormant state in places often readily accessible to farm-lads. Both are friends to the agriculturist, and ought to be encouraged and protected."

"Another animal which is almost universally treated as an enemy wherever it is found, is the common mole. To what extent is this animal to be so regarded? The observations which we

made about the small manifest evil and the large unapparent good, hold equally true with the mole as with the hedge-hog. The little heaps of earth which this active miner throws up out of its tunnels are palpable enough, but farmers and country gentlemen are not in the habit of considering the economy of wild animals, or of opening their stomachs to ascertain the nature of their food, and thus they entirely overlook most important services, and occasionally exaggerate trifling depredations.

"The food of the mole consists of earth-worms, slugs, cockchafer, wireworms, and other pests of the farm; the roots of grasses and plantains are occasionally found in its stomach. Its appetite is enormous, its consumption of food prodigious. The mole-cricket (*Gryllotalpa vulgaris*), so destructive in corn-fields, meadows, and gardens in some parts of England, is eagerly devoured by this little quadruped. Buache, a German writer on "Insects injurious to Gardens," mentions the case of a field containing an endless number of these 'root-worms,' or mole-crickets, which was freed entirely by the moles in two years; and here we may quote the words of a high authority on all agricultural questions:—

"Even your tiny mole," says Mr. Wren Hoskyns, "is a ruthless beast of the field—to slugs and snails and caterpillars, and such land-sucking fry—a fierce sub-navigator in his way; but his track turns up some pretty cultivation; it only wants spreading far and wide! It is not so wise to throttle him as you think. I grieve to see him hanging gibbeted—his clever paddles stopt, by cruel ignorance. For he's your only granulation master; he taught us drainage and sub-cultivation, and we shall learn of him another and a greater lesson some day, and call him a prophet—when we've done hanging him—and have got some speculation in our own eyes (whose sense is shut at present), instead of saying 'he can't see.'"

"But it may be said are we to suffer the moles to work in our garden, throwing up their unsightly mounds, and disturbing our young crops of pease, cabbages, and other vegetables? We reply that we are no advocates for refusing to hold in check any animals in places where their too great increase is the cause of injury, but this is a very different thing from indiscriminate slaughter—so popular amongst farmers generally—with a view to extirpate a whole race. In certain localities a large number of moles may, undoubtedly, do much damage; as, for instance, in mowing grass, where the mounds of earth would interfere with the work of the scythe, and also injure the crop by mixing with the hay. When, again, moles burrow through dams and dykes, they must be held in check; but, as a living naturalist has well said, it would be too much to wage war with a whole race for an accidental transgression of a few individuals.' In corn-fields and in gardens we believe that the moles do infinitely more good than mischief by destroying countless myriads of injurious insects, slugs, and wire-worms."

"Extraordinary instances of the rapid increase of mice, and of the injury they sometimes do, occurred a few years ago in the new plantations made, by order of the Crown, in Dean Forest, Gloucestershire, and in the New Forest, Hampshire. Soon after the formation of these plantations a sudden increase of mice took place in them, which threatened destruction to the whole of the young plants. Vast numbers of the trees were killed, the mice having eaten through the roots of five-years-old oaks and chestnuts, generally just below the surface of the ground. Hollies also, which were five or six feet high, were barked

round the bottom; and in some instances mice had got up the tree and were seen feasting on the bark of the upper branches. In the ports made to Government on the subject, it appeared that the roots had been eaten through wherever they obstructed the runs of the mill, but that the bark of the trees constituted the food was ascertained by confining a number of the mice in cages, and supplying them with fresh roots and barks of trees, when it was found that they fed greedily on the latter, and left roots untouched. Various plans were devised for their destruction; traps were set, poison laid, cats turned out, but nothing appeared to let their number. It was at last suggested that holes were dug, into which the mice might be lured, their destruction might be effected. If therefore were made, about twenty yards apart in some of the Dean Forest plantations, but about twelve in each acre of ground. The holes were from eighteen to twenty inches deep, and two feet one way by one and a half other; and they were much wider at the bottom than at the top, being excavated or hollowed round, so that the animal when once in could easily get out again. In these holes, at 130,000 mice were caught in the course of three or four months, that number having been counted and paid for by the proper officer of the Forest. It was, however, calculated that a much greater number was taken out of the holes: stoats, weasels, kites, hawks, and owls; and by crows, magpies, jays, &c., after they had caught. The cats, also, which had been turned out, resorted to these holes to feed upon the mice, and in one instance, a dog was seen greedily eating them. In another, an owl had got himself, that he was secured by one of the keepers (who of course, we conclude, quickly killed him). As the mice increased in number, so the birds of prey, of which, at last, there were incredible number. In addition to the quantities above mentioned, a great many mice were destroyed in traps, by poison, by animals, birds; and it was found that in the winter, when their food fell short, they ate each other; so that in Dean Forest alone, the numbers which were destroyed in various ways could not be calculated at less than one hundred thousand, and in New Forest the mortality was equally great. The calculations are made from the official weekly returns of the Deputy Surveyors of the Forests, and other sources."

(To be continued.)

The Work of the Spirit of God in the Soul Man.—I have ever thought, there has been true religion in the world; and that is the work of the Spirit of God in the hearts and souls of men. There have been, indeed, divers forms and shapes of things, through the many dispensations of God to men, answerable to his own wise and merciful reference to the low and uncertain state of the world; but the old world had the spirit of God, for it strove with them; and the new world has had the spirit of God, both Jew and Gentile, and it strives with all; and they that have been led by it, have been the good people in every dispensation of God to the world. And I may justly say I have felt it from a child to convince me of my evil and vanity; and it has often given me a true measure of this poor world, and a taste of divine things; and it is my grief I cannot more early apply my soul to it. For I can since my retirement from the greatness and lies of the world, I have felt something of work and comfort of it, and that it is both able and able to instruct, and lead, and preserve it

will humbly and sincerely hearken to it. So my religion is the good Spirit of God in me; I mean, what that has wrought in me and me.—*Bulstrode Whitlock.*

For "The Friend."

Teachers' Association of Friends.

Members who teach Reading, and other persons interested in finding the best methods of doing it, are invited to meet at 4 p. m., 18th mo. 25th inst., in the Girls' Select School, 107 Seventh street, Philadelphia. This is in pursuance of a minute, adopted at a meeting on the 10th inst., (the last, of this min.) and the teachers above invited are, by minute, constituted a special committee on reading, to report to the first stated meeting of the association, in the 9th month next. On behalf of the committee,

Y. WARNER.

Montown, Sixth mo. 11th, 1868.

The above was not received in time for the last [er.]

THE FRIEND.

SIXTH MONTH 20, 1868.

Bert Barclay describes the one true, Catholic Church, as "being no other thing but the society, or company of such as God has called of the world, and worldly spirit, to walk in light and life," comprehending "all that are called and gathered truly by God, both such as yet in this inferior world, and such as, having already laid down the earthly tabernacle, passed into their heavenly mansions." Of a Catholic church, he says, "there may be members among heathen, Turks, Jews and all the sorts of Christians; men and women of purity and simplicity of heart." But a particular church or religious society he describes as a certain number of persons gathered by God's Spirit, and by the testimony of some of his servants, raised up for that end, unto the belief of the principles and doctrines of the Christian faith; who through their hearts being united by same love, and their understandings informed by the same truths, gather, meet, and assemble together to wait upon God, to worship him, and to bear a joint testimony for the truth against sin; suffering for the same; and so becoming members of this fellowship, as one family and household in certain respects, do each of them watch, teach, instruct and care for one another, according to their several measures and attainments." The manner in which men are made members of the true church or mystical body of Christ, he adds, "Hence it follows that the inward holiness and forsaking of iniquity is necessary to every respect to the being a member in the church of Christ; and that the outward profession is necessary to be a member of a particular church, but not to the being a member of the Catholic church."

Offering widely in many respects from other religious professors relative to the character and requirements of the religion of Christ; misunderstood, misrepresented, persecuted by the Pharisees, slandered, punished by the government for adhering to the law of their God, and threatened with extermination as heretics and schismatics, the founders of our religious Society were obliged to publish to the world again and again the great truths of the gospel in which they fully believe, the scriptural doctrines they

embraced as opened to their understandings by the same Spirit that gave forth the scriptures, and the various testimonies among the ways and maxims of the world, consonant with those doctrines, and required by their divine Master to be by them publicly maintained. They spoke the same language, however different their station in life, and however unequal as to mental ability and literary culture. Thus the belief of Friends as promulgated by the body and by its approved members was uniform, fixed and clearly defined; and they stood before the world as a Society of believers, not disagreeing in faith and dissimilar in practice, but holding all the doctrines of the gospel as they alike understood them to be contained in the Holy Scriptures. Being "united in the same love, and their understandings informed in the same truths," they bore "a joint testimony for the truth against error," and suffering for the same, they became through this fellowship as one family and household, watching over, teaching, instructing and caring for one another.

And such has been the case with the faithful successors of the early Friends and founders of the Society. Notwithstanding the lukewarmness, the inconsistency, and the formality often prevailing, and inseparable from birthright-membership, every generation of Friends for nearly two centuries, has freely and fully acknowledged holding the same faith as their predecessors, and referred to the same standard works as setting forth that faith. Nor do we hear of the opinion being broached by members of the Society, that it never expected those composing it to hold and maintain the same belief in regard to the doctrines and testimonies of the gospel, as has been set forth by its founders, and is inculcated in the standard works, which it has informed the world exhibit its faith; unless by those, who, though still in membership, have adopted views differing from those of Friends, and are seeking to substitute their own for the long established faith of the Society. It was a favorite assertion of the separatists in 1827, that Friends had no "creed," and that the members were not to be called to account for their belief.

We now hear it frequently asserted that men differ so much in their intellectual endowments and habits of thought, that it is unreasonable to expect any thing else than diversity of conclusions on the same subject; and hence it is inferred that differences in belief respecting the truths of Christianity, ought not to interfere with association in the same religious Society. Men, we are told, ought to agree to differ on those points which, however important, are mysteries, made known by divine revelation, and therefore differently appreciated by different persons, and we must learn to overcome all tendency to disputation and estrangement, by the free exercise of charity and love.

It is admitted that the impressions produced by an object or a truth presented to the minds and hearts of different persons, will probably vary much, according to the light or shade in which it is discerned; and under circumstances which do not call the results of these impressions into active antagonism, the discrepancy of resulting thought and feeling need not interfere with harmonious association. Thus the domestic circle and social intercourse are preserved from jar and contention.

But there is a wide difference between the things of time and sense, recognized, investigated and decided by the light of reason alone, and things made known by revelation from Divine Wisdom, received and made effective by faith, and having reference to preparation for an eternal world. The exercise of the intellectual powers in relation to the latter is not to be trusted without

the controlling guidance of the Holy Spirit, directing their working and purifying the result. The extent and clearness of knowledge obtained may, and does, vary according to the divine illumination vouchsafed, and is more or less modified by the bias of education, the force of example and the influence of association; but it is the same in character and effect, and if held and acted up to by "men and women of integrity and simplicity of heart," "chiefly aiming and laboring to be delivered from iniquity, and loving to follow righteousness," they become members of the one true church, notwithstanding some, more than others, may still be clouded and restricted by the ceremonies or superstitions adhering to the religious communion with which they are connected. Christian love and charity ought, and will, so far overlook the differences between these as to enable them to recognize the common brotherhood subsisting between them as servants of the same Master.

But Christian charity neither sanctions nor justifies the members of a religious Society who do not believe in, or have departed from the religious principles held by that Society, striving to overturn or supplant its faith, they still retaining the rights and privileges of membership.

For what purpose do men associate in religious Society? Is it not for mutual support and encouragement in the great work of salvation, and to maintain and promulgate the truths of Christianity as they understand and believe them? And as each religious denomination appeals to the Holy Scriptures as the outward test of the soundness of its belief, as enjoining the doctrines it holds, and authorizing its organization and usages, each necessarily adopts certain interpretations and constructions of the text, which those who founded the Society believed, and their legitimate successors still believe, to be correct, and which the Society has officially adopted as being true. Its members, individually, embracing and loving this faith, regard the organization of which they are component parts as a mother to nourish and protect them, as a great bulwark of the all important truths dear to their souls, and their hearts yearn for communion with their fellow members who hold the same faith, walk by the same rule and mind the same thing as themselves, that so the experiences and example of one may administer to the comfort and edification of others. But if members rise up who deny the soundness of the faith held by the Society, and inculcate opinions which thwart and oppose it, how can those who entertain them be joined to the others in that which constitutes, and gives all its value to religious association?

The doctrines and testimonies of the Society of Friends are clearly defined and unalterable. They believe them to be based upon the immutable truths promulgated by Christ and his Apostles, opened by his Spirit to the understandings of its founders, and their faithful successors. It has published its faith to the world, and its interpretation of scripture establishing the truth of that faith. These interpretations and constructions—to repeat the language employed on a former occasion—"no member nor number of members have a right to gainsay or contradict for the purpose of unsettling its established faith; but every one while voluntarily remaining within its pale, is bound to conform to that understanding of the scriptures which it has declared to be the only true one. If any one is convinced that the society to which he belongs is in error, that it has misunderstood or misconstrued the scriptures, and drawn an unsound belief therefrom, he can enjoy the right of liberty of conscience by leaving its

communion. But he has no right to allege his supposed superior capacity to understand the true meaning of the scriptures, while he is rejecting the old and introducing a new faith; thereby assailing the religious belief of his fellow members, trespassing on their equal right of liberty of conscience, introducing controversy and schism, and destroying the benefits of religious association; honesty and uprightness require him to withdraw. Neither is this interfering with the right of private judgment, nor setting the confession of faith, or the exposition of doctrine authorized by the Society, above the scriptures. The Society does not attempt to debar the member from drawing his own conclusions from the scriptures, and making his own election of the doctrines he will embrace. It merely requires that if dissatisfied with his belief, he will go where he will find others to unite with, and not wound the feelings of those who retain their confidence in and attachment to its doctrines; nor require it to deny the truth of what it has heretofore professed, by rejecting the understanding of scripture it has always entertained and avowed, for his fancied superior interpretation."

One of the most lasting and binding ties which hold men in common brotherhood, is the tie of a common religion, held in the same spirit and the same understanding; but to constitute a cement of union there must be neither contrariety of views, on important points, nor indifference to the religious principles held. Our religious Society, as composed of members convinced of the same scriptural truths, has a living, organic existence, manifested by its various consistent testimonies and institutions, supported by the individual and joint action of its members; which can develop and expand themselves, only, as the principles on which they are founded are held in purity, and allowed to operate without internal obstruction. But the sentiment now promulgated that it must abandon its principles as set forth in its long acknowledged standard works, and its own official declarations, turns every thing adrift, and leaves nothing certain, except that every one may set up his own notions, and make his fancies a primary element of a religion claiming to be derived from heaven.

This discrepancy of opinion on these momentous points, is mainly attributable to unwillingness to adhere to doctrines which lead directly to the denial of self; and so they are proclaimed to be mere creatures of man's intellectual powers, varying according as he receives and appreciates them. Thus the heart misleads the head, and the errors set forth in plausible words, gain credence and propagate themselves. If a firm opposition against these innovations is not maintained by those who are bound to the doctrines Friends have ever held, the Society must forego all fixed principles, and having thus lost its savor, will be trodden under foot of men.

SUMMARY OF EVENTS.

FOURING.—The recent votes on the question of the Irish Church, which resulted so unfavorably to the ministry have, it is understood, determined Disraeli to resign the office. The following it is said, is the language which the government has decided upon: "Parliament will be dissolved in the Tenth month; writs will then be issued for elections, which will take place in the following month; and the 9th of Twelfth month the new Parliament will meet. It is announced that ex-Governor Eyre, of Jamaica, will contest the seat of Colonel Stuart Mill, member from Westminster, in the coming election.

The directors of the Atlantic Telegraph Company have declared a dividend of six per cent. on their preferred stock, and five per cent. on the original stock.

The North German Confederation has proposed to the great Powers of Europe and America the adoption of an international treaty to guarantee absolute security from seizure of private property upon the high seas in time of war.

The Prussian government is about to commence work for the extension and strengthening of the fortifications of Cologne.

The Austrians Reichsrath has adopted a bill providing for the sale of the State domains. It is not generally believed that the visit of Prince Napoleon to Vienna had any political significance whatever.

On the 10th inst., while Prince Michael of Servia was walking leisurely through one of the public parks of Belgrade, he was suddenly attacked by three assassins armed with revolvers. At the first shot the Prince fell, and expired immediately. The assassin proved to be a Frenchman, the two others, one of whom was killed, were arrested forthwith. On the 13th a nephew of the murdered Prince Michael was duly proclaimed Prince of Servia.

The Sultan and his Cabinet are maturing a plan to permit persons of foreign birth, residing in Turkey, to legally acquire Turkish citizenship, and to be guaranteed by treaties with the foreign Powers.

On the 9th inst. Stockholm, the new Russian Minister to France, presented his credentials and had a formal reception at Court. In his speech he hoped for a continuance of the friendly relations between France and Russia, and the assistance of Russia in the East. The French Emperor made a pacific reply, and reciprocated the hope expressed by the Russian envoy. The Czar has made a proposal to Louis Napoleon that Russia and France unite in an effort to induce all civilized nations to abandon the use of rifle and musket bullets, which bury themselves in the flesh and explode. This humane proposition meets the full approbation of Napoleon.

Riotous demonstrations were recently made in Luxembourg in favor of France, but the disorder was promptly repressed, and the leaders arrested.

The American poet Henry W. Longfellow, is now on a visit in England, and appears to be the object of much interest.

The Berlin dispatch says, that Bismarck will retire from office for a few months, solely for the restoration of his health which has been greatly impaired.

The Paraguayans, in a recent engagement with the Allies, captured 800 prisoners and 6000 horses, and it was reported that a great number of the Allies had been killed. After a heavy bombardment of Humaita, the Allies made a combated attack on the rear of that position, to gain possession of the forest of Gran Cuiro, and thereby cut off the communications of the Paraguayans. The assault was repulsed, after a desperate engagement, and the Allies were compelled to relinquish the attempt. The siege of Humaita, by land and water, continued.

The North German Parliament has passed the bill authorizing a loan for the enlargement of the Federal navy.

London, on the 15th.—Consols, 95. U. S. 5-20s, 72½. Liverpool.—Uplands cotton, 10½. 19½; Orleans, 10½. 11. Middling wheat, 12s. 6d. per 100 lbs.

United States Congress.—The bill to continue the Freedmen's Bureau has passed the Senate; also that to admit North and South Carolina, Georgia, Louisiana and Alabama to representation in Congress. In the House of Representatives the tax bill has been further considered.

A Committee on Ways and Means has reported a bill to increase the duties on imports, and to equalize exports and imports. The Reconstruction Committee reported a bill to create two additional States out of the territory of the present State of Texas. The same committee reported a bill to provide for the inauguration of State officers in Arkansas, North Carolina, South Carolina, Louisiana, Georgia, and Alabama. The House has instructed the Comptroller of the Currency to present a statement of the amount of dividends declared by the national banks since their organization, the amount carried to the real estate account, &c. On the 15th inst. the House of Representatives instructed the Committee on Ways and Means to bring in a separate bill to regulate the taxes on spirits and tobacco. In consequence of the lateness of the season and the general desire of the members to terminate the session in order to enter upon the excitement of the Presidential election, it has been concluded to lay aside the general tax bill on which much time has already been expended. The House passed a bill appropriating \$50,000 for the Indian Peace Commissioners.

Minister to England.—On the 12th inst. the President nominated to the Senate Reverdy Johnson of Md., as Minister to England, and the nomination was promptly and unanimously confirmed by the Senate.

Commissioner of Internal Revenue.—The letter of Com-

missioner Rollins tendering the resignation of his office to the Secretary of the Treasury, and giving his reasons therefor was returned by the Secretary with an endorsement stating that the communication was addressed partial and incorrect in its statements, and unjust and disrespectful to the President, and was therefore returned.

The Pontifical Enlistment.—The government has received no official or other information upon the subject of the alleged proposal of the papal legate to enlist soldiers and artillery in the United States. Of course if it should be attempted the parties concerned in the proceeding would be liable to prosecution.

Philadelphia.—Mortality last week, 202.

The Indians.—It is stated by the Secretary of the Interior, that the interests of the State and Nation, as well as the protection and demand of the negotiation of new treaty with the Great and Little Osages, for the relinquishment of their lands in Kansas and their removal beyond its borders. The President has appointed Commissioners, and it is reported that they have concluded a treaty on the subject. The Kiowas and other Indians of the plains have again become troublesome, making frequent incursions into Texas for plunder. Leavenworth, the Indian agent in that quarter, has power to prevent these raiding parties from going, thinks they can only be restrained by force.

Miscellaneous.—W. H. Holden, Governor elect of New Jersey, has issued his proclamation creating Congress. Assembly on the first of next month. S. officers will be installed, it is understood, as soon their disabilities have been removed.

The Texas State Convention is in session at Austin. A resolution has been offered and referred to the Judiciary Committee declaring that the constitution of the State as it existed in 1850, and as far as it does not conform with the constitution of the United States, shall be adopted as the present constitution of Texas.

The daily dispatches from Canada speak of alarm and apprehension on account of reported preparations for another invasion. While there are doubtless many measures along the northern frontier of the United States, it seems probable danger of another invasion has been exaggerated.

On the night of the 12th inst., a very destructive fire occurred at Marquette, Michigan, by which over hundred buildings, including the United States Custom-house, &c., were destroyed. Loss a

The Markets, &c.—The following were the quotations on the 15th inst. New York.—American gold, U. S. sizes, 1881, 116½; ditto, 5-20s, new, 113½; 10-40, 5 per cents, 106½. Superfine State flour, \$4.70; shipping Ohio, \$2.25 to \$2.65; finer bran \$3.10 to \$3.50. Western middling wheat, \$2.70; Milwaukee spring, \$2.10. Western oats, 83¢ cts. \$1.05. Yellow corn, \$1.12; western mixed, \$1.08. Middling uplands cotton, 28½ a 29 cts. Philadelphia.—Superfine flour, \$7.75 to \$8.50; finer bran \$9 a \$14. White wheat, \$2.80 to \$2.95; red, \$2.80. Pennsylvania rye, \$1.85. Yellow corn, \$1.05 a 88 cts.; Delaware, 94 a 95 cts. Clover seed, \$6.50. Timothy, \$2.50 to \$2.70. Flaxseed, \$2.85. The arrivals and sales of beef cattle at the Abbeville-yard numbered about 1800 head. The market was active, but prices were unsettled and lower. 1 cattle sold at 45 cts.; fat to good, 3 a 10 cts. 1 cattle sold at 55 cts. per lb. gross. About 3000 hogs at \$12.50 a \$14 per 100 lbs. net. Sheep were duller, 6000 sold at 5 a 6½ cts. per lb. gross. Cal.—No. 1, white, \$1.89 a \$1.92; No. 2, \$1.85. No. 1, 86 cts. No. 2, 84 cts. Oats, 65 cts. Cincinnati.—Winter wheat, \$2.70. Yellow corn, 73 a 75 cts. Rye, \$1.85. Sugar.—Choice white, \$2.55 a \$2.60; yellow, \$1.85. Yellow corn, 82 a 83 cts.; white, 85 cts. Rye, \$1.65 a \$1.70.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSUAH H. WORTON, M. D.

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DIED, at her late residence in Wilmington, DE the 7th inst. REBECCA M. DINGER, in the 68th year of age.

WILLIAM H. PILE, PRINTER,
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Address of the Yearly Meeting of Friends, held in Philadelphia, to its own members, and the members of other Yearly Meetings.

considering the present condition of our religious Society and the many changes of place within it, we have been introduced deep concern and solicitude, under the conviction that, in many respects, it is falling short at spiritual standing and full exemplification of the doctrines and requirements of the gospel, the blessed Head of the Church calls for our hands, and for which it was once conspicu-

our hearts are saddened with the belief, that gh unwillingness on the part of many of the bers, to submit to the restraints and mortifications of the cross of Christ, and from the leavening influence of the love and spirit of the world, clearness of vision which in time past was bequeathed to us as a people, whereby the emptiness of an outside religion was plainly seen, has been dimmed, so that many are resting in a series of truths, which, though sound and in themselves, are not practically experienced. Many things have also crept in, and a place in the Society, out of which our forces were led by the unerring and unchangeable Spirit of Truth, and against which, by the Spirit, they were constrained to bear testi-

is belief, and a sense of our own weakness and insufficiency, have led to searching of heart, affectionate desires have been raised that not among the members of this Yearly Meeting, also among those composing our beloved family wherever scattered, there may be a true sense of our shortcomings begotten, and blindness manifested honestly and impartially among the principles and measures which are giving sanction among us, and the end to which are tending. That so, under the guidance and help of the Holy Spirit—which will not be withheld humbly and sincerely sought—we, as a company of believers, may be enabled to note and commend the doctrines and practices have ever characterized Friends, and thus be able to occupy that position in the militant Church, which He who first gathered the Society has provided for us.

and a lively feeling of christian love we will tenderly exhort the members of this Yearly Meeting, in the language of the apostle, "to walk

worthy of the vocation wherewith ye are called;" beseeching them to remember there are but two paths pointed out by the Saviour of men as set before us, with the power of choice which to pursue. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereto: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." To go in at the strait gate and continue in the narrow way, there must be a renunciation of self, and a childlike dependence on the guidance and support of the Holy Spirit manifested in the heart; because the propensities of the natural man, his pride and unsanctified intellectual wisdom, combined with the temptations of his unrelenting enemy, strongly urge and entice him to choose the broad and easier path. Every one who is willing to walk in the high way of the Lord, must turn his back on the world, take up his daily cross, and not shrink from being accounted a fool for Christ's sake. But these have the soul-sustaining presence of their Saviour, who purchased them with His most precious blood, that He might redeem them from all evil, and who is a present help to them in every needful time. Being thus brought among the flock of his companions, they can testify from blessed experience and in humble gratitude, that the faith derived from Him overcomes the world and gives a foretaste of the rest and peace of the redeemed in heaven.

It is not to our own members only that, on the present occasion, we would, in the flowings of gospel love, extend the exhortation to "walk worthy of the vocation wherewith ye are called," and to seek for ability to tread in the way of holiness and self-denial. Our interest in the best welfare of our beloved brethren of the same household of faith in other parts of the Society has not lessened, and we are concerned for the establishment of all professing to be Friends, in the faith of the gospel as it was promulgated by our worthy predecessors; and for the restoration of that unity and harmony which become the followers of Christ.

Dear Friends, wherever situated, we make a high profession of the glorious gospel that has brought life and immortality to light. We believe that in this last dispensation the prediction of the Prophet is fulfilled, "This shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

The doctrine that Christ is the true light which lighteth every man that cometh into the world, is clearly set forth in the New Testament. Friends have ever believed in it, and we have ample evidence in the blameless lives, the religious growth, the experience and establishment in righteousness; as well as in the triumphant deaths of thousands who have practically adhered to it, that it is no cunningly devised fable, but the truth as it is in Jesus.

It is the great Head of the Church, in bringing our

forefathers out from other religious professors, giving them to see that the rites and ceremonies so generally observed by them were without authority from Him, and dangerous in proportion as they are relied on, and causing them to understand the means by which alone any can become members of the mystical body of Christ, we believe designed that Friends should be faithful witnesses for Him; speaking, acting, and worshipping as true believers in the indwelling of His Holy Spirit. They were called to be as lights in the world, as a city set upon a hill that cannot be hid; bearing testimony, not only against all evil between man and man, against spiritual wickedness in high places; but also against all will-worship, and the intrusion of man's unregenerated will and wisdom into the work of salvation or the service of God; and to call others away from lifeless observances which mar the religion of the professing church, to that acceptable worship which is in spirit and in truth.

Very many are the blessings, both spiritual and temporal, bestowed on us as a people, and our responsibility is commensurate with those blessings. The queries should therefore come home to each one of us, with solemn weight: Am I living in conformity with the self-denying religion I profess? Am I maintaining, in life and conversation, the doctrines and testimonies of the gospel, in that purity and spirituality in which it pleased the Lord to open them to the understanding of the founders of the Society of which I am a member? so that I contribute to its mission being carried on, and to the maintenance of its right position in the militant Church.

In this day of unsettlement and contention in what is called the religious world, the attention of different classes among both the learned and the unlearned, is turned to questions involving the fundamental principles of christianity, as well as to the diversified modes in which it is professed by the various religious denominations.

The human intellect, trained in the schools, and unsubjected to the regenerating power of Christ, is very busy in its investigations of the evidences of the truth of the gospel dispensation. Some are striving to undermine all belief in the foundation of christian faith—Christ crucified and risen from the dead; while others, within almost all professing churches, seeking the living among the dead, are laboring to bring the people back, some more, some less, to services and rituals, from which it was reasonably hoped, the whole body of Protestant professors would have been entirely freed ere now. Thus the adversary of God and man is working, with all the deviousness of unrighteousness, to entrap the souls of the unwary and unstable, and by blinding the eye to the true nature and spirit of the Gospel, to prevent the spread of the kingdom of the dear Son of God in the earth.

Amid this general commotion and strong disposition to overlook the Spirit and be made perfect by the flesh, it behooves us all to watch unto prayer, lest instead of building on the Rock of ages and foundation of many generations, we be found removed therefrom, and substituting a re-

ligion of mere opinion or sentiment, which makes the cross of Christ of little or no effect, and admits of conformity with the manners and maxims of the world.

(To be continued.)

Babylon.

(Continued from page 338.)

The doom of Babylon was inevitable (Isaiah xlvii. 1-15): "Thou saidst, I shall be a lady for ever, so that thou didst not lay these things to heart. Therefore, hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come upon thee in a moment in one day, for the loss of children and widowhood, . . . for the multitude of thy sorceries and for the great abundance of thy enchantments. For thou hast trusted in thy wickedness. Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thy enchantments. Let now the astrologers and star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves. None shall save them."

Who can read such language without having the closing scenes of Belshazzar's feast recalled to mind, together with the confusion of the soothsayers and astrologers? If we did not know that the fact was otherwise, we might imagine that Isaiah's words were written after their fulfillment.

The fate of the gods of Babylon was foretold (Isaiah xlv. 1): "Bel boweth down. Nebo stoopeth. Their idols were upon the beasts. (2). They could not deliver the burden, but themselves are gone into captivity." (Isaiah xxi. 9), "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground." (Jer. i. 38), "It is the land of graven images, and they are mad upon their idols." Who does not recall the scenes upon the plains of Dura, and readily apprehend what a tempting spoil the silver and gold of the Babylonian images would be to a conqueror? Such idolatrous remains as the ruins of Nineveh disclosed have not been found at Babylon, and there can be no doubt that they became for the most part the spoil of the conqueror.

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken." (Jer. li. 7). Yet she is addressed (13), "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness" (Isaiah xlvii. 1, 5). "Come down and sit in the dust, O virgin daughter of Babylon. Sit on the ground; there is no throne, O daughter of the Chaldeans; sit thou silent, get thee into darkness, for thou shalt no more be called the lady of kingdoms." Babylon might continue to exist for subsequent centuries, but she did indeed sit in the dust, and was no longer called the "lady of kingdoms." The nations, as was foretold (Jer. li. 44), did not any more flow to Bel, the Babylonian deity. "Unto Babylon and to all the inhabitants of Chaldaea" (Jer. li. 24) was rendered back "all their evil that they had done in Zion," and they might well say that God had (36) taken vengeance for his holy city.

The prophet said (Jer. li. 37): "Babylon shall become heaps." Every modern traveller, like Porter, Rich and Layard, speaks of the immense

mounds that cover the site of the ruined city. Her once vast and splendid palaces are now but shapeless heaps. "Cast her up as heaps," he says again (Jer. i. 26), "and destroy her utterly; let nothing of her be left." "The traveller," says Layard, "before reaching 'Babel,' still about four miles distant, follows a beaten track, winding amidst low mounds." "Southward of Babel, for the distance of nearly three miles, there is an almost uninterrupted line of mounds, the ruins of vast edifices, collected together as in the heart of a great city." Yet he remarks, "It was a hopeless task to excavate in a shapeless heap of rubbish of such vast extent (the Mujelibe) The only relief of any interest I was fortunate enough to discover was a fragment of limestone on which were parts of two figures, undoubtedly those of gods."

More wonderful still, it was declared by Isaiah (xlii. 20): "It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there." "Because of the wrath of the Lord," says Jeremiah (l. 18), "it shall not be inhabited, but it shall be wholly desolate." (40), "As God overthrew Sodom and Gomorrah, so shall no man abide there, neither shall any son of man dwell therein." (li. 26), "Thou shalt be desolate for ever." (43), "A land wherein no man dwelleth, neither doth any son of man pass thereby." (62), "None shall remain in it, neither man nor beast; it shall be desolate for ever." (64), "Babylon shall sink, and shall not rise from the evil that I will bring upon her."

It would be superfluous to cite the varied testimony of modern travellers on this point. Rawlinson in the sixteenth century, reported, "There was not a house to be seen." "It is impossible," says Major Keppel, "to behold this scene and not be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled." It is "a tenanted and desolate metropolis." But might not the shepherd fold his flock or the desert Arab pitch his tent there? Either of them might traverse it by day, but neither of them can be persuaded to spend a night among the ruins. "The superstitious dread of evil spirits, far more than the natural terror of the wild beasts, effectually prevents them." One traveller was accompanied by six Arabs, completely armed, but he could not induce them to remain towards night, from the apprehension of evil spirits. "All the people of the country assert that it is extremely dangerous to approach this mound (the Mujelibe) after night-fall, on account of the multitude of evil spirits by which it is haunted."

"But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." A portion of this (Is. xlii. 21, 22) must have been fulfilled before the desolation had become so entire as now. But we are told that there are many dens of wild beasts in various parts. The lower excavations are said to be pools of water, while "in most of the cavities are numbers of bats and owls." Here the jackal and other animals find a refuge. Two or three majestic lions were seen upon the heights of "the temple of Belus" by Sir Robert Ker Porter, as he approached it, and the broad prongs of their feet were left in the clayey soil. Travellers were told by their guides that the ruins abounded in lions and other wild beasts.

Isaiah (xlv. 23) says: "I will make it a possession for the bitter and pools of water." Layard

says, "from the summit of the Birs Nimrod gazed over a vast marsh, for Babylon is made possession for the bitter and pools of water. By the overflow of the Euphrates, and the age of ancient cultivation, the prophecy has been fulfilled (Jer. li. 42): 'The sea is come up to Babylon, she is covered with the multitude of waves thereof.' No doubt the force of the sea has contributed to bring about the result long told, which travellers now witness—Babylon dwelling-place for dragons, an astonishment, a hissing" (Jer. li. 37), "and her cities a desolation, a dry land and a wilderness"—for, her apparently inconsistent these representations be, they are alike true. A portion of the site of Babylon is marsh, and a portion is a dry land a wilderness, and the varied result has been produced alike by the neglect of the ancient irrigation. "It is not difficult," says Layard, account for the rapid decay of the country at Babylon. As the inhabitants deserted the canals were neglected. When once the great sources of fertility were choked up, plains became a wilderness, . . . vegetation ceased and the plains, parched by the burning of the sun, were ere long once again a waste."

It was foretold (Jer. li. 26): "They shall take of thee a stone for a corner, nor a stone foundations." The bricks have been taken large quantities, and the ruins of Babylon were robbed to build up new cities. But the piers at the bottoms of the mounds are too far excavated, and the cement of great mass the bricks is so firm that they can with difficulty be separated or shaped. The language of prophecy seems the more remarkable when told by Layard, speaking of the *Kasr*, that ruin has for ages been the mine from which builders of cities rising after the fall of Babylon have obtained their materials. To this day are men who have no other trade than gathering bricks from this vast heap and then for sale to the neighboring towns and villages, and even to Bagdad. There is scarce house in Hillah which is not almost entirely with them; and as the traveller passes through the narrow streets, he sees in the walls of a hotel a record of the glory and power of Nebuchadnezzar." Yet withal, they do not take Babylon "a stone for a corner, nor a stone foundation."

Every one must confess that however in the prophecies concerning Babylon, they have been fulfilled in the most extraordinary manner. And this is the more remarkable that it was in the slow succession of centuries, and long the prophecies had been penned, that the city overtaken by its final doom. In the days of I Babylon had not attained to its full splendor. Jeremiah must have prophesied while the city yet uninvaded, for he makes no mention of people of Judah as returned from the captivity. How improbable when the former, and how more improbable when the latter—more than a century later—penned their prophecies, that a strange fate, so specifically described, overtake the guilty city! A space, at the calculation, nearly five times the area of London, with its 3,000,000 of inhabitants included within walls which have been not only described as "artificial mountains," but the structures of Nebuchadnezzar were wont. They would be incredible but for the evidence which their ruins furnish. He dug the canal 500 miles long, still to be traced, from the E of Herodotus, on the Euphrates, to the Persian Gulf. His new palace, the *Kasr*, is said to

completed in fifteen days. The inner wall of the city was reared by him. He built or rebuilt just all the cities of Upper Babylonia, and it did seem that he was justified, to human view, in laying of his capital also, "Is not this great Babylon that I have built?" Aqueducts, reservoirs, quays, embankments, breakwaters, as well as places and temples, formed the monuments of his magnificent reign.

How improbable that a capital like this, abounded with massive structures, so vast that it would require thousands of men for months properly to explore their buried ruins, should become utterly deserted, and that all the minute and varied decorations uttered against it by the prophets should be literally fulfilled! Who can read the record of the modern traveller exploring its site, and not confess that the fallen grandeur of the mistress of the nations reads to us an ever-memorable lesson—a lesson not only of the invariable vengeance of God against guilty nations, of the truth of His Word and the inspiration of His prophets? What no human sagacity could foresee, and no human plans could have effected, has been wrought out by a wondering Providence, and for a thousand years the sentence of the guilty city was read in different parts of the world before the cup of vengeance full or the sentence itself had been finally uttered.

For, "Thou Friend."

Summer Recreation.

It is undoubtedly the case that the health of the demands an occasional relaxation from business to "restore the tone of languid nature." Some, a short social visit to a friend is sufficient; but in other cases we seem to need a more complete change of scene and occupation. The varied energies of the system, both mental and physical, require the complete relaxation which is obtained by a short sojourn at such places as Atlantic City and Cape May, where we can see the example of the occupants of Whittier's on the beach, who

Talked of all things old and new,
Read, slept and dreamed as idlers do;
And in the unquestioned freedom of the tent,
Body and o'eraxed mind to healthful ease unbent.

There can be no harm for those who require it, in taking such a rest, if they do not neglect in so doing, the duties which rightly devolve upon them in their social and religious position; but is there some danger that in laying aside the cares of business and family, we may also lay aside some of that religious watchfulness which is so essential to our preservation and growth in spiritual graces? May all those of our dear friends who leave home for health, or business, or pleasure, be careful to carry with them a sense that they are still in the presence of their omnipresent omniscient Creator, and while enjoying the pleasures and wonders of His creation, and the soothing influence of His winds and waters, their hearts be continually turned to Him, as the giver of every good and perfect gift. Then indeed they be preserved from doing anything that would be a stain on their religious profession; their innocent demeanor would convey a salutary impression to the minds of those with whom they were in company, and when the time comes to return to their own homes, they could look back upon their travels with the sweet consciousness that a blessing from above had rested upon them.

Mrs. Sarah Grubb (then Lyness), in one of her letters, speaks of the marriage of her friend Ann Baker, adds, "We made an excursion to Malvern,

eight miles distant from Worcester, where we were delighted with the admirable display of the beauties of nature, in the country; but, without attempting a task I am unequal to, that of describing the scene, I hasten to tell thee that I think we had a mark that this innocent gratification was not displeasing to our Heavenly Father; for, as we had descended a little below the summit of the highest hill, sitting down to rest on a bank, an uncommon degree of Divine light and sweetness spread over my mind, under which I recollected a dream I had in the winter, and felt the opening of life to tell it to my companions, and that the reality was then my experience. I dreamed I was on an eminence, surrounded by my fellow-creatures in their habitations, and under great exercise for myself and them, when serenity and sweetness preciously diffused itself into my soul, and my tongue was loosened to sing "Alleluia, Alleluia." The relation of it, together with the enlargement through the Gospel light vouchsafed at the time, broke us all into contrition. My dear Ann said a little matter, and supplication was poured forth, with thanksgiving and praise to Him who shuts and none can open, who opens and none can shut. We went home under the consoling persuasion that He mercifully cares for His little ones."

The Osprey, or Fish-Hawk.

This well-known migratory hawk (*Pandion Carolinensis*) arrives on our coast about the last of April, and departs for the south in the month of October. It subsists entirely upon fish, which it procures by its own industry, laboring from morning till evening twilight. Upon examining this bird it will be seen by its peculiar organization how well it is adapted for its vocation. The body is compact and strong, wings long, pointed, and extremely powerful; the femur and tibia muscular; the soles of the feet supplied with hard scaly protuberances, which, with its long, sharp, round claws, prevent its prey from slipping from its grasp when once fairly struck. In the Osprey the wings denote great power; they are acute and long, and, as the wing is the lever of the power, the more distant its extremity is from the centre of motion the more power it has in resisting the air. The stiff, elastic quill-feathers arising from the wing of the osprey, called the primaries, are sixteen inches in length including the quills; the quills are three and a half inches long, and seven-eighths of an inch in circumference; the feathers, arising from the spurious wing that lie close on the quills of the primaries are also very stiff and give them great support, each primary feather measuring seven-eighths of an inch in width from the greater wing coverts to near its extremity, with the lamina strongly connected by the fibrils of each; those on the upper edge of the shaft are stiff and curve downward, a wise provision in its construction without which the resistance of the air against the wing would be lost by a counteracting resistance in its ascent. In its downward beat on the air the flat surface of the feather only presents itself, in its upward stroke its edges are presented, and the air passes through them. Thus the curvature, length, and power of the wings of the Fish-hawk are designed to be of great service under peculiar circumstances. Rising high in the air and wheeling in his flight, he discovers his finny prey far below him in the water. He poises himself for a moment, then swiftly descends upon his victim. The fish feeling the piercing claws of the hawk, leaps forward through the water, and, having his head lifted up by the power of the hawk, swims to the surface and is easily borne

into the air; these are the more favorable circumstances for the hawk.

There are instances when in striking the fish the hawk fastens to him less favorably, and does not so easily succeed in procuring his prize. When the hawk has seized his prey so far behind as to give the fish an opportunity of descending deeper in the water, he is sometimes drawn under its surface, especially if the fish is large. When this occurs the struggle is desperate, for the contest is, which will now remain in his element. It is to the advantage of the hawk, being placed in such hazardous circumstances, that his wings are differently constructed from those of other hawks. Those long, stiff, elastic quill-feathers arising from the hands of the wings of the hawk which curve to such a degree as to be used over his body while partly submerged in the water, give him the victory. After the osprey has secured his prey he rises from the water and shakes himself, then immediately starts for the woods or some stand to feed upon his spoils. Having reached the tree upon which he intends to light, he circles around two or three times before he rests upon it; so cautious is he lest the Bald-eagle (*Haliaetus leucocephalus*), which so often robs him of his food, may approach him unseen, he remains looking about him for some minutes before commencing to eat; no danger being apprehended, he then strips off a piece of the fish and swallows it. After every mouthful he takes a survey.

The attachment between the male and female is strong: the former not only assists in incubation, but also supplies the female with food while performing the arduous task; after having brought her a fish he will rise above the nest in a spiral flight to a great height, then descending on half-closed wings with great force until near the nest, he sweeps around uttering a piercing scream. The female acknowledges the honor thus paid her by rising in the nest and partly extending her wings.—*American Naturalist*.

John Audland.

John Audland was born in the neighborhood of Kendal, Westmoreland, about the year 1630, and in early life discovered a quickness and maturity of understanding beyond his years. He received a guarded education from his parents, and as he approached the age of manhood, began to reflect seriously upon the things which concerned his eternal interests. He read the Bible diligently; and possessing a retentive memory, stored his mind with the contents of the sacred volume, until, like Apollo, he became "mighty in the scriptures." He associated with the highest religious professors, and having united himself with a numerous "separated congregation" of serious persons, he became one of their ministers, and was esteemed among the most eminent of the dissenting teachers in the north of England. He occasionally preached also in places of worship belonging to other religious denominations, whither multitudes flocked to hear him, attracted by his youth, his eloquence, zeal and sincerity.

When about twenty years of age, he was married to Anne Newby, of Kendal, with whom he enjoyed much domestic happiness. Closely united by similarity of disposition and religious sentiment, they were both fervently devoted to the service of Christ.

In the year 1652 he was convinced under the ministry of George Fox, at a remarkable meeting held near Firbank Chapel, the place where he had before been accustomed to officiate as a minister. On that occasion, the word spoken was made effectual to the enlightening his understanding to see that the Lord's work in his heart must

be a thorough work. He was brought into deep self-abasement and an earnest desire was raised in his heart for a Saviour, "One of a Thousand," that could give a ransom for his soul, and redeem him from the pit of corruption; that so he might be gathered into His life, overshadowed with His glory, sanctified throughout by His word, and raised up by His eternal power. Thus made willing to resign his own righteousness, the Lord who will not break the bruised reed, but is ever mindful of his children, at length brought him out of the depths into which he had been plunged, and enabled him to sing for joy, in a sense of His salvation. As a vessel sanctified and fitted for the Master's use, he received a commission freely to publish the way of redemption, through a crucified and risen Saviour; and having when a teacher received payment for his ministry, he could no longer be satisfied to retain the money, but returned it to those from whom it came.

He was about twenty-two years of age when he was imprisoned at Newcastle-upon-Tyne, during his ministerial labors in conjunction with George Fox and others in the counties of Northumberland and Durham. In 1654, he visited Bristol in company with Thomas Airey. They were the first ministers among Friends, who preached in that city; where eventually (along with John Camm) John Audland was instrumental in the conversion of hundreds of persons. For want of a house sufficiently capacious, their meetings were frequently held in an orchard, or in a field in the suburbs; and being zealous to promote the good cause, the exertion used by him in extending his voice over these large assemblies, laid the foundation for a pulmonary disorder, which, aggravated by the sufferings he underwent from the abuse of the mob, and the persecution of the authorities, terminated his life about nine years afterward. Though he travelled extensively through other districts of England, yet Bristol appears to have been peculiarly his field of gospel service. Writing to Margaret Fell in 1655, this devoted servant of the Lord thus speaks: "In the everlasting Fountain of love I dearly salute thee, and have pure fellowship with thee in the Spirit of life, by which we are united in an eternal bond, and raised together that we may sit in heavenly places in Christ Jesus, our Lord, our Life, and our Redeemer, to whom be everlasting praise! For now He is visiting and redeeming His people by His eternal arm; and is opening the living fountain of life, that the thirsty may be satisfied; His work hastens on apace and prospers; many flock as doves to their windows."

Such was the effect produced by the labors of John Camm and John Audland, in Bristol, that in 1656 their meetings were frequently attended by several thousands of persons; and referring to their services about that time, Francis Howgill and Edward Burroughs write, "That is a precious city and a gallant people; their net is like to break with fishes, they have caught so much there, and in all the coast thereabout." Toward the close of this year John Audland (in company with Miles Halstead) visited Friends in the counties of Cumberland, Westmoreland, and Durham, and afterwards addressed to them an epistle of christian counsel and encouragement, exhorting them to abide in the power of God, which is the cross of Christ, that thus they might receive a kingdom which cannot be shaken, a crown which doth not corrupt, an inheritance which fadeth not away. He says: "Sow in patience; press on in the way of righteousness, serving the Lord with one consent, calling upon His name with one accord, keeping the unity of the Spirit in the bond of peace. So will you rejoice in the Lord alone, who is the suc-

courer of the poor, and the refuge of the needy. Let nothing draw you from steadfast waiting upon the Lord, nor separate you from the love of God in Christ Jesus. The Lord multiply His grace, mercy and love; His life, light and power, in and among you; that you may be grounded, rooted, builded, established, and in the everlasting covenant of life find peace; where you may rest in the city of God, whose walls are salvation, and whose gates praise."

On several occasions he suffered imprisonment, was cruelly beaten, and his life put in danger through the violence of the people. In the year 1656, his fellow-laborer John Camm died. This loss was, however, in measure supplied by Thomas Camm, the son of his late beloved friend, who became the frequent companion of John Audland in his gospel labors during the remainder of his life.

In 1663 the disease appeared which terminated his zealous and faithful labours in the cause of Christ. During his illness he remarked: "Ah those great meetings in the orchard at Bristol: I may not forget them. I would so gladly have spread my net over all, and have gathered all, that I forgot myself, never considering the inability of my body. But it is well. My reward is with me, and I am content to give up, and be with the Lord; for that my soul values above all things." He was enabled in this time of weakness frequently to minister to the spiritual refreshment of his friends, speaking with much power and clearness, and sometimes requested to be raised upon his knees in bed, when he would pour forth his supplications to the Lord on behalf of His heritage, beseeching Him to prosper His work in the earth. Thus he continued in a heavenly frame of mind, often saying there was nothing for which he could desire to live, but the enjoyment of his friends in the fellowship and life of Truth; and that he might be a comfort to his beloved wife. For her he felt very tender sympathy, and committed her to the Lord's holy care and keeping, in the assured belief that He would be to her a husband, and a parent to her fatherless children. Often he would entreat her freely to resign him to the disposal of the Almighty, whose he was, being "made acceptable in His Beloved Son," in whom he peacefully slept on the twenty-fourth day of the Third month, 1663, in the thirty-third year of his age.

In proportion to the inclination of the natural man to evil, the path of the self-denying spiritual man must necessarily appear fraught with crosses; because the one is diametrically opposite to the other.

THY WAY, O LORD.

Selected.

Thy ways, O Lord, with wise design,
Are framed upon thy throne above;
And every dark and bedding line,
Meets in the centre of thy love.

With feeble light, and half obscure,
Poor mortals thy arrangements view;
Not knowing that the least are sure,
And the mysterious, just and true.

Thy flock, thy own peculiar care,
Though now they seem to roam uneasy,
Are led or driven only where
They best and safest may abide.

They neither know nor trace the way;
But, trusting to thy piercing eye,
None of their feet to ruin stray,
Nor shall the weakest fail or die.

My favored soul shall meekly learn
To lay her reason at thy throne;
I'll trust thy secrets to discern,
Too weak Thee for my guide alone.

TRUST IN THE SAVIOUR.

Selected.

My Saviour, on thy word of truth,
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give.
I look for many a lesser light
About my path to shine;
But chiefly long to be with Thee,
And only trust in thine.

In holy expectation held,
Thy strength my heart shall stay,
For thy right hand will never let
My trust be cast away.
Yes, Thou hast kept me near thy feet,
In many a deadly strife,
By the stronghold of hope in Thee,
The hope of endless life.

Thou knowest that I am not blest,
As Thou wouldest have me be,
Till all the peace and joy of faith
Possess my soul in Thee;
And still I seek, 'mid many fears,
With yearnings unexpressed,
The comfort of thy strengthening love,
Thy soothing, settling rest.

It is not as Thou wilt with me,
Till, humbled in the dust,
I know no place in all my heart
Wherein to put my trust.
Until I find, O Lord, in Thee,
The lowly and the meek,
That faith which thy own redeemed,
Go nowhere else to seek.

California Avalanches.

The *Alta California*, of March 7, says, recent avalanches in Sierra and Placer count remind the travellers on the coast of California that our State does not all belong to the climate the sun. Though snow is never seen in San Francisco, a distance of two degrees brings us into region where its reign is perpetual. Along line of three hundred miles the Sierra rises to height of more than seven thousand feet, with only a few narrow passes below the level; and that elevation snow lies throughout the year in ravines on the northern slopes of the mountain. From the summit of Monte Diablo a magnificent view of the great range may be obtained; and at late in the summer, from Lassen's Peak, two hundred miles in a north-north-eastward direction Mount Whitney, equally distant south-eastward, is a continuous line of glittering splendor. A view is more beautiful and comprehensive from the high points of the coast than from any point in the Sierra.

The condensation of moisture is greatest a general rule, on the sides of the highest mountains. The greater the elevation on the Sierra Nevada the greater the rain fall, until we reach about thousand feet, above which point snow succeeds.

There are many places in the State where there is a comparative rarity, though snow falls ten twelve feet deep in average winters, and forty fifty in very severe ones. La Porte, Howland Flat, Summit Lake, and all the higher peaks, in this class. At all the towns named, the snow is now higher than the one-story houses, and people go from house to house either through tunnels, or they climb upon staircases from the houses to the top of the snow, and travel on snow shoes. The snow will lie this year as it did in the streets of Howland Flat, till the first June, and just back of the town on the hills it will lie two months longer. But in the canyons, especially those at a higher elevation, snow will drift in to be two hundred feet deep and will lie there from year to year, forming snow glaciers, which, though they seem to be of a few feet from the surface, are constantly

ing down hill. The speed of the movement
nds on the grade, and in places where the
is nearly level may not exceed one or two
in the course of a year. The glacier dwells
he gentle slope, the avalanche on the steep

When the snow accumulates beyond a cer-
amount on a declivity, it must slide off, and
oves with a tremendous power. The Cisco ava-
che, according to the *Sacramento Reporter*, was
or six miles long, and it must have carried
it a body of snow at least ten feet deep, and
ably half a mile wide, and a weight of more
5,000,000 tons. If the locomotives caught
he snow were not demolished, it must be be-
lieved the avalanche did not strike them, or its
was exhausted before it reached them.

We have had three fatal avalanches this week.
first occurred at one o'clock on the morning
arch 4th, at the Independence Mine, on the
nierville Butte, carrying away part of the quartz
and killing two men. The second occurred
e Keystone Quartz Mine, three miles south of
ierra Butte, at 10 A. M., on March 5th. Part
e mill was carried away, and five men were
e. The third, the date of which is not given,
red at Cisco on the 4th or 5th of March,
killed six men. Thus within one week three
men have lost their lives, and the injury to
erty is certainly not less than \$100,000.

Selected for "The Friend"
Manchester, 4th mo. 16th, 1780.

My Dear Friend,—It might seem somewhat
sistent with that friendship which I have,
and with much sincerity, professed for thee,
which in truth I do constantly possess,) that
we be so long in acknowledging the receipt
y letter, which, as all thine are, was a wel-
ome to me; but thou, my friend, hast been
r instructed, wherein the best fellowship con-
sists,—not in words, but in beyond them and
eth on that Foundation which will endure
er. But the truth is, I had nothing which
ieved it to be my business to communicate;
hich, indeed, I do not wonder, believing the
of Counsellors, on whom all sure help is laid,
often near thee; and thou knowest, the more
y and attention are steadily unto Him, and
only expectation is from Him, the more we
to the way of receiving that help which cometh
Him; and this, thou knowest, is without
tion, whatever be our state. To be preserved
ith, in patience, in humility and resignation
ind, in heights, in depths, in the night and
e day, is what I most earnestly desire on my
account; and I believe it to be the happy
sion (and, in good degree, the blessed experi-
ence) of my much esteemed friend.

I desire my love to thy husband, whose kind-
wardness, and (according to his measure)
ing a part of thy burden, will, I have no
doubt, like the prayer and alms of Cornelius, ge-
ve a memorial before God.

I am a measure of that love and desire for its
case, which believeth, hopeth, and endureth
things, wherein consisteth the communion of
us, and the resurrection from the dead, I come
at this time; thy truly affectionate friend,

JOHN THORP.

Brazilian Insects.

I have said little about the insects and reptiles
which play so large a part in most Brazilian
nsects, and, indeed, I have had much less an-
nouncement from this source than I had expected.
I must confess the creature that greeted my
sight this morning was not a pleasant ob-
ject to contemplate. It was an enormous centi-

pede close by my side, nearly a foot in length,
whose innumerable legs looked just ready for a
start, and whose two horns or feelers were pro-
truded with a most venomous expression. These
animals are not only hideous to look upon, but
their bite is very painful, though not dangerous.
I crept softly away from my sofa without disturb-
ing my ugly neighbor, who presently fell a vic-
tim to science; being very adroitly caught under
a large tumbler, and consigned to a glass jar filled
with alcohol.

Captain Faria says that centipedes are often
brought on board with the wood, among which
they usually lie concealed, seldom making their
appearance, unless disturbed and driven out of
their hiding place. To less noxious visitors of
this kind one soon gets accustomed. As I shake
out my dress, I hear a cold flop on the floor, and
a pretty little house-lizard, which has found a
warm retreat in its folds, makes his escape with
all celerity. Cockroaches swarm everywhere, and
it would be a vigilant housekeeper who could keep
her closets free of them. Ants are the greatest
nuisance of all, and the bite of the fire-ant is really
terrible. I remember once, in Esperanza's cot-
tage, having hung some towels to dry on the cord
of my hammock, I was about to remove them,
when suddenly my hand and arm seemed plunged
into fire. I dropped the towels as if they had
been hot coals, which for the moment they liter-
ally seemed to be, and then I saw that my arm
was covered with little brown ants. Brushing
them off in all haste, I called Landigari, who
found an army of them passing over the hammock,
and out of the window, near which it hung. He
said they were on their way somewhere, and, if
left undisturbed, would be gone in an hour or two.
And so it proved to be. We saw no more of
them. Major Coutinho says that, in certain
Amazonian tribes, the Indian bridegroom is sub-
jected to a singular test. On the day of the mar-
riage, while the wedding festivities are going on,
his hand is tied up in a paper bag partly filled
with fire ants. If he bears this torture smilingly
and unmoved, he is considered fit for the trials of
matrimony.—*Agassiz's Brazil.*

Sixteenth Annual Report of the Board of Managers of the Institute for Colored Youth.

The Managers Report that the number of
scholars on the rolls of all the departments of the
Institute at the time of our last annual report was
191, there have since been admitted 109, and 77
names have been taken off the roll, making the
number now on the list 223, an increase of 32:
the daily average attendance during the year has
also increased from 169.89 to 188.54. The chil-
dren now attending the Institute are distributed
as follows, viz:—

In the Boys' High School,	52
“ Girls’ “	100
“ Boys’ Preparatory School,	35
“ Girls’ “	36
	223

The several departments continue under the
efficient care of the same teachers as at the time
of our last report, with the exception of Sarah L.
Fredell, who, having graduated in the Twelfth
month last, left the school about the close of the
year. Frazelia Campbell, who with Sarah L.
Fredell, gave a portion of her time to the instruc-
tion of some of the classes, graduated at the same
time and has been retained as one of the regular
corps of teachers. It affords us pleasure to bear
witness to the diligent and faithful performance
of their duties on the part of the teachers, and the
earnestness and good order of the scholars.

Some inconvenience having arisen from the
want of punctuality to the hour for opening, on
the part of some of the pupils, the teachers in the
boys' and girls' high schools adopted a rule for
the remedy of the evil, which has been found to
operate very satisfactorily; all pupils in these de-
partments who fail to be present at the time the
schools are called to order (nine o'clock precisely)
lose the right to attend for the day, and if they
should afterwards present themselves are obliged
to withdraw. Previous to the adoption of the
rule, ample notice was given to the scholars of its
intended enforcement, and the unsettling effect of
an irregular observance of the hour on their part
clearly pointed out. It was at first difficult for a
few to conform cheerfully to the rule, but all now
fully acquiesce in it, and the loss of a whole school
day being justly regarded as a great privation,
instances of lateness are now almost unknown.

The small charge for tuition, of \$10 per annum
for pupils in the High Schools, and \$5 for those
in the Preparatory Department, has been con-
tinued throughout the year, and we have reason
to believe that its effect has been very beneficial.
It relieves those whose children are being educated
at the Institute from that feeling of dependence
inseparable from the reception of any purely un-
compensated charity, and causes both parents and
children to appreciate more fully the advantages
of the Institution, for, as a general rule, we prize
that which costs us something more highly than
a free gift. Since the adoption of the practice
there has been an improvement in regularity of
attendance and diligence in study, and the fees
are almost without exception gladly contributed
by the pupils or their caretakers: the sum received
is an important addition to our treasury.

The expenses of maintaining the schools for the
fiscal year just closed have been \$7612.67, of
which the sum of \$5457.53 has been paid as sala-
ries to teachers; the average cost of each pupil
for the year has been \$38.14, exclusive of interest
on cost of buildings, &c.

The course of instruction has been unchanged
during the year; the subject of a more thorough
normal drill has frequently claimed the attention of
the Board, but no practicable plan for the fuller
development of this important branch of education
has been adopted. It is to be hoped that the
Board about to be appointed may be successful in
introducing a more thorough system of instruction
in this essential part of the training of those who
intend to follow the profession of teaching.

Two valuable courses of lectures have been de-
livered during the year, one of six lectures by
Prof. A. R. Leeds, on Chemical Physics, illustrat-
ed by numerous experiments; and a very inter-
esting course of five lectures by Grace Anna
Lewis, on Ornithology.

On the 20th of last 12th month the customary
public commencement exercises were held at
National Hall; the essays and orations by the
pupils manifested more than usual ability and
study, and were very creditable to them and their
instructors. The Diploma of the Institute was
presented to the graduating class, consisting of
seven members, by one of the managers, with re-
marks appropriate to the occasion. The names of
the graduates are as follows, viz:—J. Wm. Cole,
Pliny I. Locke, Toussaint L. Martin, Horace F.
Owens, Richard E. D. Venning, Frazelia Cam-
bell and Sarah L. Fredell.

The total number of those who have graduated
at the Institute is 48, of whom 44 are now living;
of these 44, 32 are now engaged in teaching, and
several of the others have been so engaged for a
portion of the time since their graduation.

The Library continues to be a source of interest

and instruction, not only to our own students, but to a large number of the colored adults of the city; as many as 536 volumes having been loaned in one month. During the year 53 volumes have been added by purchase or donation, making the number on hand 2341. The catalogue has been thoroughly revised, the books classified and rearranged, and the whole library placed in a more satisfactory and efficient condition than ever before.

Our late friend Isaac Barton, who during his life manifested a warm interest in the welfare and advancement of the colored race, has left behind him a substantial token of his regard, in a bequest to the Institute of five thousand dollars, free of State and United States taxes; this very acceptable legacy will form a much needed addition to our endowment fund.

Signed by direction of the Board of Managers.

JOHN E. CARTER, Secretary.

Philadelphia, Fifth mo. 12th, 1868.

The Farmer's Friends and Foes.

(Continued from page 242.)

"The power man possesses to control or exterminate creatures whose habits interfere with his own interests is an important subject for contemplation. There can be no doubt that in some instances he is able to annihilate a whole race and blot it out of existence within a definite area. Man's destructive power over many of the terrestrial mammalia is great: if people were harmonious in their opinions, the fox could in the course of some years be exterminated and become as extinct as the wolf, once, we know, so common in England; the hare, the hedgehog, and the squirrel, might all, in course of time, by combined efforts, cease to belong to the British fauna, simply through man's agency. Birds would, for the most part, fall an easy prey; what with poisoned wheat and a premium upon the destruction of eggs and young ones, the feathered race might be almost annihilated. Man might readily deprive many rivers and ponds of the various kinds of fish. He has only to poison the water by pouring into it the refuse from gas works, or the washings from lead-mines, and the work of destruction would in a short time be complete. His influence over the few indigenous reptiles would in time materially diminish them. But the lower we descend the scale of creation, the greater the difficulty to control numbers. This arises principally from the following reasons:—(1.) The amazing fertility of some creatures. (2.) The inaccessible nature of the places tenanted by them. (3.) Our want of knowledge of the life-history and habits of various animals. With regard to insects, these three considerations are very frequently combined; probably the united efforts of the whole human race would of themselves be insufficient to act as a direct check upon most kinds. But what man cannot do Nature is able to effect. The countless tribes of insects are held in check in a great measure by birds and other animals, while one family of insect is often eminently useful in destroying vast numbers of others. What a wondrous connecting chain links together the long series of living organisms, from lordly man to the smallest animated atom! How mistaken is man in being so ready to interfere with the compensating laws of Nature!

Birds as a class are among the best friends to agriculture which we possess; but it is seldom that their eminent services are acknowledged. On the contrary, they are generally requited by unceasing persecution at the hands of the farmer. People are beginning to grow a little wiser on this subject than they were some years ago, though

much might still be done to encourage certain families of these useful creatures. The birds which we proceed to notice are generally looked upon as injurious to the farmer's interests: let us see in each case whether the charge is well founded or not.

Owls are serviceable to the farmer by destroying large numbers of rats and mice. Besides these animals, their food consists of moles, water-rats, field-voles, beetles, and other insects, young birds, shrews, bats, dormice, frogs, small fish, rabbits, blind-worms, &c. Some of them will occasionally seize a young partridge, pheasant, pigeon, or hare, and carry it to their nests, but such a trespass against the game-laws may well be pardoned in consideration of eminent services. Owls are almost wholly nocturnal in their habits, and in every respect singularly well-adapted for this manner of feeding. An owl's immensely large ears, as Mr. Charles St. John remarks, must enable it to hear the slightest movement of the field-mouse, upon which it chiefly feeds, and its sharply pointed talons contract with a tenacity and closeness unequalled by those of any of the hawk tribe, excepting perhaps the hen-harrier. Again, the soft downy feathers and rounded wings of the owl enable it to flit as noiselessly as a shadow to and fro, as it searches for the quick-eared mouse whom the least sound would at once startle and drive into its hole, out of reach of its deadly enemy. As it is, the mouse feeds on in heedless security, with eyes and nose busily occupied in searching for grains of corn or seeds, and depending on its quickly sensitive ear to warn it of the approach of any danger. The foot of man, or even the tread of a dog or cat, is sure to hear, but the owl glides quickly and silently round the corner of the hedge or stack (like death—"tactico tam veni illa pede"), and the first intimation which the mouse has of its danger is being clasped in the talons of its devourer.

The injury that has been done to agriculture by the indiscriminate slaughter of small birds can hardly be exaggerated.

In one of the eastern departments alone of France, the loss sustained in one year by the depredation of wire-worms was four million francs or 160,000*l*. Had the small birds not been so ruthlessly destroyed, there is every reason to believe that the insect pests would have been so kept in check as to be comparatively harmless. It is calculated and apparently on very good authority, that a pair of sparrows during the season they are feeding their young ones, kill in the course of a week about 3400 caterpillars. Yet farmers and gardeners are so ignorant of their true interests that they annually destroy hundreds and thousands of these feathered guardians of their crops. One Sussex Sparrow Club alone last year [1862] destroyed no less than 7261 of those birds, and a prize was awarded to the most wholesale murderer. In various parts of England also, there is a stuff used called 'sparrow and vermin killer,' by which large numbers of our most useful small birds are poisoned. One writer mentions that a man, whose trade it is to kill small birds, 'showed him with pride about 2000 sparrows, 700 yellow buntings, 600 common buntings, innumerable goldfinches, and linnetts by the hundred.' Many of these birds, besides destroying insects, also aid the farmer and gardener much by eating the seeds of troublesome weeds, and so prevent their propagation. In Scotland also there has of late years been a crusade against the birds; and in the Carse of Gowrie farmers have offered as much as one penny per head for every adult sparrow sent in to them, and have paid a smaller sum for every sparrow egg. Almost coincident with

this virulent attack upon the feathered songsters of our woods and hedgerows, there has been increase in the insect enemies of the garden, the farm, and during the past two or three years especially whole flocks have been devastated by the grub—a foe against which the farmer is not powerless without his tiny winged allies. T. sparrows devour a good deal of grain at times, but cannot be denied, but the services they render farmer far more than compensate for the few reals they pick up. Besides they could be scared off the ripening corn by a boy, about a rattle and shouting the grub is quite unknown. Professor Buckman has recently noticed another service which a small bird, the common roe or blue cap, performs for the benefit of the ester, viz, that it destroys the flies which are the oak-galls, an abnormal growth, threaten ruin to our young oak trees.

All the swallow tribe are immensely beneficially they are not often persecuted.

Of the class *Repentia* there is occasion to speak only of frogs and toads. These last-named animals are objects of superstitious horror among many people, and scarce a country lad through the United Kingdom could be found who would not persecute unto death 'the nasty venomous things.' We need hardly say that the poisonous qualities of the toad have been greatly misrepresented. It is true that there are situated on the back of the animal numerous glands which secrete a substance of an acrid nature. According to the researches of Dr. John Davy, this substance, which is neither acid nor alkaline, on the tongue like extract of aconite. A child inoculated with it, however, received no injury and it does not appear to be hurtful when sorbed and taken into the system. As a destroyer of noxious insects both the toad and frog deserve every encouragement:

"The food of the frog usually consists of various kinds of insects, and of the small speck of slug. So voracious are its habits during the whole of the season at which it feeds—for, other cold-blooded terrestrial animals it passes cold part of the year in entire abstinence—it might become a most important assistant to the gardener or the farmer in the destruction of the pests of the respective objects of their cult which I have just named. It will swallow coleopterous and other insects whole, and will survive of them at a meal. The quantity of seeds and of slugs, indeed, which would be destroyed by encouraging these animals, instead wantonly and unnecessarily persecuting killing them, would be advantageous to a greater extent than could at first sight be believed. This consideration ought surely to weigh even with those who are inaccessible to the pangs of humanity, in favour of this innocent much persecuted race."

(To be continued.)

For "The Friend"

Teachers' Association of Friends.

The members who teach Reading, and (members interested in finding the best method teaching it, are invited to meet at 4 P. M., or 25th inst., in the Girls' Select School Building on Seventh street, Philadelphia.

This is in pursuance of a minute, adopted special meeting on the 10th inst., (the last of season); and the teachers above invited at that minute, constituted a special committee Reading, to report to the first stated meeting of the Association, in the 9th month next.

On behalf of the committee,

Y. WARNE

Germanstown, Sixth mo. 11th, 1868.

Anthony Patrickson.

Anthony Patrickson was one of the first in the city of Cumberland, who embraced the principles of Friends. He early received a gift in the study, and travelled in the work of the Gospel in England, Scotland and Ireland.

He was a man of a lamb-like spirit, meek, gentle, not easily provoked, ever ready to do good, walking honestly, of a godly life and conversation, which so preached even to those who were enemies to the Gospel, that they were made friends: "If all the Quakers were like him, they would be a good people."

When overtaken with illness, he saw that he died, the love of God broke in upon his spirit, his abounding consolation, and he could say, "O Lord hath given me an assurance of that inheritance that will never end." Thus faithful witness for the truth finished his journey, and ended his course, the latter end of the eighth month, 1660.—*Biographical Memoirs of Friends.*

The States Press.—There are printed in the United States five thousand and sixty-two regulations—daily, tri-weekly, semi-weekly, daily, semi-monthly, bi-monthly and quarterly—a combined circulation of over seventy millions a week.

Early all country publications own two presses more of them three; while the papers in large cities and job offices generally own from two to three presses. These offices will average four presses each, which will amount to about sixteen hundred and adding, say eleven thousand for newspapers, we have twenty-seven thousand print-presses in use in the United States.

If we further calculate, by the average of the offices, that there are printed daily over twenty-two millions of cards, circulars, hand-bills, &c., &c.—*Publishers' Index.*

Fried Sweet Potatoes—A Valuable Discovery.—A writer in the *Alexandria (Va.) Gazette* writes:—"Allow me to invite your attention to a new discovery which must prove invaluable to the South, now that cotton can be no longer profitably raised. Cotton had been known for generations, but only to supply the family's need. Mr. Whitney's genius responded to a world's want. So also the sweet potato can be grown in fabulous quantities, but its perishable nature has hitherto been a hindrance to its consumption. Experiments have been made, establishing facts of great importance, relative to the sweet potato. A bushel, compared with the knife, and this wastes much, weighs fifty-two pounds; but when dried, only pounds, loss three-fourths in bulk, and four-fifths in weight! Half a pound, when boiled in the quarters of an hour in an earthen vessel, discolours, fills a large dish, in color and odor precisely like the root on your table at the season of the year. Twenty cents a dish would be considered high and yet it gives three dollars and seventy cents to the planter, for ten cents pay the cost of drying, and twenty cents the cost of freight to market. Now strike off half for margin and merchant's profit, and did you ever pay like this, when you consider that a hundred bushels to the acre is not uncommon? We are aware that the sweet potato undergoes a chemical change a few weeks after being dug. At first, it is dry and mealy, and an universal favorite; but then it becomes soft and soggy, and is rejected by many. It is evident that no change can take place in the specimens enclosed, hard as flint stones. This delicious vegetable,

therefore, can now be placed on the table every day in the year in its best condition. There must be a great foreign demand, for in Europe it is scarcely known, and even in our own country, West and North, it is seldom seen. You will also find a specimen of desiccated Irish potato. The first trial was a complete failure; they came forth almost black, and I gave it up in despair; but subsequent reflection suggested that when boiled they became white—what a difference! Accordingly they were submitted for a few minutes to steam, in order that the outer surface might be cooked, to form a mucilage impervious to the atmosphere. The result was very gratifying—they appeared bright and almost semi-transparent. When boiled and compared with others, you can perceive no difference. It is evident they will keep during the longest voyage. How valuable for sea stores, with only one-fourth the original bulk, and one-fifth the original weight. How important, too, in a sanitary point of view, for there is no scum with potatoes twice week."

Endure Affliction.—If God hath sent thee a cross, take it up and follow Him. Use it wisely, lest it be unprofitable: bear it patiently, lest it be intolerable. Behold in it God's anger against sin and His love towards thee, in punishing the one and chastening the other. If it be light, slight it not; if heavy, murmur not. Not to be sensible of a judgment is the symptom of a hardened heart; and to be displeased at His pleasure is a sign of a rebellious will.—*Quarles.*

Are we yet meek enough, or heavenly minded enough?

THE FRIEND.

SIXTH MONTH 27, 1868.

London Yearly Meeting held last month, according to the account given in the "*British Friend*," was well attended. When the list of representatives was called it was found that sixteen of the number were absent, but some of these attended subsequently. Epistles were received and read from the Yearly Meetings of Dublin, New York, New England, Baltimore, North Carolina, Indiana, Western, Iowa, and Canada, and from the body in Ohio with which London Yearly Meeting holds correspondence. Some of these epistles, it is stated were interesting and valuable, but two Friends expressed their apprehension that some of those from this side of the Atlantic indicated too much of the activity of man rather than the work of the Holy Spirit prompting to religious action. There should be more of a turning inward to the guidance of the light of Truth, and of abiding in dependence upon that divine power. The clerk stated that the Baltimore Meeting for Sufferings had forwarded a communication to the London Meeting for Sufferings, expressing a hope that Friends in Great Britain and Ireland would continue their kind assistance to Friends in North Carolina and the South. About £3000 would be needed this year from the various Yearly Meetings, in order to maintain the educational and other efforts for the benefit of the southern Friends. A minute was made recommending this matter to the continued favorable attention of the members.

Joseph Crossfield was reappointed clerk of the Yearly Meeting with George S. Gibson and J. S. Fry as assistants.

The answers to the queries disclosed the fact that a number of Friends in one of the Quarters had made payments of tithes—rent charge. Several Friends expressed concern and deep regret at this state of things, but the Meeting was informed by a representative from the Quarter referred to, that "most of the elder and influential Friends of that Quarter were decided on the matter, and did not feel themselves precluded from paying tithes—rent charge." He also admitted that there was another circumstance which had an influence. It was felt by many that their views relative to the ministry of other denominations had undergone some change. Some at least did not feel that so strong a testimony was called for in this direction as formerly.

The total number of members in Great Britain is reported to be 13,815—viz., 6525 males and 7290 females. During the year the net total increase of members was 48. There are 255 members in Australia. The number of particular meetings in Great Britain is 327. There are 265 recorded ministers who reside in 129 meetings. The number of elders is stated as 436, resident in 165 meetings.

The subject of the ministry was brought under consideration by the introduction of a document in relation thereto prepared by the Yearly Meeting of Ministers and Elders. It was suggested among other things that ministers should (after the example of the early Friends) take into consideration the small meetings around them where there may be no ministry, with a view to their visitation and edification. It was also advised that ministers should let their words be few and full, and in meetings often addressed by the same Friends, these should carefully avoid monotony and undue repetition. Prayerful meditation on Holy Scripture, and the practice of private religious retirement are recommended, also the religious instruction of young Friends during the years immediately following their leaving school. It was also suggested that it might be advantageous to renew the practice, common in the early days of the Society, of holding periodical General Meetings for worship in various parts of the country.

Much diversity of sentiment and feeling appeared in relation to some portions of the address, but it was finally concluded to adopt it. One Friend objected to the advice given in it to meditation on the scriptures, as if with a view to preparation for the ministry. He could not take comfort in the state of our ministry. Many Friends, he thought, are now acknowledged as ministers who are not truly called and qualified by the Holy Spirit, while others who were sound and well concerned Friends, and had long spoken in our meetings, have not been acknowledged. Why is this? Because they have held fast to first principles, from which not a few others have to some extent departed. Another member spoke of the usefulness, the true service, of individual silent exercise of spirit in meetings for worship. When this exercise is faithfully maintained by individuals, its solemnizing influence extends to others. A Friend also expressed the fear that there was a growing tendency not to trust sufficiently in the teaching of the Minister of ministers. The view was expressed by others that there was more need to exercise repression than encouragement as to speaking in meetings now-a-days; and the redundancy of words almost everywhere was deplored.

A supplementary report from the Yearly Meeting of Ministers and Elders stated that various Friends not acknowledged as ministers, have been travelling in the exercise of the ministry.

The report recommended that in future such Friends should be refused the use of any of our meeting-houses, and if they continued their travelling services should be further reported to their Monthly Meetings.

These propositions called forth a general expression of disapproval, and were rejected by the Meeting. In the course of the discussion, it was stated that these Friends whose travelling is complained of, and whom it was sought to discourage, are those who go against the tide of unsound opinions. In various instances rightly concerned Friends have not been recorded as ministers, mainly from some of their brethren not having spiritual perception to discern the gift.

At one of the sittings of the Yearly Meeting, an aged and venerable member expressed his fear that there was a growing tendency to look favorably towards the introduction of the reading of Holy Scripture into our meetings. He deprecated such a course, and hoped it would not find a place among us. He could not conscientiously attend a Friends' meeting in which such a practice might be adopted. The subject thus introduced claimed the attention of the meeting for nearly two hours, and there was a general expression of unity with the views advanced in condemnation of the practice. Another Friend observed that the trials now amongst us arise from letting go the life of Christ in the heart. Being off the true foundation, we shall be assailed by errors. The Bible is helpful, but it is not the foundation of our faith. The early Friends believed unitedly that the Holy Spirit is the foundation of our faith. We should recur to this ancient principle—Christ in us, the hope of glory, our hope for the future and the present. Through neglect of this our landmarks are removed, our badges are broken down, and our walls are unbuilt. The truth would lead us to see eye to eye, and would lead us into true Quakerism.

SUMMARY OF EVENTS.

FOREIGN.—The thirtieth anniversary of the accession of Queen Victoria to the throne of Great Britain, occurred on the 20th inst., and was observed throughout the dominions of the British government, by military displays, firing of cannon, &c.

The defeat of the Irish Church Appointments Suspension bill in the House of Lords is considered certain. In the House of Commons the Irish Reform bill passed in committee. The bill providing for the purchase by the government of all telegraph lines in the kingdom, has been read a second time. An interesting debate took place in the House on the petition of the people of Nova Scotia against Canadian union. John Bright moved that a Commission be appointed to inquire into the causes of discontent in Nova Scotia in consequence of the operation of the act of confederation. He declared that an investigation into this matter could not be otherwise than advantageous. If it was refused, the people of Nova Scotia would feel that they were the victims of a policy with which they did not and could not sympathize. Such a refusal would increase their hostility to Canada, estrange them from England, and give a powerful stimulus to their sympathy with the United States. Justice and generosity to the people of Nova Scotia demanded inquiry. The motion was defeated by a vote of 163 to 87.

The British forces have left Abyssinia, except a small body of cavalry. General Napier had arrived at Alexandria, accompanied by the son of the late king of Abyssinia, and on the 22d sailed for England.

A great meeting of ritualists has been held in London. Prussia was voted for the first time since the late war, a establishment, and maintaining the High Church doctrines of the Church of England.

Count Bismarck having retired temporarily from office, has left Berlin for Pomerania, where he purposes to remain for three or four months. King William has gone on a visit to Hanover for the first time since the late war with Austria. It is reported that important papers have been discovered in Silesia, which reveal the existence of a plot to involve the lesser European Powers with France in a war against Prussia.

Prince Napoleon has gone from Vienna to Constantinople on a visit to the Sultan. The Emperor of Austria and Baron Beust are about to make a visit to Prague, the capital of Bohemia.

It appears that the announcement that Prince Milan, nephew of the late sovereign of Serbia, has been proclaimed ruler of that principality, was an error. The *Moniteur*, a journal of Paris, a trustworthy authority in the Austrian interest, says that the Powers have agreed to leave Serbia free to choose her own Prince. The selection of Milan is, however, considered a certainty.

Dispatches from Rome state that the Pope intends to issue a general amnesty to political offenders on the anniversary of his accession to the Holy See.

A French ministerial report makes reference to the general armistice said to be going on in Europe, and declares that both the government and people of France desire peace, and there is now no evidence that the existing tranquillity throughout Europe will be disturbed.

Advices from Shanghai to 5th mo. 21st, state that the siege of Tientsin has been raised by the rebels.

Romero, who has just returned to Washington from Mexico, says, that political affairs in that country are improving, and that the prospects of entire pacification and prosperity were never more encouraging.

The principal correspondent of the *Moniteur* in Paraguay, writes to that journal that the allied forces, after repeated efforts, have given up the task of attempting to carry Humaita by storm, and now propose to starve out the garrison. The people appeared to be united in the support of Lopez, and there were no indications of his resignation.

Rio Janeiro advices of 5th mo. 26th state, that the Brazilian finance report gives the cost of the war with Paraguay at \$241,000,000, and the total debt of the empire at \$127,000,000. The Minister of Finance declares a foreign loan to be impracticable while the war lasts.

Advices have been received confirming the previously reported death of the Queen of Madagascar. She is succeeded by Urauvola II.

On the 22d, the steam transport *Crocodile* arrived at Plymouth with the first detachment of the British Expeditionary Corps recently operating in Abyssinia.

On 5th mo. 5-20s, 73 $\frac{1}{2}$. Up to 5th mo. 11 $\frac{1}{2}$, a 11 $\frac{1}{2}$; Orleans, 11 $\frac{1}{2}$, a 11 $\frac{1}{2}$. Sales on the 22d in Liverpool 10,000 bales.

UNITED STATES.—*Congress.*—The bill for the admission of Arkansas having been vetoed by the President, and returned to the House of Representatives, has been passed over the veto by a vote of 111 to 13, and sent to the Senate. The Committee on Ways and Means reported a bill to change and more effectually secure the collection of internal revenue taxes on distilled spirits, &c. They propose to reduce the tax on whiskey to sixty cents per gallon; the tax on tobacco is also lowered. The bill to promote American commerce, by the removal of taxes and duties from ship-building materials, after being debated at some length, was laid on the table by a vote of 82 to 45. The Committee on Indian Affairs made a report on the subject of the treaty recently made with the Great and Little Osage Indians for the ceding to the Leavenworth, Lawrence and Galvaston Railroad Company of 8,000,000 acres of land in southern Kansas, at about 19 cents per acre. After considerable debate the House adopted resolutions condemning the treaty and expressing the hope and expectation that the Senate will not ratify it.

The Senate passed a bill for the sale of the Unadilla Indian Reservation in Oregon. The bill for the relief of certain exporters of rum and alcohol was defeated. Several bills before the Senate in relation to the establishment of an uniform system of bankruptcy have been indefinitely postponed. The bill in relation to the national currency passed the Senate by a vote of 25 to 16. It provides for the issue of \$20,000,000 more currency to make in the south and west, and to remedy the alleged deficiency, and the withdrawal of a like amount from the north-eastern States, so that the total issue of National Bank notes shall at no time exceed \$300,000,000. The bill to admit Arkansas was passed over the veto, yeas 30, nays 7. Both Houses have passed a bill for the relief of the rebels, and the President has pardoned those who were implicated in the rebellion: General Longstreet, Gov. Brown, of Georgia, and others being included, on the ground that they are now disposed to support the government.

Philadelphia.—Mortality last week, 245.

Wheat.—The first sample of new wheat reached San Francisco, Cal., on the 21st inst. The quality is good. The Central Pacific Railroad is now in operation from Sacramento to Reno, near Virginia city, 150 miles; and early next month the cars will run to Big

Bend, Nevada, 187 miles east of Sacramento. The first draft of the rate has not yet been constructed, it is expected its further progress eastward will be during the next six months.

In the Supreme Court of New York State, Judge has been entered against the Union Pacific Railroad Eastern Division (the Kansas road) for \$4,500,000 in favor of Ross, Steele & Co., former contractors of road.

The first lot of new wheat sold in Atlanta, Ga. the 18th inst. at \$2.10 per bushel.

The Union Pacific Railroad is now complete to 620th mile post west from the initial point at Omaha. On the night of the 20th inst. the steamer *Mon Star* came in collision with the barque *Cortland* on Erie, about thirty miles from Cleveland. Both vessels sunk in a few minutes, and about twenty persons missing, supposed to be drowned.

On the 22d, John H. Surratt was brought before Criminal Court of the District of Columbia, and arraigned on the charge of conspiracy, to which he pleaded not guilty. The judge directed the prisoner to be charged under the indictment for murder. He gave in the sum of \$20,000 to appear and answer the charge of conspiracy, and was then released.

Wm. M. Everts, of New York, has been nominated for the Senate by John Johnson, for the office of U. States Attorney General.

The Markets, &c.—The following were the quotations on the 22d inst. *New York.*—American gold, 1 U. S. sixes, 1881, 117 $\frac{1}{2}$; ditto, 5-20s, new, 114; 10-40, 5 per cents, 106 $\frac{1}{2}$. *Superfine* State, 9 $\frac{1}{2}$; a 9 $\frac{1}{2}$ so, spring Ohio, 10 $\frac{1}{2}$; a 10 $\frac{1}{2}$; extra, family flour brands, from \$2 to \$15. *White* California, \$2.85; new Georgia, \$2.70. *Western* oats, cts. Rye, \$1.00 a \$1.90. *Western* mixed corn, cts. \$1.10. Cotton, 30 $\frac{1}{2}$ a 31 cts. *Philadelphia.*—*Superfine* flour, \$7.75 a \$8.25; extra, \$8.50 a \$9.50; family flour brands, \$10 a \$14. *Prime* red wheat, \$2.50 a \$3.00. *Yellow* do., \$2.00 a \$2.50. *Chicago*, 82 cts; Penna., 85 cts; small 88 a 90 cts. *Clover-seed*, \$5.50 a \$6.50. *Timothy*, \$2.50 a \$2.70. *Flaxseed*, \$2.90. The arrivals and of beef cattle at the Avenue Drove-yard reached a 1300 head. Extra sold at 10 a 10 $\frac{1}{2}$ cts; fair to good 9 $\frac{1}{2}$ cts, and common 8 a 8 $\frac{1}{2}$ cts, per lb. gross. *Salmon* head at \$13 a \$15.00 per 100 lb. net, and sheep at 5 a 6 cts, per lb. gross. *St. Louis.*—*Superfine*, \$1.70 a \$1.80; winter red, \$2.05 a \$2.25. *Low* corn, 80 cts; white, 85 cts. *Oats*, 71 a 78 *Chicago.*—No. 1 wheat, \$1.97. No. 1 corn, 87 cts, 2, 85 cts. *Oats*, 67 cts. *Baltimore.*—Maryland, \$2.80 a \$2.75; Penna., \$2.50 a \$2.60. *Yellow* do., \$1.10 a \$1.12. *Oats*, 85 a 90 cts. *New Orleans.*—95 a \$1.02. *Oats*, 77 cts. *Hay*, \$18 a \$21. *Cinch*—*Wheat*, \$2.20 for No. 1. *Corn*, 85 cts. *Oats*, 77 cts. *Rye*, \$1.70. *Louisville.*—New wheat, \$2.20; old, *Corn*, 90 a 92 cts. *Oats*, 78 a 80 cts.

WANTED.

A woman Friend to assist in the care of the fam Friends' Indian Boarding School at Tunesness, York. Application may be made to

Eleazer North, Marlborough, Chester Co., Pa.
Aaron Sharpless, West Chester,
Joseph Scattergood, 413 Spruce St., Philadel

WESTTOWN BOARDING SCHOOL.

A Teacher is wanted for the Girls' last Maternal School, to enter upon his duties at the beginning of Winter Session. Application may be made to

Rebecca B. Cope, Germantown.
Sarah A. Richie, No. 444 North Fifth St.
Elizabeth Rhoads, No. 702 Race St.
Philadelphia, 6th mo. 1880.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSHUA H. WOOTTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 1000 Market S Philadelphia, or to any other Member of the Board.

DIED, at his residence in this city, on the evening the 16th inst., GEORGE M. MAYES, in the 54th year of his age, a member of Philadelphia Monthly Meeting.

WILLIAM H. PILBE, PRINTER,
No. 422 Walnut street.

THE FRIEND.

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Address of the Yearly Meeting of Friends,
in Philadelphia, to its own members, and
the members of other Yearly Meetings.

(Continued from page 343.)

The discharge of a duty laid upon us, as we are, by the Head of the Church, we are, in tender love to our fellow-members, to some of the doctrines and testimonies which have ever held and do most surely believe; to extend counsel and warning in relation to others from a faithful support of some of those testimonies and testimonies, into which, as we are, the enemy of all righteousness is striving to many under our name, and to beguile into the use of outward forms or unauthoritative services, out of which, by obedience to the Lord of Christ, our worthy predecessors were that.

Our religious Society has ever accepted the Scriptures as containing a declaration of the principles and principles relating to salvation and life. But where the intellectual powers degenerate men are relied on in the interpretation of these sacred writings, however much powers may have been cultivated or adorned with learning, many and important mistakes, as to true meaning and the doctrines they inculcate are made. Hence it is that, while all professing Christians acknowledge the scriptures as the outward criterion of religious belief, they so greatly as to what they teach and enjoin. Friends call no man master, neither do they adopt a declaration of faith, merely because it has been believed or advocated by those who have before them. Our Saviour, in answer to the question, "How knowest this man letters, having learned?" said, "If any man will do His will, he shall know of the doctrine." We believe these faithful men and women who were instrumental in the Lord's hand in gathering and publishing our religious Society, having been living witnesses of the power and coming of the Son of God in their hearts, and received the true faith in Him, by which they were enabled to do His will, were given to know and to be true believers in all the doctrines of the Bible, as laid down in the Holy Scriptures. The evidence and testimony of those who have succeeded them in the Society, who have "walked the same rule and minded the same thing," have been similar to those of the primitive Friends, who lived and died in the faith. The Society has,

therefore, upon right ground, ever declared its adhesion to scripture doctrine, as set forth by George Fox, Robert Barclay, George Whitehead, William Penn, and other of the early Friends.

In the year 1693 a declaration of Christian doctrine was put forth in London on behalf of the Society of Friends, from which we take the following:

"We sincerely profess faith in God by his only-begotten Son Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father. That God created all things: He made the worlds by his Son Jesus Christ; He being that powerful and living Word of God by whom all things were made, and that the Father, the Word and the Holy Spirit are one; in divine being inseparable, one true, living and eternal God, blessed forever. Yet that this Word or Son of God, in the fulness of time took flesh, became perfect man; according to the flesh, descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary; and also further declared powerfully to be the Son of God, according to the Spirit of sanctification by the resurrection from the dead. That in the Word—or Son of God—was life, and the same life was the light of men, and that He was that true light which enlightens every man that cometh into the world; and therefore men are to believe in the light that they may become children of the Light. That, as man, Christ died for our sins, rose again and was received up into glory in the heavens; He having, in his dying for all, been that one, great, universal offering and sacrifice for peace, atonement, and reconciliation between God and man; and He is the propitiation, not for our sins only, but for the sins of the whole world: we were reconciled by his death, but saved by his life."

"That divine honor and worship are due to the Son of God, and that He is in faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did, because of the glorious union, or oneness of the Father and the Son; and that we cannot acceptably offer up prayer and praises to God, or receive a gracious answer or blessing from God but in and through his dear Son Christ."

We are the more concerned to set forth the unequivocal belief of Friends, in the Deity, the Atonement, and the Mediatorship of our Lord Jesus Christ on the present occasion, because that many who separated from our religious Society some years since, but who assume the name of Friends, set up the manifestation of the Spirit of Christ in the heart of man, as being alone his Saviour; independent of the man Christ Jesus who died on Calvary, and deny that the sacrifice He then made of himself, when He "bore our sins in his own body on the tree," was the atonement for sin, by which we are reconciled to God. Robert Barclay in his Apology says: "God manifested his love towards us in the sending of his beloved Son, the Lord Jesus Christ into the world, who gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savor, and having

made peace through the blood of his cross, that He might reconcile us unto himself, and by the Eternal Spirit offered himself without spot unto God and suffered for our sins, the just for the unjust, that he might bring us unto God." "Forasmuch as all men who have come to man's estate—the man Jesus only excepted—have sinned, therefore all have need of this Saviour to remove the wrath of God from them due to their offences. In this respect He is truly said to have borne the iniquities of us all in his body on the tree; and therefore is the only Mediator, having qualified the wrath of God toward us, so that our former sins stand not in our way, being, by virtue of his most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought or obtained any other way, or by any works or sacrifice whatsoever; though, as has been said formerly, they may come to partake of this remission that are ignorant of the history."

These declarations, which are in accordance with the testimony of the approved writings of Friends both ancient and modern, were published to the world in the early days of our religious Society, as setting forth its faith then on these momentous points. They have been officially confirmed and sanctioned by, perhaps, every generation of our members since, and they declare the faith of Friends now.

Impressed with the awful consequences that may attend doubt or disbelief of these fundamental truths of christianity in any who possess the Holy Scriptures which set them forth, and who make profession of the indwelling of the Holy Spirit, it is our heart's desire and prayer, that those who were formerly members in our religious Society, but who stumbled at these doctrines and went out from us, laying aside all traditional bias and reasoning of the carnal mind, would heartily embrace them, and stand before the world practical believers in, and open advocates of, the Deity, Atonement, and Mediation of Christ Jesus our Lord. It would truly be a cause of rejoicing to Friends everywhere, were all who take their name, one in faith on these and on all other doctrines of the gospel.

While treating on this subject, we are concerned to caution all our members against opinions, boldly advanced and plausibly advocated, that as God has made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in Him, and because He has accepted the sacrifice of his dear Son for the remission of sins, therefore sinners may of themselves at any time come to Christ, and by a mere intellectual belief in Him and his atoning sacrifice, whether obtained from the testimony of scripture, or by other outward means, know their sins to be imputed to Him and forgiven, and his righteousness to be imputed to them, although they may have never known true repentance or the work of regeneration and sanctification.

Dear Friends, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

ing." "God hath exalted his Son Jesus with his right hand to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins." But man cannot come unto him in his own will or time. He declared, "No man can come to me except the Father who hath sent me draw him." This effectual coming to Christ is the work of the Holy Spirit in the heart. To the repenting, returning sinner, who feels that he has nothing in himself on which to rest his hopes of forgiveness and acceptance with his offended Creator, the mediation, intercession, and propitiation of the crucified Redeemer is inexpressibly precious. It is through Him alone that a door of hope is opened, and all who yield their hearts to the convicting, converting power of the gift of grace, by which alone they can be brought to see their sinfulness, and experience that repentance which is not to be repented of, will, in the Lord's time, through living faith in Him, know the blood of Christ to cleanse them from all sin.

Although the posterity of Adam, being born in his image after the fall, are degenerate and devoid of the divine life in which he originally stood, and subject to the seed and power of the Serpent, yet Friends do not believe that any are partakers of Adam's guilt, or punishable for sin, until they make it their own by transgression. They hold, that man has no natural light or moral faculty pertaining to his constitution, and left undrugged by the fall, which can give him a sense of his lost and polluted condition, or bring him one step out of it and into spiritual fellowship and communion with God. But "The grace of God which bringeth salvation, hath appeared unto all men," and it is by this, and this alone, that man can be brought out of spiritual darkness, or do any really good thing. It is this that warns, convicts, teaches, and gives the power to embrace the means provided to bring him out of his fallen state, to know and obey God. But though this divine gift is in him, it is not of him. All have sinned and fallen short of the glory of God; but this divine grace, or measure of the Holy Spirit, was purchased for man by the meritorious death of Christ, and is not less universal than the seed of sin; enlightening all in a day of its visitation, and bringing salvation if received and obeyed. Thus as in Adam all die, even so in Christ shall all be made alive.

Seeing, says Barclay, "no man knoweth the Father but the Son and he to whom the Son revealeth him," and seeing "the revelation of the Son is in and by the Spirit, therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be revealed." "Jesus Christ, in and by whom the Father is revealed, doth also reveal himself to his disciples and friends, in and by his Spirit." He standeth at the door and knocks, and whoso heareth his voice and openeth to him, He comes into the hearts of such. Paul declared that "No man can say that Jesus is the Lord but by the Holy Ghost." It follows from this truth, that no man can savingly know Jesus to be the Lord, but by the revelation of the Spirit within him; and there can be no certain knowledge of Him in his several offices but by the same means.

(To be continued.)

The Farmer's Friends and Foes.

(Continued from page 354.)

"The depredations of all classes of living beings together do not nearly approach to the sad and irremediable havoc inflicted by the insect world. . . . It is not only that every crop has its own peculiar insect, but almost every part is attacked more or less in different years, by the

peculiar enemy of that portion of the plant. Thus the wheat has a vast mass of enemies in the larvae of subterranean beetles which consume the roots; it has several varieties of caterpillars which feed on the blade, some maggots which attack the ear, and even when granaried, another which eats out the flour. The bean has the same undermining beetles, the *curculionide* when just above ground, a caterpillar in the stem, the dolphin sucking the juices of the head, and the mite devouring the flour in the granaried pulse. The turnip has even more enemies still. If the seed escapes a small weevil, the seed leaves fall a prey to the *flea-beetle*; the root when more mature to the wire-worm and centipede; the leaves to the diamond-back moth and black saw-fly caterpillars as well as those of the turnip butterfly. The cynips make little excrescences in the bulb, while the frost often acts upon and rots it, and a small coleopterous insect devours the green seed of the plant; not to mention worms, slugs, and snails, which assail it in almost every stage. In England and Wales there are between 10,000 and 11,000 species of insects, and more than one half of them feed on vegetables and rove in vast numbers almost imperceptible to the human eye. Their means of defence are also remarkable. Unprovided with powerful weapons they have wonderful secreting instincts. Some attack under cover of the earth, and may be undermining a crop long before the owner suspects their presence. The mischief can be done before the remedy can be thought of. . . . The insect can fly and skip with wonderful agility, can semble death and conceal itself among its food so completely as to defy the skill of the observer, for it burrows into the earth almost instantaneously. The numbers of insects are also one vast means of defence. No single handed attack can produce any impression on such vast clouds of aphides as sometimes visit the hops, the beans, and the turnips, unless, as in the case of beans, the parts affected can be cut off. It requires an army of opponents to dislodge or destroy them."

If farmers could only be persuaded that their most serious enemies are insects; if, instead of attributing the failure of their crops to east winds and 'blight'—a term too vague to convey any definite meaning—they would make more use of their eyes than they are in the habit of doing, they would often be able to determine the exact cause of injury done, and would cease for the future to wage war against their best friends. All the orders into which the insect class has been divided by entomologists contain hurtful species—some orders many more than others—and there is not a single one that is wholly beneficial. Probably no plant has more insect enemies than the turnip; as many as thirty species have been described as affecting the turnip crops, besides millipedes and centipedes. Of the order *Coleoptera* there are about nine which seriously damage and sometimes wholly destroy the crops, about the same number of *Lepidoptera* and *Diptera*, whose larvae sometimes do fearful mischief, two or three species of destructive *Aphis*, and one *Hymenopterous* insect. Many of our readers are, no doubt, acquainted with the form of that little jumping beetle, so generally destructive to turnip crops just as the plants put forth their two delicate cotyledonous leaves. This insect (*Haltica nemorum*) is popularly known as 'the fly,' in this country; it is, however, no fly, but a beetle. The insect deposits her eggs on the under side of the rough leaf of the turnip from April to September. The eggs are hatched in ten days, and the larvae immediately begin to eat through the lower skin of the leaf, and to form winding burrows by feeding on the pulp. They attain their full size in

about six days, 'when they desert their burrow and bury themselves not quite two inches to the surface of the earth, selecting a spot near the bulb, where the turnip-leaves protect them from wet and drought. In the earth they become moveable Chrysalides, which are brought to maturity in about a fortnight, when the beetle, as it is called, emerges from its tomb, and fulfil the laws of nature.' These insects hate during the winter months: we have frequently found them under the bark of trees, and in the old railings, and such like sheltering places. With the first warm days of spring they forth from their hiding places, ready to attack various kinds of cruciferous plants which are their principal food. It is quite certain that little beetles, so destructive to swedes, prefer leaves of the white turnip. We have now where two crops—one of swede, the other of turnip—have been growing in the same field the former has comparatively escaped, while the latter has been riddled through and thr. Various remedies against the attacks of 'the beetle' have been proposed and tried, but, for the part, without success. The problem may be not by considering how we can put the beetle to the reach of the turnip, but how we can put the turnip out of the reach of the fly: rapid growth of the plant induced by propitious weather stimulating manure is the best security.

Who is unfamiliar with another insect which from its sudden appearance in communities is popularly termed a blight? We refer to the various kinds of aphids, or 'smother' turnip growers designate this noxious insect. These destructive creatures are found on every plant, and upwards of 300 British species have been described. Nor is it cultivated alone that they attack, but many kinds of are often found thickly covered with the pestiferous to them. Aphides belong to the *Heteroptera* order, and are commonly known as 'lice.' Their anomalous mode of reproduction being long a matter of study to the comparative anatomist, and the recent researches of Balbiani will open out a field for further investigation. Every one is familiar with the stricken appearance of a currant, plum, turnip, or other leafy plant, suffering from the attacks of the Aphis. In some of England, in the autumn of 1865, the turnip suffered terribly from the attacks of the *brassicæ*. In Shropshire and Staffordshire the effect was very remarkable. Crops that had hitherto been free from the turnip beetle and the caterpillar *Agrotis*, and seemed to be thriving, were suddenly attacked by myriads of *Aphis*. In a few days which promised so well was hopelessly ruined. The leaves first curled and puckered in the withered and died, and the smell therefrom completely tainted the air with a highly offensive odour. Scarcely a green field was to be seen for miles around; not a single leaf was left in the distance gave forth the appearance of a brown fallow crop of turnips. Now in such instances, foreboding, what is to be done? Man is powerless; nor even can the birds produce appreciable decrease in the numbers. Unfortunately, remedies available on a small scale are practicable on a large one. We know that plum and peach leaves can be cleaned of aphid pests by occasional applications of water. The hop growers of Kent suffer to an enormous extent from the ravages of *Aphis humuli*, and we believe they can now protect themselves with tobacco free of duty

pe. But how can the remedy answer in the fields of thirty or forty acres in extent? A phenomenon as was presented by the fields in some of the Midland counties in autumn of 1865 is fortunately rare. What natural or other conditions favored this extraordinary abundance of insects of the aphid family remain a mystery; but although we have at neither man nor bird can produce any visible diminution in the numbers of the insects we must not suppose that Nature normally does the unchecked increase of any species of insects.

We have seen that the greatest enemies which the farmer has to do belong to the insect class, yet we must not suppose that this contains no species beneficial to him. Consider amongst his friends is the family of Ichneumonidae, belonging to the *Hymenopterous* class. Dr. Baird has given a succinct account of the group:—

The insects of this family are characterised by a narrow linear body, long vibratile antennae, veined wings and long slender feet. There are numerous species, the manners and habits of which are well deserving study. As the animal is known by the name of the ichneumon, it is supposed to keep down the number of crocodiles by either destroying their eggs, or leaping upon their throat when asleep, and eating their entrails; so these insects received the name of ichneumon flies because they are parasitic upon and help materially to diminish the number of lepidopterous insects which are injurious to man. They seek out the eggs of these insects, and the females by means of long ovipositors perforate the skin, and in so doing deposit their eggs. As soon as the eggs are hatched, which they are in the bodies of their victims, they begin to eat the substance of the host, but avoiding the important organs of the animal, so as not to destroy life before they are fully grown themselves. When that period is reached, the larva or caterpillar is left without its skin. The different species of ichneumon prey upon different species of caterpillars, and in general selecting its own peculiar species of caterpillar. Sometimes the larva lives long enough to turn into a pupa, but at the time of the last transformation ought to take place, and of a butterfly comes forth an ichneumon, which attacks the larvae of other orders besides lepidoptera. Some of them are small, such as some of the *Braconides* which they eat in the bodies of the Aphides, others which infest the larvae of the wheat-*Locust*. The clover weevil and the wireworm are likewise subject to their destructive attacks, and such is their activity and address that they may any concealment can secure their prey from them. It has been estimated that out of 200 pillars of the cabbage-butterfly, apparently grown, only three butterflies are produced, the remaining 197 turning out ichneumons. It thus is seen of what immense benefit these creatures are to man as preventing the wholesale destruction of many vegetables which serve as food. The perfect insects fly with considerable agility amongst trees and plants, especially frequenting the heads of umbelliferous plants; and some of them emit when handled a strong and by no means pleasant smell."

(To be continued.)

is a great trial to the natural man to become a Friend. But, a willingness to be a friend of the first lessons in the school of Christ, if preserved, be resigned to be anything else, as He may see meet.

For "The Friend."

A Plea for the Primary Department.

In this day of school reform, when the minds of the people are turned with solicitude toward this vital subject; it is to be hoped the Primary Department will not, as heretofore, be overlooked. No reform can be thorough that does not begin here. All educators agree in attaching importance to the first years of a child's school life—on the first impressions he receives—on the first bias of his mind. Some have gone so far as to say that on these first years will depend all his after success. Here, if ever, are formed good habits of study, habits of thoroughness and accuracy. Here is laid the foundation of all that comes after; and if the foundation of the house be not well laid, no after placing of beam and rafter, no cunning device of the workmen can make perfect the superstructure.

The best reform for the Primary Department would be to give it the best teacher—the most thoroughly trained hand; for never does the child need efficient and skillful training more than at this time. But the reverse of this is commonly the case. It is here the young and inexperienced teacher first essays her powers. It is here she learns to teach. It is here she corrects her blunders—for the apprentice has a right to blunder. Hence the child has so much to unlearn in after time. All teachers know the labor of unlearning; the clearing up of difficulties, the making of crooked things straight. It is not easy to measure the harm done to a young and receptive mind by an erroneous or imperfect first view of a subject. The amount a young child learns is of little consequence, the way he learns it, is every thing.

The next reform should be to lessen the number of study hours. The brain, as any other organ, has its limit of power, and all exertion beyond this is productive of weakness. It will receive correct impressions up to a certain point, after this without rest, no true impressions are given; wrong ones may be and are given, all to be erased; so that if the teacher of these little ones, when she sees the eye heavy and the face listless, instead of forcing attention, would but give rest and fresh air, all would come right.

Physicians agree that the brain of a child is not capable of long continued effort. Yet we demand of the child more than we adults find it agreeable to give. If we spend five hours of each day in close mental effort, we feel it quite sufficient, yet we ask of these young brains the five hours of school, and not unfrequently the two of home study in addition.

The answer to this may be, that the child does not give his whole mind to the subject. But he should; no child should be allowed to sit over his books longer than he can do it. "Work hard and play hard" should be the motto. Ten minutes of close attention is better than an hour of careless study; the latter but forms the careless habit.

As to the books for this department, the fewer the better. Children of this age learn little from books. The more the teacher watches the pointings of nature, and the less she follows the routine of the upper schools, the more successful will she be. Let her watch the development of her pupils, and address the faculties in the order of their appearing. First comes the perceptive faculties, and wonderfully active are they at this period. The food convenient for them is Oral Teaching in some shape. That of Object Teaching has been most successful. Indeed the young child is an object-student whether we will or not. He has been one in his nurse's arms; he has been nothing else; nor is he prepared yet to give it up.

The wise teacher, therefore, will aid and direct

him in this; she will be ready to feed and strengthen the faculties in the succession that the Creator chooses to develop them; not in accordance with any theory, however plausible. She will not force food upon Reason, while it is but half awake, when Perception sits by, hungering and thirsting, and ready to perish for want of sustenance. As to the question of taking books home the teacher would find her account all the other way. If the time at home be given wholly to rest and play, and the child comes to school with brain fully refreshed; he will take in and assimilate more than he who by taking books home, has spoiled both books and play.

The time is coming and almost is, when home study, that bane of scholarship, will be done away with. Educators are finding out that hanging over books is not study; nor are the hours spent in a school-room the true measure of mental growth.

A word about the selection of our teachers. In this matter we are not ourselves often to blame? We know and all experience has proved, that the first requisite for a good teacher is, that she be a good woman: a woman of sound religious character. Having found such an one, are we not apt to rest here? Are we careful enough to see to it that the good woman be also the good teacher? "This shouldst thou have done and not left the other undone."

Sometimes we are in danger of mistaking the desire for the ability to teach. Great injustice is thus done the pupil; the younger he is the greater the harm. The words of Florence Nightingale as applied to the profession of nurse, may, with emphasis, be applied to that of teacher: "It takes more than good desires to make a good nurse." R.

George Harrison.

George Harrison joined the Society of Friends in the year 1652. He belonged to a family of influence in the county of Westmoreland; and the change in his religious sentiments being distasteful to his relations, he was in consequence subjected to considerable hardships from them. He travelled in the work of the ministry through many parts of England; persevering amid great sufferings, often received at the hands of those who made a high profession of religion.

His gospel labors terminated with his life, in 1656. He had preached through the streets of Edmondsbury, and on his return to the inn, being denied refreshment, he was obliged to proceed to the neighboring town of Bradford. But at Bradford also the people of the inn, when they perceived that he was a Friend, refused to supply him with either food or lodging. As he turned away he meekly reminded them of the words of Christ, "I was a stranger and ye took me not in;" and leaving their inhospitable door he was constrained to ride abroad all night, unsheltered from the wet and inclement weather, to the injury of his health.

Shortly after this, along with Stephen Hubbersty, he was dragged out from a Friend's house at Haverhill, Suffolk, and was so severely beaten and stoned that the injuries he received, added to the effects of the serious indisposition occasioned by his recent exposure, brought on a fever from which he did not recover. He reached Coggeshall with difficulty, where he received the kind attention of Friends. During his illness the Lord was with him, and to those around his bed he said, "Come, Friends, rejoice with me;" and so lay praising God to his last hour. He died at the house of Thomas Creek, of Little Coggeshall, in

the Fifth month, 1656, aged twenty-six years.—
Biographical Memoirs of Friends.

“When I reflect that I have already witnessed the flight of more than half a century, I am sensible that I am fast approaching the western shore of the scene of life.” This quotation is from an eloquent discourse delivered 8th mo. 17th, 1828, by Christopher Healy, an eminent minister of the Society of Friends, and on it is founded the following:

How rapid is the flight of time;
How countless hours roll by;
What's left behind is little worth,
So unimproved they fly,
Those fleeting hours alas have gone,
And blank oblivion's o'er them thrown:

Improvement is within the grasp
Of little short-lived man,
Provided he will do the best,
And gather all he can;
But life's uncertain; and to-day
May be the last to waste away!

The western shore is full in view
Its fertile banks I see,
And sure to gain that peaceful spot,
My constant care should be,
But floods may rise and tempests dark,
Conspire to sink my little barque!

Behold a Pilot ready stands
To guide us onward there!
When dangers threaten, troubles rise,
He hears the heart-felt prayer,
Who is this Pilot? skilled and wise
To lead us through our miseries?

I see the crown upon his head,
The spear-marks in his side,
The cruel nail-prints in his hand,
‘Tis He who for us died!
By him transcendent light is given
To guide us to our native Heaven.

Original.

J. C. J.

Selected.

THY WILL BE DONE.

My God, my Father, while I stray
Far from my home, in life's rough way,
O teach me from my heart to say
“Thy will be done.”

If thou shouldst call me to resign
What most I prize,—it ne'er was mine;
I only yield Thee what was thine;
“Thy will be done.”

E'en if again I ne'er should see
The friend more dear than life to me,
Ere long we both shall be with Thee—
“Thy will be done.”

Should pining sickness waste away
My life in premature decay,
My Father, still I'll strive to say,
“Thy will be done.”

If but my fainting heart be blest
With thy good spirit for its guest,
My God, to Thee I leave the rest,—
“Thy will be done.”

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say
“Thy will be done.”

Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
“Thy will be done.”

For “The Friend.”

Eggs and Poultry in France.

The *English Cottage Gardener* calls the attention of cottagers and small farmers in England to the importance of increased attention to poultry raising, and gives some items of information respecting that branch of agriculture in France.

“The egg business in France is almost exclusively confined to small farmers, by whom it is

carried on in a vigorous and commercial manner, more especially in the provinces of Burgundy, Normandy, and Picardy. According to the latest agricultural returns furnished by the French government, for forty-three departments, the value of eggs and feathers produced each year was taken at 32,500,000 francs. This was considered to be much under the mark, as the consumption of Paris alone is equivalent to 12,000,000 francs; and, although, per head, it would be less in the provinces than at Paris, it may be fairly set at rather more than half as great. The eggs, which at Paris are worth sixty francs per 1000, average forty francs per 1000 in the country. We thus obtain a total of 100,000,000 francs, or, with the export, 142,000,000 francs (£5,680,000), as the annual value of French eggs.

“In parts of France where breeding is carried on as a trade, there is a separate class of persons called *coupeurs*, or hatchers. The hen is seldom allowed to lead the chickens after being hatched; the *coupeurs* entrust this office either to capons or turkeys, the hen being more valuable for laying eggs than rearing the brood. If a similar attention to the details were given in this country, the stock of fowls which roam about the farmyard and gather corn from the threshing, instead of being a mere adjunct and perquisite of the servants, would return sufficient to discharge the rental of many a small occupation. Such, we have understood, has been the case where the experiment has been fairly tried, and once this becomes an established notion our home supplies will increase in a greater ratio than they do at present. According to a competent authority, at this time, what with improved native and imported varieties, we possess the best stock of egg-layers, hatchers and table fowls in the world. In no country is the management of our best poultry varieties excelled. These should serve as a model for the rest; and, to bring up the wholesale resellers to their true national importance, all we require is an extension of the taste for bird farming amongst those who earn their living on the land.

“From a pamphlet published by M. de la Posse, at Goussavielle, near Houdan, we select a few statistics of the trade in that immediate neighborhood, which will give a correct idea of its importance. At the markets of Houdan, Dreux and Nogent le Roi there are sold annually upwards of 6,000,000 head of fat poultry, viz:

	Per week.	Per month.	Per year.
Houdan,	40,000	160,000	1,920,000
Dreux,	50,000	200,000	2,400,000
Nogent le Roi,	35,000	140,000	1,680,000
Total,	125,000	500,000	6,000,000

“This does not include the sale of chickens, poultry and eggs, which forms a separate trade. Every village, says an eye witness, has its weekly markets, where farmers and their wives bring their produce for sale, in preference to selling at the farmyard. The police regulations in the markets are strictly enforced. The various products are classified before the market begins. Each person is bound to keep his assigned place, and not allowed even to uncover his goods, much less to sell, before the bell rings, under the fine of five francs. At the ringing of the bell, the bustle to uncover, the rush of buyers, and the chattering are worth while to witness. The dealers and merchants take up their stand outside the market, where they send all the products they purchase. The seller has a ticket given him, with the purchase price on it, and is paid on delivery of the goods at the dealer's stand. It seems almost incredible that even in some village markets, within

two hours, such a vast amount of business can transacted, with the greatest order and decor. Some merchants will purchase from 2000 to 3 pounds of butter; others 20,000 to 30,000, or, 1000 head of poultry, &c., all of which taken to their warehouse to be sorted, packed and, perhaps, forwarded the same day to London or Paris. The current price for every comestible is fixed and known immediately after the market opens, and depends entirely on the demand supply. At the wholesale poultry market, Vallée, in Paris, where the poultry, dead or alive, is forwarded from all parts of France, there number of licensed agents, who sell by auction the highest bidder; this market is a curious one, from four till nine in the morning, when thousands of crates of all descriptions of poultry are dealt and disposed of.

“The eggs are sold in the markets of Paris baskets, which ought to contain one thousand forty good, valuable eggs. These are counted the wish of the buyer, by the official agent, verifies the *deci*, or loss; also the size, by weighing them through a ring. With the neglect poultry raising at home, the importations abroad into England have steadily increased. Thus the annual import of eggs from the Continent averaged 73,000,000 from 1843 to 1847, averaged 108,000,000 during the next five years, 147,000,000 for the next five years, and 163,000,000 for the next five years. In 1861 we received from abroad 203,313,560; in 1864, 335,298, and in 1866, 458,878,880, being in excess of a million a day, and valued at £1,097,197 ster. These are facts that might well astonish the cultural mind.

“At the present time, although there is attention devoted to the subject, it is principally confined to the faceries, and upon the best diet of birds, so that poultry, and their produce, have not gained any general popularity amongst persons engaged in agriculture. It arises either from a disbelief in the profitability of the occupation, or the difference between the tenure of the soil in England and that of France, whence we derive our great supply. It is evident that more than one million sterling value of eggs were landed on our shores that have been raised with the greatest ease at home, and the question naturally arises, ‘How do foreigners thus take possession of our own markets, all the disadvantages of having to convey a perishable cargo through the hands of shipping commission agents, with all the risks and attendant expenses?’

Full 90 per cent. of the eggs imported into England come from France, the remainder from Belgium, Spain, the Channel Islands, &c. are shipped chiefly in steam vessels, and arrive at the ports of Southampton, London, Folkestone, Arundel, Newhaven and Shoreham.”

For “The Friend.”

In the Tenth month, 1789, Peter Yarnall came to his home to visit the settlement at Redstone, parts of Virginia. During this journey he wrote a letter to James Brighthurst, from which we learn the following extracts. It is dated at Baltimore, First month 23, 1790.

“Last evening we had a large meeting in town. My concern was more particularly amongst people called Methodists, (both here and in other parts.) With the advice of Friends, I pointed a meeting in their house. My heart yearns towards them; for of a truth unto many of people hath the Lord, in the late precious, bling visitation of his love, granted repentance amendment of life; and to those visited ones

sent. It is of his mercy, dear James, that we have been cared for; even I who am the least all, and not worthy to have a part with his people. And I do ardently wish, that those, from the great Shepherd of Israel hath gathered a humble, seeking desire after him, and a more perfect knowledge of his ways, may ever dwell on to that holy principle, which hath dawned on their understandings; and unto which, if they take heed, they shall do well. Nothing short of this, can keep us. It is the very foundation of the Lord's people, in all generations. An able and inward attention thereto, made our thy predecessors honorable in their day; and our feet were made 'beautiful upon the mountains,' while they published the glad tidings of peace and salvation. Being delegated by the only One of Israel, and having an eye to the response of an everlasting reward if they endured in faithfulness in their Master's cause unto the end,—they pursued, with alacrity of soul, the way of his commandments; and, being redeemed from corruptible things, many, through the persuasive eloquence of their shining example, were brought to share with them of the good things which the Lord hath in store for the children of light; and many who had been seeking the living among dead forms of worship, were gathered to the living substance, to the enriching of their hearts, and the enlargement of their borders.

But now, how low is the state of our Society in my places, and even in your great and opulent city, unto whom the Lord hath been gracious,—tossing it with the dew of heaven, and the fatness of the earth; and he is now calling to its inhabitants for fruits, answerable to the favors and mercies bestowed. Too many of those who have been invited by him to the marriage supper, have seen pleading excuses; the world and its votaries are obstructed their way, and many have been wounded and slain by its friendships, and its spirit, whom the Lord had designed for usefulness in his church. The pomp and glory of things transient and fading have dimmed their lights, and they're thus kept back from the enjoyment of the banquet of the King's Son, the possession of the pearl of great price! Yet, they are still invited; and the call goes forth into the streets and lanes of the city, and the highways and hedges; for still there is room, and his table will be filled with guests.

The world, the flesh, and the devil, still endeavor to prevent us who are called to the marriage-supper of the Lamb, from accepting the invitation, and from taking our places in wedding garments fitted and prepared by him. The love of wealth and the results of it are, and have been the main causes of the degeneracy visible in the families of many Friends in modern time. During the early days of our Society, when Friends were every where spoken against and persecuted, dance or play of some kind was introduced and acted on the stage in the city of London, which, although almost blasphemous in its parts, was one in which a striking-soul-important truth was set forth. A person was introduced, intended with awful boldness to represent the Almighty Creator of the world,—another was to personify the devil,—others were mortals seeking to obtain, by petitioning the Dispenser of all benefits, that which seemed most desirable to them. Each one was allowed to request, and that one was always granted; one wished riches, and obtained it, another honor, another revenge on his enemies; at last a poor persecuted quaker was introduced, who asked for the kingdom of heaven.' When the others found he had obtained it, with one consent they cried out, that they had forgotten the kingdom of hea-

ven, and wanted that also. They were told it was too late, their choice was made, and they must abide by it. At this part of the play, he who represented the devil, addressing the persecutors of the quakers, said to this effect: 'You are fools! you persecute the quakers and cast them into prison; taking away their goods and living from them, so that they have no certainty of either liberty or estate; and that tends to wean them from lower enjoyments, and to keep them low and humble, which puts them out of my reach. I will tell you what to do. Let them alone; and as they are an honest-industrious people, there will be a blessing on their labors, and they will grow rich and proud; build them fine houses, and get fine furniture; and they will lose their humility, and become like other people, and then I shall have them.'

What an abundance of fine houses, fine furniture, and fine pictures, are found amongst us in these degenerate days, which our worthy ancestors would not have been willing to have owned. It is but recently we observed a notice of a painting made for a member active in Society matters, the pay of which in dollars, counted by thousands. Was there a momentary suspension of the cries of the poor and starving for bread, when the bargain for wasting so large a portion of their rightful inheritance was made? Who, with a christian heart, does not know that the superabundant resources of the rich is a fund in the will and ordering of Divine Providence, on which the necessities of the poor have a right to draw. Thus, whoever wastes them, is in fact spoiling the property of others, taking the food from the mouth, the clothes from the back, the shelter from the head of the starving, the naked, the outcast.

Our friend, Anthony Benezet, who felt himself restrained from all needless expense, whether in administering to his own comfort, or to the gratification of what might be considered 'good taste,' being in a store where many fine costly goods were sold, exclaimed aloud, 'What a number of beautiful things are here, which I do not want!' Were he turned into the picture galleries of some bearing our name, to the parlors, ornamented with paintings and gilding, to the chambers, to the libraries, to the wardrobes, with both hands uplifted, we might hear him exclaim with greater earnestness of spirit than he ever felt when he wrote the words, 'The sumptuousness of our dwellings, our equipage, our dress, furniture, and the luxury of our tables, will become a snare to us, and a matter of reproach to the thinking part of mankind!'

The sorrowful effect of an attachment to the riches, the honor, the enjoyments, the comforts of this life, are strikingly set forth in a dream of Samuel Pethergill's. He says, 'One night after I had retired to rest, I was led to trace back the transactions of my life, from my cradle even to that very time. The remembrance filled my soul with humble thankfulness, and serenity of mind, in the blessed assurance of being eternally happy, if I never opened my eyes more in this world. With these considerations and deep impressions of mind, I fell into a natural sleep; and thought the dissolution of the world was come;—that I heard a trumpet, at which the earth and sea were to give up their dead. Afterwards they assembled in great numbers before the presence of the Most High, at the tribunal seat of justice; many on the right hand in white, and multitudes on the left, whose clothing was dark and gloomy. I thought I accompanied those on the right; and we were borne away as upon the wings of arch-angels to the celestial regions of eternal bliss. From thence I returned to view those miserable

objects on the left, for whom all that was within me was concerned. I saw many that were clothed in white, yet at a distance, some of them individuals, now in the body. I said, Lord, what have these done that they are left behind. Then instantly their white raiment fell off, and I beheld them bound as with shackles of iron and fettered to the earth.'

A Stroll by the Sea-Side.

Let us take advantage of a day at the sea-side, by a stroll along the shore between high and low water-mark, and jot down a few observations on the more common forms that are sure to meet the eye at every turn. And first of all we notice the rocks whitened as if by a painter's brush. All the exposed ledges, as far as the eye can reach, reflect the rays of the sun like snow drifts. Can it be possible that this limy covering is made up of little sentient animals, whose soft bodies moisten the rocks, as we crush them by hundreds at every step?

We examine them, and yet no signs of life are seen; closely they remain locked up in their shelly casements. Yet in a neighboring pool of water we see these tiny animals with their doors thrown wide open, and a little crown of feelers flung out in constant action. And this motion is incessantly repeated, making a movement like the grasp of a human hand in space. These animals are known as Barnacles. They not only clothe the rocks in summer, but form an almost impenetrable coat of mail around the piles of our piers, and by their rapid growth foul the ship's bottom at sea.

A closer inspection of this animal with a lens reveals the fact, that the appendages thrown out so actively are lined with little hairs; that the mouth is situated within the shell at the base of these appendages, and that the clutching motion is made to secure the minute particles of food that float in the water, which are swept towards the mouth and secured by it. One hardly wearies of watching the rhythmical and graceful movements of these never-tiring appendages, and the curious movements of the mouth-parts, as some invisible tit-bit is secured by its perpetual industry.

For a long time these animals were included in the same branch with the clams and snails, until it was discovered, by observing the young stages of the barnacles, that they were more closely allied to the crabs and shrimps, that is, articulated animals, and that they had no relationship with the shell-fish so called. It was found that the young barnacle was furnished with jointed appendages, having also organs of sight, and that in this condition swam freely in every direction; that finally securing a hold upon some body, it became cemented head downward, lost forever the power of locomotion and the organ of sight, secreted a hard shell around it, and then for the rest of its life, became dependent on the sustenance brought to it by the flowing tide. We can thus account for the stunted growth of those individuals which have unwittingly effected a lodgment near high-water mark, for in thus securing eligible households, they are left helpless, and imprisoned most of the day, with the scorching rays of the sun to parch their tender bodies, in place of the cool wash of the waves.

In the same pool we notice another strange form, partially concealed by the floating tresses of sea-weed that form so luxuriant a growth of plant-life along the coast. This animal, for it really is an animal, though apparently growing from the rock like a plant, is called the Sea-anemone, or Actinia. A crown of many tentacles, out-stretched like the petals of a flower, spring from a leathery,

cylindrical body, which is affixed by a broad base to the rock. Very little movement is manifested by the animal till we irritate it, when the tentacles slowly unfold till they disappear within the body leaving only a warty excrescence in place of the beautiful expanded flower. Waiting patiently a few moments, the tentacles slowly re-appear. Noticing the expanded part more attentively, a small slit is seen in the centre of the exposed disk, and surrounded by the tentacles; this is the mouth, and for a proof of it we have only to drop a bit of meat, so that it may fall within the radius of the expanded tentacles, and as it comes in contact with them, is immediately seized, not only by the tentacles against which the meat strikes, but by others that promptly swing in that direction. The tentacles are covered with minute cells, from which threads dart and adhere to their prey. These cells produce a distinct stinging sensation upon the hands of some that are brought in contact with them, and appear to paralyze the living objects upon which they feed. The tentacles appear glued to the meat, and by this power of adhesion rather than that of grasping, the food is passed from one set to the other until it is brought to the mouth, which yawns gradually, and into which it finally sinks. Another bit shares the same fate, even if it is dropped upon the extreme verge of the tentacular crown, and very amusing it is to watch their quaint manoeuvres when fed in this way. A small pebble, or other substance not appropriate for food, is instantly rejected. Thus, in this interesting experiment, animality and the power to discover by touch proper substances for food are manifested. The organization of the animal is extremely simple; a cylindrical body having only one proper opening which answers the purposes of mouth and vent; this orifice leading to a sac-like stomach hanging within the body. Also within the body numerous vertical radiating partitions, corresponding to the tentacles that project from the crown, comprises the prominent parts of its structure. An English writer states that "foreigners boil many kinds of Actinia for the table, and find them a very pleasant dish. The texture is something like calf's-foot jelly; taste and smell resembling that of crab or lobster. Eaten with sauce, they are savory."

To those who can never conceive a reason for the creation of an animal unless it is either good to eat, offers a remedial agent, or can quickly be converted into money, we add the following receipt for cooking them, from "Devonshire Rambles," by Phillip H. Gosse: "As it was an experiment, I did not choose to commit my pet morsels to the servants, but took the sauceman in my own hand. As I had no information as to how long they required boiling, I had to find it out for myself. Some I put into cold water, (sea-water), and allowed to boil gradually. As soon as the water boiled, I tried one; it was tough and evidently undone. The next I took out after three minutes' boiling; this was better; and one at five minutes was better still, but not so good as the one which had boiled ten. I then put the remaining ones into boiling water, and let them boil ten minutes, and these were the best of all, and more tender as well as more inviting in appearance. I must confess that the first bit I essayed caused a sort of lumpy feeling in my throat, as if a sentinel guarded the way, and said, 'It shan't come here.' This sensation, however, I felt unworthy of a philosopher, for there was nothing really repugnant in the taste. As soon as I had got that seemed well cooked, I invited Mrs. G. to share the feast; she courageously attacked the morsel, but I am compelled to confess it could not pass the vestibule; the sentinel was one too many for

her. My little boy, however, voted that 'tinny was good,' and that 'he liked tinny,' and loudly demanded more.

Space will not allow us to mention at this time the many interesting features regarding its peculiar modes of development, though we may add that the coral insect, so called, is nothing like an insect whatsoever, but is included in the same class of animals with the sea-anemone, from which it does not depart in any material point of its structure, except that the coral animal deposits lime in its growth, while the sea-anemone does not.

On the moist rocks and wet sea-weed we notice numerous little snails, some of them round, about the size of a pea, dark brown or dingy yellow in color. Dropping some of them into our dish of sea-water, we observe their movements plainly. A little soft-bodied animal, slug-like, with two feeler or tentacles thrust out ahead, having at their base a pair of little black eyes, and between the feelers a roundish trunk like an elephant's proboscis, only very short. This they apply closely to the surface upon which they rest. The mouth opens at the end of this snout. A little tongue within the mouth, furnished with numerous minute hooks, keeps up a continual lapping movement, rasping off the minute vegetation upon which they feed. Looking through the glass jar in which they may be kept, we not only notice the motions of the tongue, but the manner in which they crawl, moving first one side and then the other of the disk-like foot, which seems to be divided by a longitudinal furrow. Notice how gracefully they twirl the shell in their movements. Taking a few in our hand, they quickly withdraw within their shells, and, as they disappear, a lid, called the operculum, which is attached to the tail, closes the aperture effectually. Nearly all of the marine snails, and many of the land and fresh-water snails likewise, are furnished with this operculum.

The eye-stone, so-called, is nothing more than the operculum of some tropical snail; for the opercula of our northern snails are mostly of a horny nature, very few species having calcareous opercula.

The species we have just described is called *Littorina palliata*. Their habits are such that they require a submergence in the sea-water of only a few hours each day. For this reason one will find them oftentimes in abundance near high-water mark. When kept in an aquarium, they are continually crawling up the sides of the vessel, and out of it completely.

(To be continued.)

The Attainment of Grace and Glory Proportionate to our Growth in Humility.—Set thyself in the lowest place, and the highest shall be given thee; for the more lofty the building is designed to be, the deeper must the foundation of it be laid. The greatest saints in the sight of God, are the least in their own esteem; and the height of their glory is always in proportion to the depth of their humility. Those that are filled with true and heavenly glory, have no place for the desire of that which is earthly and vain; being rooted and established in God, they cannot possibly be lifted up in self-exaltation. Whatever good they have, they acknowledge it to be received; and ascribing the glory of it to the Supreme Author of good, they seek not honor one of another, but the honor that cometh from God alone; and that God may be glorified in himself, and in all his saints, is the prevailing desire of their hearts, and the principal end of all their actions.—*Thomas A' Kempis.*

Thomas Evans.

In the removal by death of this beloved Friend the Church mourns the loss of one of its gifted members; one whose usefulness with both pen and tongue will long be remembered by many. For in him were found united the graces of christian character with those endowments which enabled him to give "a reason for that hope that was in him," in a clear and interesting manner, and to expound to others the beautiful simplicity of the Truth, as ever held by the Society of Friends. Yet we are permitted freely to believe that the same power which raised up an unqualified this, our dear friend, for service in a large field of usefulness, remains to be the same as ever it was, and can and will prepare and send forth when required, other instruments to labor in His vineyard. That the various testimonies of the Society of Friends in all their fulness, were ever dear to this departed friend, none who knew him intimately ever doubted, and as an evidence of the estimation in which they were held by him as well as for the salutary effect it may have on others, it would be a gratification to see republished at this time the following clear and unequivocal testimony, which, although written nearly twenty years ago, loses none of its force and interest at the present day.

Chester County.

"THE PRESENT TIMES.

I have long believed, and am confirmed in the persuasion, that the doctrines and testimonies of our religious Society as promulgated by the first Friends, and set forth in the writings of George Fox, Robert Barclay, William Penn, and others of that day, are the unalterable doctrines of the christian religion, as laid down by Christ and his Apostles.

It was in a sincere and humble acceptance of these great truths, under the sanctifying operations of the Holy Spirit, that the early Friends were gathered to be a people; and it is only as their successors continue firmly to uphold the same truths, by example as well as precept, in all their fulness and spirituality, that the Society can maintain its existence as a distinct body of Christian professors, and fulfil the designs of the Most High respecting it.

The lapse of time has made no change in these doctrines; they are the same now as when they were first promulgated; and every attempt to modify, refine, or alter them, either to render them more acceptable, or to adapt them to what is termed the advancement of modern times, will inevitably produce, as it ever has done, weakness, confusion, and error.

The present is a day of peculiar temptations as well as trials, and calls for watchfulness lest through any means we be drawn away, almost imperceptibly to ourselves, from a full acknowledgment of these principles.

It is cause of sorrow to observe that our Christian testimonies to plainness of speech, behavior, and apparel, and in the manner of living, are so much disregarded; and that a disposition is manifested, to hold them in light esteem, as small matters not connected with the work of true religion. This is a source of much evil, and opens the door to weakness in other respects; the faithful maintenance of these testimonies being essential to our religious welfare and growth, both as individuals and as a Society.

For some years past, many Friends have been religiously concerned, lest the ancient doctrines and testimonies of our Society should gradually be changed and departed from, and sentiments be

duced among us, tending to lay waste the piety and spirituality of our profession. I live with this concern, and desire to see it generally prevail, believing there is cause for it. There is need for the Society to be put upon its guard against the first appearance of departure, though it may be in what many consider very all things; for if we give way in the little, the door is open for greater departure, until we may be entirely away from the Truth.

I am aware there are those who do not think rare cause for much, if any apprehension on the subject; but I believe the more we come to prefer the blessed Truth above all, and desire it alone may be promoted, the more clearly shall we see that on subjects of so much importance to the welfare of the Society, we cannot be watchful, in the Divine fear, and that the anger is often greatest, when we think things most secure, for it was while men slept that the enemy sowed his tares. It seems to me in present times call for a united and earnest endeavor on the part of Friends everywhere, to hold in their purity the ancient doctrines and unimpaired union of the Society, and to withstand everything that would invalidate or lessen them.

If Friends whose views differ respecting the present state of things, cultivate a patient, forgiving, and tender spirit towards each other; and are we think any are in error, seek for ability, meekness and restoring love of the Gospel, labor for the conviction of their understandings, rather than keep at a distance, or hastily condemn them, it will tend, under the Divine blessing, to lessen the existing difficulties, and promote the restoration of harmony.

As we are individually concerned to abide in a state of inward exercise, that it may please the head of the Church to open a way whereby his truth may be exalted, and his people preserved and edified, we may humbly hope that He will descend to arise for the help of the Society, to heal the breach of the daughter of Zion, and to lead up her wounds, and restore paths of peace to all in.

THOMAS EVANS."

Waverford, Fourth month, 1849.

For "The Friend."

Westtown.

I have often tried with visitors going to Westtown in the shape of young men and young women, dressed up in the extreme of fashion for the occasion—evidently seeking to make an impression on the minds of the pupils by their fashionable appearance,—reveling in their escape from parental control, and saying to their late associates, the language of conduct, "Cast off your restraint as I have done mine, it's exceedingly pleasant thus to indulge." Young men especially, I have sometimes met there, with fashionable dress, and full of admiration of their own persons, seem to me to be emissaries of evil, to whet up carnal appetite of the dear youth after forbidden fruit.

Young people, if you have not grace sufficient to let you from thus sowing the seeds of evil minds yet tender and in good degree innocent, you are not to be persuaded by the judgment and deep concern, and by the earnest entreaties of your older and more experienced friends, to consider well the immense responsibility you incur, by willingly tempting these or other tender souls to go astray in their affections.

to my apprehension it will only make work for anguishing repentance, if you are favored to liberality. Will you not consent to forego your display or stay away in condescension to the

wishes of many Friends whose godly concern for the youth under their care, far transcends the laudable wish to welcome all proper visitors to the institution.

And will not the parents discourage such of their children from visiting the School, who show so much "headiness," and such disregard for their wishes, and the testimonies of the Society.

The Christian Life.—For any to flatter themselves with being Christians, whilst so much exercised in the vanities, recreations and customs of the world, as at this very day we see many are, is to mock the great God, and abuse their immortal souls. The Christian life is quite another thing.—William Penn.

A Golden Slave.—Socrates seeing a young man rich, but ignorant of heavenly things, and pursuing earthly pleasures, Behold, says he, a golden slave.—Penn's No Cross No Crown.

THE FRIEND.

SEVENTH MONTH 4, 1868.

HICKORY GROVE QUARTERLY MEETING.

The following communication was received in time for our last number, but was crowded out by other matter; it will doubtless be interesting information to most of our readers.

"It may not be uninteresting to the readers of 'The Friend,' to learn that the Quarterly Meeting of Hickory Grove was opened and held at that place, in Cedar Co., Iowa, on the 23d of the Fifth month last, pursuant to the directions of the Yearly Meeting of Friends held at Mount Pleasant, Ohio, in the Tenth month last. The meeting of ministers and elders was held the day preceding the Quarterly Meeting. The latter was largely attended, as was also the meeting for worship the day following; it being estimated that over six hundred were in attendance on First-day. The meeting for business on Seventh-day was not quite so large. Perhaps there has rarely been a meeting held, of latter time, in which there was manifested a more general feeling of interest. Many Friends having been deprived for a series of years of attending such a meeting, and having travelled a great distance to attend this, rendered the privilege of thus meeting with their brethren and sisters in religious profession, doubly dear and animating, and the greetings and salutations were various and numerous. I believe that it may be owned by not a few that the glorious Lord was graciously pleased to be nigh unto them, comforting their hearts, and inspiring them with a desire for a more thorough acquaintance with Him who has called them to glory and to virtue, and who is continually wooing them unto himself. The meeting for business on Seventh-day was a season of instruction, I trust not soon to be forgotten. A minister who was present from Ohio, being favored to bring to view and explain some matters respecting which there had been difference, in relation to our testimony against war, to the satisfaction of many minds. May there be an increased concern on the part of every individual member of our beloved Society, to strengthen and encourage one another in every good word and work.

Iowa, Sixth mo. 6th, 1868."

As there appears to be some ignorance and some misunderstanding respecting the establishment of Monthly Meetings, and a Quarterly Meeting of

Friends by Ohio Yearly Meeting, in the State of Iowa, we give the following facts connected with it, for the information of our readers.

Prior to the separation from Ohio Yearly Meeting in 1854, a considerable number of the members of that meeting were residing in Iowa, but had not been attached by certificates to any of the meetings of Friends then existing in that State. Removals into that State of members from Ohio continued to be numerous, after the separation, and when Iowa Yearly Meeting decided to acknowledge the meeting set up in 1854, its subordinate meetings would not receive certificates for the members of the old Yearly Meeting coming to reside within their limits, issued by the Monthly Meetings to which they belonged. Thus Friends coming there from Ohio found themselves out off from the rights and privileges of membership, and as they increased in numbers in different neighborhoods, it became necessary, in order to preserve a proper oversight of the flock, to enjoy the benefits derived from regular assembling for divine worship, and to afford the proper means for accomplishing marriage, &c., &c., that regular meetings for worship and discipline should be set up. Accordingly two of the Quarterly Meetings belonging to Ohio Yearly Meeting, from which most of the emigrants had gone out, took the necessary steps, and in the course of a few years three Monthly Meetings were established. As in these Monthly Meetings there are not a few religiously experienced, consistent Friends, well fitted to conduct the affairs of the church; and as the distance from the Quarterly Meetings to which they belonged (being 800 miles) precluded their general attendance, the Yearly Meeting acceded to their request sent up to it from the Monthly Meetings to establish a Quarterly Meeting, and appointed a committee of men and women Friends to attend at its opening. It is of this Quarterly Meeting our correspondent gives account.

It is deeply to be deplored that the conclusion of Iowa Yearly Meeting, together with that of other Yearly Meetings to correspond with the body that separated from Ohio Yearly Meeting, has imposed this arduous duty on the latter meeting, but if the number of Friends attached to it goes on increasing there so rapidly as it has done, it may not be very long before the burden may be removed, and in the mean time it is not responsible for the irregularities necessarily growing out of that conclusion; nor do they in any wise impair its standing as a part of the Society of Friends, or of a Yearly Meeting established in the order and authority of Truth.

The article "A Plea for the Primary Department," was written by one who speaks of that whereof she has had large experience. Its practical good sense commends it to all who are interested in the important subject of education.

We have received from S. S. Gregory, a printed "Letter" written by him "Relative to a weekly Sabbath, and the true christian Sabbath." His views respecting the abrogation of the Sabbath are alluded to in the 4th commandment, and that there is nothing in the New Testament authorizing the substitution of another day instead of the Seventh, to be considered as more holy than others, and on that account to be peculiarly observed, are very similar to those repeatedly inculcated in our pages. But we entirely dissent from the opinion advanced in the following passage: "If the christian lets his 'moderation be known to all men,' let him be 'temperate in all

things," (and of course including his labor.) I believe that while he has a constant rest or Sabbath in his soul, he will endure better, have better health and live longer, if he works moderately every day in the week, than he will to work hard six days and abstain from work on the other day." The tendency of such a sentiment, and of the assertion that loss is sustained by labor being refrained from on the first day of the week is, to induce the community to give up the practice of devoting one day out of seven to religious purposes exclusively, and if it obtained would be a woful stimulus to demoralization.

We take this notice of the "Letter," because on a former occasion having made similar objection to a similar sentiment contained in a communication forwarded for this journal, the author thought we had not done him justice. We think the present production clearly warrants the conclusion we have drawn on both occasions.

SUMMARY OF EVENTS.

FOREIGN.—In the House of Commons the Irish Reform bill was read for the third time and passed on the 25th ult. The Regium Donum, the government grant annually made to the Presbyterian churches of Ireland was voted. The new post office bill, the U. S. Steamship bill is still pending in the House. The government is endeavoring to make uniform terms with all the mail steamship companies. The bill for the purchase of all the telegraph lines by the government has been referred to a committee. In the House of Lords the Irish reform bill has passed. The reading of the bill was interrupted by the House being twice read. The Irish Church question has been debated in the House of Lords, by the leading members on both sides. Lord Granville, who contended for the disestablishment of the Irish Church, stated that there was but one diocese in which the Anglicans exceeded in numbers one-fourth of the population; and that of Ireland, of which there were 1,000, while the Catholics numbered 4,000,000. Thus the Irish Church was a failure as a missionary establishment. It was a remnant of old conflicts. The proposed measure would have a happy effect on the pacification of Ireland. Lord Derby said if the lords were ready to disregard and sacrifice all Protestant interests at the bidding of a would-be Minister, and of the majority of an expiring House, he would only protest against the measure. He had always supported the Papists in their struggles to gain their rights, but he would not suffer aggression. The bill would only foster discord in Ireland, and he protested against the attack on the rights of property, which would hereafter be extended to England. The Marquis of Salisbury also spoke earnestly in opposition. He wished to yield to the opinion of the people, but if they acted prudently, firmly, and independently, they would probably interpret the wish of the people better than the Commons and done. If the Lords were to echo the Commons they had better not be Lords at all. The discussion occupied the 25th and 26th ult., and was then adjourned.

Russum, formerly consul in Abyssinia, and one of the party held so long in captivity by Theodoros, has arrived in England. Prince Alfred has also arrived in England.

Madrid dispatches announce that the news of the proposed mediation of the United States in the questions at issue between Spain, Peru and Chili, is generally accepted as a practical termination of the war.

Milan, the new Prince of Serbia, has arrived in Belgrade from Paris. He was met at the gates of the city by the principal officers of the Principality, and conducted to the cathedral, and from thence to the palace.

On the 23d ult. a consistory was held in Rome, at which many new bishops were appointed. The Pope delivered two separate allocutions, one calling a general council of the Roman Catholic Church, the other of the present state of religion in Austria. The paper declares that the Concordat should have been regarded by Austria as perpetual in effect, and he warns all persons who approve of the laws recently passed concerning the press, religious toleration, civil marriage and public education, to beware of the pains attached to violation of the sacred rights of the church. On the occasion of the delivery of this allocution the Pope announced a general pardon and amnesty to those who invaded the States of the Church last year, with but few exceptions. A Vienna dispatch of the 24th states, that the Reichsrath had adjourned until the 1st of the Eleventh month.

Before adjourning Baron Beust assured the members that the threats of the Bishops would not hinder a rigid enforcement of the law as regards the confessional.

A dispatch recently received from the continent states that the Italian government has issued a circular note to the various representatives of that Power in other countries, announcing that Italy will remain strictly neutral in the event of a war between France and Prussia.

During the stay of Prince Napoleon at Bucharest he was waited on by a deputation of Jews, residents of that city, who, that method of presenting a respectful address to the Emperor Napoleon, setting forth their persecutions, and asking an amelioration of their condition, and thanking the Emperor for his kindness and liberality towards all races of people.

Late and important telegrams have been received from Japan, by way of Shanghai. The last dispatch, under date of the 15th month 24, announces that the Mikado had arrived with his army near Jeddo, and was threatening the city. The Tycoon had sent a flag of truce to his powerful enemy, offering to retire from Jeddo and disband his army if the city was spared. It was thought the Mikado would accept these terms. A later dispatch from San Francisco, says that the late Tycoon had accepted the conditions imposed by the Mikado. He was required to cede nearly half of his private territory, disband the army, surrender the navy, and himself retire to Mito, for which place he left on the 12th of Fifth month, going as fast as required, in token of his submission. The rebellious provinces, however, were not subdued, as the Tycoon's partisans were still strong, and determined to prolong the struggle.

On the 29th ult. Consols were quoted at 94½. U. S. 5-20s, 73½. The Liverpool market for cotton and breadstuffs quiet and steady. Middling uplands cotton, 11½; Orleans, 11½; a 11½.

On the 29th ult. the House of Representatives has passed a resolution providing that in any treaty that may hereafter be concluded between the United States and any Indian tribe, by which the title of such tribe to its land may be diverted, the land shall be conveyed direct to the United States, and shall be subject to the authority of Congress, to be disposed in the same manner as all other lands. The bill for the improvement of rivers and harbors has been under consideration, and has caused much debate. The new Tax bill which has been passed by the House, reduces the tax on whiskey to fifty cents per gallon. The tobacco tax is reduced to 35 per cent. The bill for the issue of a small tax on the capital, circulation, and deposits of Banking Associations. The bill providing for the restoration of North Carolina, South Carolina, Louisiana, Georgia, Alabama and Florida to their old places as States of the Union, was vetoed by President Johnson. It was passed over the veto by a vote of 35 to 8 in the Senate, and 103 to 30 in the House. Alexander McDonald and Benjamin T. Rice, Senators elect from Arkansas, have been admitted into the Senate; and three persons elected as Representatives from the same State have been admitted to the House. Both Houses have passed a bill making eight hours a day's work for laborers and mechanics, and the government of the House of Representatives, by a vote of 92 to 54, has passed a resolution instructing the Committee of Ways and Means to report, without delay, a bill levying a tax of at least ten per cent., on the interest of bonds of the United States, to be issued and collected annually by the Secretary of the Treasury and his subordinates as may be charged with the duty of paying the interest on said bonds. The Senate has laid the bill to admit Colorado on the table, by a vote of 21 to 20, and has ratified the free emigration and naturalization treaty with Bavaria.

PHILADELPHIA.—Mortality last week, 259. Cholera infans, 1; typhoid fever, 14; consumption, 28.

Miscellaneous.—The amount of coin to be paid out of the United States Treasury on the first inst. was about \$35,000,000, of which \$7,000,000 is the principal of the loan of 1848, and \$28,000,000 the interest due on the six per cent. bonds.

General Black has issued his proclamation concerning the Georgia Legislature, at Atlanta, on the 4th inst., under the authority granted by the act of Congress.

Gen. Scott, the Governor of South Carolina, has issued his proclamation convening the Legislature on the 10th inst., for the purpose of ratifying the fourteenth amendment of the Constitution of the United States.

Partial returns of the election in Mississippi reader it probable that the State has been carried by the Democratic party. The colored voters are divided, a portion of them siding with the Democrats.

Wm. H. Smith, Governor elect of Alabama, 1 issued a proclamation convening the Legislature on 13th inst.

The case of John H. Surratt came up again in Criminal Court of the District of Columbia on the 2d ult., and by agreement between counsel was further postponed until the 21st of Ninth month next. It is not now seen probable that either this case or the Jefferson Davis will ever be pressed to a conviction.

The Telegraph gave the following weather reports the 29th ult. at 9 A. M.

	Wind.	Weather.	Ther.
Port Hood,	N.W.	Clear,	m.
Halifax,	N.W.	Clear,	
Portland,	N.	Clear,	
Boston,	N.	Clear,	
New York,	W.	Clear,	
Wilmington, Del.,	E.	Clear,	
Washington,	E.	Clear,	
Richmond,	N.	Clear,	
Fortress Monroe,	N.E.	Clear,	
Oswego,	S.	Clear,	
Buffalo,	S.	Clear,	
Pittsburg,	E.	Clear,	
Chicago,	S.W.	Cloudy,	
Louisville,	S.E.	Clear,	
New Orleans,	—	Clear,	
Key West,	W.	Clear,	
Havana,	S.W.	Clear,	

On the 29th ult. the following were the quotations for the week. *New York*—American gold, 1 U. S. aires, 1881, 117½; ditto, 5-20s, 1867, 114; 10-40, 5 per cents, 107½. Superfine State flour, \$ a \$7.20; shipping Ohio, \$8.45 a \$9.20; extra, family fancy brands, \$10 a \$13.50. White southern wheat \$2.50 a \$2.70; red western, \$2.41; spring wheat, \$2.15. Western yellow corn, \$1.09; do. of bed at the Avenue Drive-vary reached about 1600 1 Extra cattle sold at 93 a 10 cts., a few choice at 11 fair to good, 8 a 9 cts., and common, 6 a 7 ½ cts. per gross. Market dull. About 3000 hogs sold at \$13 per 100 lbs. net. Sheep 5 a 6 cts. per lb. *Chicago*—Wheat, \$2 a \$2.25. Corn, \$2 a \$2.25. *Cincinnati*—No. 1 wheat, \$2.10; No. 2, \$2.00 a \$2.25. *St. Louis*—Prime and choice wheat, \$2.25; spring wheat, \$1.70 a \$1.75. Yellow corn, 82 cts. Oats, 70 a 72 cts. Rye, \$1.45. Beef \$4.50 a \$6 for fair to prime, and \$6.25 a \$7 for ch inferior and common \$3 a \$4.

RECEIPTS.

Received from H. Knowles, Agt., for H. A. Knowlton, A. A. Knowlton, and D. N. Munnore, 1 Peckish, and J. F. Carpenter, \$2 each, vol. from C. C. Taggart, for Annie E. Yearley, \$1, No. 45, vol. 42.

WANTED.

A woman Friend to assist in the care of the Friends' Indian Boarding School at Tunesassa, York. Application may be made to Ebenezer Wright, Marshfield, Chester Co., or to Joseph Scattergood, 413 Spruce St., Philadelphia.

WESTWON BOARDING SCHOOL.

A Teacher is wanted for the Girls' 1st Mathem. School, to enter upon her duties at the beginning of Winter Session. Application may be made to Rebecca B. Cope, Germantown. Rebecca S. Allen, No. 335 North Fifth Elizabeth B. Rhode, No. 702 Race St. Philada., Sixth mo. 1868.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSUAH H. WORTHINGTON, M.D.
Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

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the members of other Yearly Meetings.

(Continued from page 364.)

at while insisting on the necessity of a revelation to the soul of that knowledge of the only true and Jesus Christ whom He has sent, which eternal, Friends by no means undervalue or lightly esteem the Holy Scriptures, or any other means bestowed on man for his instruction and help in righteousness. These they consider as most profitable and helpful. But they are of the opinion that where this certain knowledge of God is obtained through inward revelation by the Holy Spirit, it is sufficient for salvation, though the ritual, in the providence of the Almighty, may have been cut off from all outward helps to that ledge; and contrariwise, that however correct the knowledge acquired through outward aids, and the exercise of the intellectual powers may, may be, if this inward revelation is wanting, there is nothing known that can effect salvation.

are earnestly concerned that this scriptural evidence of the indispensable agency of the Spirit of God, manifested in the heart, in obtaining a saving knowledge of the gospel of Christ, its absolute need in every stage of the work of salvation and in every service of God, which has been strenuously insisted on by our early Friends, has never characterized the faith of our religious Society, may not be departed from or lightly esteemed by any who profess with us. For in this day as formerly, Satan strives "To man up with a false knowledge of the true setting him to work to seek God the wrong and persuading him to be content with such ledge as is of his own acquiring and not of God's teaching. And this device has proved the successful because accommodated to the natural and corrupt spirit and temper of man, who, in all things, affects to exalt himself; in which relation as God is greatly dishonored, so therein evil hath his end; who is not anxious how God is acknowledged in words, provided self be not always served." — (*Barclay's Epistle*.)

the true Christian experiences that "that which is of God is manifest within." It is the Spirit that quickeneth. It is such as walk after the Spirit that have no condemnation, for the law of the Spirit of life in Christ Jesus sets them free

from the law of sin and death. It is through the Spirit that the deeds of the body are mortified and life obtained. By acting in accordance with their belief in this important doctrine, Friends were led out of the rites and ceremonies generally observed by other professors of Christianity, and instructed to depend wholly on Christ, and the revelation of his power in the heart, as their guide and support in the way of life everlasting. Thus were the faithful led in preceding generations, and thus only can any, in this day, be grafted into Christ the true and living Vine, and become fruit-bearing branches. May Friends everywhere hold fast the profession of their faith in this unspeakable gift without wavering, prize the blessed liberty and privileges its practical application has obtained for them, and thus harmoniously travail together for the spread of the Redeemer's kingdom.

"All Scripture is given by inspiration of God," and "is able to make wise unto salvation through faith which is in Christ Jesus." Friends have ever believed they are the appointed outward means of making known the blessed truths of Christianity; that any doctrine not contained in them cannot be rightly required of any one to believe, and that whatever any one says or does contrary to them, must be accounted a delusion. It has been an abiding concern in the Society to impress on its members the great privilege bestowed in the possession of these invaluable records, and it has enjoined, that all should not only make themselves acquainted with them, but also take the needful care to have their children educated in the knowledge and belief of them. But inasmuch as the divine truths they contain were penned under the inspiration of the Holy Ghost, and relate to the things of God, and things which concern the salvation of the soul, it is necessary, in order that they may make wise unto salvation, that they be interpreted and applied, under the illumination of a measure of the same Spirit which gave them forth. It is thus that they are able to make "the man of God perfect, thoroughly furnished unto all good works."

While thus duly estimating the Holy Scriptures, Friends have been careful not to give them a place which they do not themselves warrant, nor to ascribe to them an agency which appertains exclusively to Christ and the Holy Spirit. Christ alone is the light and life of men. He is "the Word of God." He is "the bread which cometh down from heaven that a man may eat thereof and not die." The Scriptures are the words of God. They testify of Him who is the way and the truth; and though it pleases Him to make use, at times, of portions of these words as a means to awaken the sinner, or to instruct, to encourage, and to comfort the soul, yet it is Christ alone that can give life, and nourish the soul with the sincere milk of the word; and this He does with them, or without them, as He sees fit.

The more any come under the government of his Spirit, the more they value the Scriptures, and delight to read and meditate on the divine truths they set forth. We would exhort all our members to the daily perusal of a portion of them,

and that parents, at proper seasons, read them in their families, with a suitable pause for reflection and retirement to the gift of Grace in the heart. May all feel the obligation, and fervently seek a right qualification to impart to their children such religious instruction as may be adapted to their respective ages and states, enforcing it by the powerful influence of a consistent example. Where this religious concern is daily maintained by parents, suitable opportunities will be presented to imbue the minds of those under their charge with a knowledge of the sacred truths contained in the Scriptures, and also to make them acquainted with, and encourage them to the perusal of works approved by our religious Society, in which the doctrines and testimonies of the gospel, as held by Friends, are set forth; including the instructive journals or memoirs of many who faithfully adhered to, and exemplified those doctrines and testimonies, often amid much persecution and suffering.

We believe the divine blessing would attend the steady pursuit of such a course, and the children be often brought under an abiding sense of the responsibility resting upon them, and the necessity of seeking for and relying on that "anointing which teacheth all things." Every parent performing his or her duty in this respect, there would be no inducement to send their beloved offspring to schools set up for the formal study and explanation of the scriptures. Such schools, both for our own members and others, are now popular in many places, and we desire to be tender of the feelings of those who support them; but we believe their tendency is to foster unprofitable activity, and a dependence on critical investigation into those divine truths which can only be discerned spiritually, and thus obstruct, in tenderly visited minds, a solid growth in the Truth, by substituting a literal knowledge of the scriptures, for an inward growth in grace. Mingling in them with others whose religious views and feelings are very different from those of Friends, can hardly fail to betray into sentiments and practices altogether inconsistent with our religious principles, and such, we believe, has already often been experienced. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." It is necessary, we believe, for every one to experience a measure of the influence of the Holy Spirit, in order to understand and apply the truths of scripture; and we desire therefore none may attempt to expound or comment on them with their own unassisted reason, or by rehearsing the views of commentators, lest they be led away from an humble reliance on this inward teacher, stray from the truth themselves, and mislead others.

There is "one Lord, one faith, one baptism," and Friends believe this one baptism is saving: it being "not the putting away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ." The forerunner of Jesus declared, "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 fire." By this baptism of Christ alone can the soul be purified from the defilement of sin, the heart thoroughly purged, the chaff burned, and man be made a member of his mystical body. As the penitent soul is brought under the refining operation of the Holy Spirit, "putting off the body of the sins of the flesh," exemplified by the lively figure of the burning of fire, it comes to know what it is to be buried with Christ in baptism, wherein it is also raised with Him, through the faith of the operation of God, who raised Him from the dead. As many as are thus baptized into Jesus Christ are baptized into his death, and like as Christ was raised up from the dead by the glory of the Father, even so these also walk in newness of life.

The true believers know the communion of saints in and with Jesus Christ their Lord. This is not the eating of outward bread or drinking of outward wine, but a spiritual participation by the inner man of the flesh and blood of Christ. Jesus declared, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you;" and in reference to this saying, at which his disciples murmured, He added, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." He gave his flesh for "the life of the world," but it was not of the outward flesh and blood of Christ that He spoke, as that of which all must partake to have life, but of Christ the eternal Word, that in the beginning was with God and was God. He is and has been the spiritual food and nourishment of the saints of every age, "the bread which cometh down from heaven that a man may eat thereof and not die." "The fathers," saith the apostle, "did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." The table of the Lord is set for *all*, and *all* are invited to partake thereof. "Behold," saith Christ, "I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me."

(To be continued.)

A Stroll by the Sea-Side.

(Continued from page 358.)

The common Cockle (*Purpura lapillus*) is another very common species on our coast, and a very interesting collection can be made by selecting the different varieties of the shell. Some of the shells are quite solid, and either white in color, or variously banded with brown or yellow; now and then a specimen is found of a rich yellow; others are quite thin and delicate, with the outside covered with little scales, or imbrications. The animal is white, and the operculum is a rich brown or reddish.

This species is carnivorous in its propensities, and with its sharp rasp-like tongue, will drill the nearest round holes in the shells of other species, and through the hole thus made devour the contents. The empty shells of the cockle's victims, or of other carnivorous species, may always be recognized by the little countersunk hole in the shell. The mussel seems to be a favorite food of the cockle. It has been ascertained that it requires two days for the cockle to drill through the shell of the mussel, and after the animal dies from this rude treatment, the shell gapes open, and the cockle then feeds upon the soft parts within, through the natural opening. The eggs are laid in little oblong yellow-colored capsules, which they deposit in clusters on the rocks. Each little

capsule contains from sixteen to thirty young, which eat their way out through the cases when fully developed. The cockle was supposed to be the species from which the celebrated Tyrian purple was obtained. At all events, there is a coloring matter extracted from the living animals, which is at first yellowish, but after exposure to the sun's rays, will gradually change, passing through various shades of green and violet, then to a purple, and finally to a crimson. It is often used for bait in fishing for eunners, or perch, and the fingers become stained a deep purple after handling the crushed animals.

In the crevices of the rocks, and in certain pools left by the tide, we shall find the common salt-water mussel closely compacted in great numbers. On attempting to detach a specimen from the rocks, it is found that they are held in place by a strand of little silken threads, issuing between the valves of the shell, and adhering strongly to the rock. This bunch of threads is called the byssus, and a tropical genus called Pinna, produces a byssus of considerable size. Gloves have been woven from the fibres composing it. The individuals covered by water display at the free end of the shell and between the valves (each shell of a bivalve is termed a valve, hence the name *bivalve*, two valves,) which are partly open, two openings formed by the mantle. These openings are scarcely divided; one opening reaching nearly to the byssus is beautifully fringed with little arborescent fringes, the other opening is plain. If we watch the particles floating near these openings, it will be seen that a current of water is passing in at the fringed opening, while from the simple opening a current of water is as constantly issuing. These currents of water are produced by the vibration of little moving hairs, or cilia, which line the membranes within. The gills, of which the animal has four, two on each side, are particularly covered by the cilia, so that if the shell is broken open, and a piece of the gill is separated from the animal, it will swim round in the water like an independent animal for some time. We become acquainted with an excellent provision in this arrangement, for in the first place the currents of water kept up in this way bring a continual supply of fresh sea-water to the gills, and in the second place the food of the mussel, which is mostly of an infusorial character, is brought to the mouth by the same means. The two short openings we have seen in the mussel, in other genera like the clam are prolonged into two long tubes covered by one sheath, or form two distinct tubes as in certain other genera.

In contemplating the many complete provisions made for these lower animals in procuring their food, one is led to admire the adaptability of ciliary motion which appears to take so prominent a part in the functions of the lower animals. Among the lowest forms of life, locomotion is effected entirely by ciliary motion; among others, food is brought within the compass of their mouth, and the gills are continually bathed with fresh water.

A large and ponderous mussel, called the Horse-mussel, may be torn out from the crevices of the rock just as low-water mark, and the roots of the large sea-weed, commonly called the "devil's apron," are often found entwined around specimens of this species. While speaking of this gigantic sea-weed, we may say that after storms, and in fact at nearly all times, this Laminaria, as it is technically termed, may be found on the shores, and the collector must never fail to examine carefully every portion of it for novelties. On the broad cretulated brown frond he will find certain species of snails browsing. On the stem, patches of calcareous growth, looking like the

most delicate lace, may be seen; strange as it may appear, each little cell, composing this lace-work is occupied by a tiny animal, whose true relation is with the clams and oysters. In the tangled roots, the collector often reaps a rich harvest of marine worms, brittle starfishes, minute crustaceans, and many other animals. The reason why this sea plant affords such an interesting field to the collector is, that it comes from beyond low water mark. In the sea, as on the land, there are different zones of animal and plant-life. Thus on the land we find in low places certain species of plants and trees; a little higher we have hard-wood growths; on the mountain slopes pines and spruces flourish, while near the tops our highest mountain lichens only can exist, and at the highest elevations the bare rocks alone meet the eye.

So in the sea, between high and low-water mark is an assemblage of animals and plants peculiar to that area, and this is called the littoral zone; in low-water mark to about fifteen fathoms another group of plants and animals are found, and at Laminaria grows to profusion in this zone, it is called the laminarian zone. Below this we have the coralline zone, and deep sea-coral zone. Marine animals range through all these zones, but there is a sufficient number of species restricted to each which give each zone a determinate character. Thus the Laminaria is an envoy from another zone, coming laden with the animals and plants peculiar to its zone. As we are confining ourselves to those forms that are abundant between high and low-water mark, we must reluctantly leave for another time the treasures that this seaweeds possess.

The common starfish, or five-finger jack, is one of the abundant forms under rocks at low-water mark. By throwing back the masses of seaweed that conceal the rocks near the water's edge, it may be found of all sizes, and of every shade of brick-red, crimson, and purple. How fast it cling as we attempt to pluck them from the rock, and by examining the underside of the fingers arms, we notice rows of suckers, that look like many worms twisting and writhing in every direction! Dropping one into a dish of sea-water, soon see the admirable use that is made of its suckers, for now they act like so many little leeches. These suckers are enabled to project some little distance from the animal, and by these the animal is carried from one place to another. How gay they glide over the uneven surface of the rock, each sucker in turn reaching in advance, securing a hold, and, after contracting and pulling the body along, relaxing for a new start. Perhaps by diligent search you may capture a starfish at his dinner, and a strange way he has of eating it. Muscles, beach-cockles, and shells form the favorite food of the starfish. Having selected one for his meal, our starfish arches his body over the shell, grasping it at the same time with its arms, and then, marvellously relating its stomach out of its mouth and enfolds the prey with its lobes. Whether the stomach secreted poisonous fluid is not known, at any rate the victim dies under the effects of this warm embrace, the shell flies open, and the starfish devours its contents.

In the young starfish the eyes can be plainly seen, five in number, one at the end of each arm, shining like little garnets. In the common it is quite difficult to distinguish them.

The starfish often loses one or more of its arms from having them bitten off by hungry fish, perhaps crushed off by crabs when young. Nature, however, restores them again, for new rays grow in the place of those lost, and it is not uncommon

specimens that have lost all but one way, with four new rays just commencing to grow. They may be found with three large ones, and small ones, and a variety of forms, resulting in this renovating power after mutilation, may be gathered among the rocks.

(To be continued.)

For "The Friend."

the following, from some of our approved writers, we think may be interesting and instructive to some of the readers of "The Friend," and therefore transcribe it for that valuable Journal, if moved by the Editor.

The family is a divine institution. It is vitally connected with the destinies of individuals and nations. Whatever interferes, therefore, with its official or legitimate influence, must be a great evil." How important then that each member thereof should perform his or her duty faithfully, in true love to all, remembering the golden rule, "To do unto others as we would they should do unto us." "Duty to some is a cold, repulsive word, but only in the discharge of duties that obtain to each condition in life, is happiness secured." "To be agreeable, and even contenting in our family circle," says a celebrated poet, "is not only a positive duty but an absolute morality." How desirable is cheerfulness! It is a peculiar friend thereto. Not that kind of frivolous which the wise man calls the mirth-ole—always laughing and talking, exhausting life in jests and puns, and then sinking into gloom and gloom where the object that inspired it has disappeared. No, no! The cheerfulness I would recommend must belong to the heart, and connected with the temper, and even with the principles." Addison says: "I cannot but look on cheerful state of mind as a constant, habitual tribute to the great Author of nature. An incheerfulness is an implicit praise and thanksgiving to Providence under all His dispensations; a kind of acquiescence in the state wherein we are placed, and a secret approval of the Divine will in His conduct towards us."

Another author, I think, observes, "There is nothing very lovely in seeing a woman overruling those little domestic disquiets which mystery of a family has to contend with; going down to her breakfast-table in the morning cheerful, smiling countenance, and endeavoring to promote innocent and pleasant conversation with her little circle. But vain will be her noble efforts at cheerfulness, if she be not assisted by her husband and the other members and; and truly it is an unpleasant sight to see daily when collected together, instead of enjoying the quiet scene with a little good-humored sitting like so many statues, as if each was worthy of the attention of the other. And when a stranger comes in, O dear! such looks, and animation, and loquacity! 'Let my wife be pleased at home,' says the poet; and truly must help feeling a contemptuous opinion of persons, young or old, male or female, who, with their good humor and pleasantry in company, and heard up silliness and silence for the sake of the love and loving group which compose their side."

We quote the following passage from Hannah More, as an admirable illustration of true sweet temper, patience, and self-denial—qualities so essential in a wife and mistress of a family; also in every one: "Remember, that life is entirely made up of great evils, or heavy trials, that the perpetual recurrence of petty evils, small trials, is the ordinary and appointed price of christian graces. To bear with the

feelings of those about us, with their infirmities, their bad judgments, their ill-breeding, their perverse tempers—to endure neglect when we feel that we have deserved attention and ingratitude when we expected thanks—to bear with the company of disagreeable people, whom Providence has placed in our way, and whom He has perhaps provided on purpose for the trial of our virtue—these are the best exercise; and the better because not chosen by ourselves. To bear with vexations in business, with disappointments in our expectations, with interruptions in our retirement, with folly, intrusion, disturbance, in short, with whatever opposes our will and contradicts our humor—this habitual acquiescence appears to be the very essence of self-denial. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might well in the days of ignorance, have superseded pilgrimage and penance."

Every one who knows anything of the human mind, agrees in acknowledging the power of trifles in imparting either pain or pleasure. One of our best writers, speaking on this subject, introduces the following lines:—

"Since trifles make the sum of human things,
And half our misery from those trifles springs,
O! let the ungentle spirit learn from thence,
A small kindness is a great offence.
To give rich gifts perhaps we wish in vain,
But all may shun the guilt of giving pain."

Truly hath the poet said, that "Trifles swell the sum of human happiness and woe." Our highest and holiest aspirations, our purest and warmest affections, are frequently called forth by what in itself may be deemed of trivial importance. The fragrant breath of a flower, a cheering sound, a soothing word from one we love, will often change the whole current of our thoughts and feelings, and by carrying us back to the days of our childhood, or bringing to our remembrance some innocent and happy state which steals over us like a long-forgotten dream, will dissipate the clouds of sorrow, and even the still deeper shades of falsity and evil.

How many of the great events of life have their origin in trifles; how many deep, heart-felt sorrows spring from neglect of what seemed to us a duty of little or no account—something that could be done or left undone as we pleased! Alas! this is a dangerous doctrine. Let us endeavor to impress upon our own, and the minds of those of whom we have the charge, that no duty is trifling; that nothing which can in any way affect the comfort and happiness of others is unimportant. A word, a glance, a smile, a gentle touch, all speak volumes; and the human heart is so constituted that there is no joy so great, no sorrow so intense, that it may not be increased or mitigated by these trifling acts of sympathy from those we love.

Words are little things, but they sometimes strike hard. We wield them so easily that we are apt to forget their hidden power. Filly spoken they fall like the sunshine, the dew, and the fertilizing rain; but when unkindly, like the frost, the hail, and the desolating tempest. Some speak as they feel or think, without calculating the force of what they say; and then seem very much surprised if any one is hurt or offended. Not considering that it may be easier, and certainly right and more amiable, that their words should be chosen more carefully, and to repress the unkindness of tone that gives them a double force, than to prevent the feeling of pain at their utterance.

Therefore look well to your words all ye members of a home circle. And especially look well to your words ye whose words have the most weight, and fall, if dealt in passion, with the

heaviest blow. How solemn the consideration of the declaration of our Holy Father, "That every idle word that men shall speak, &c." Matt. xii. 36.

There are not a few persons, perhaps, who do not, in a degree at least, mar domestic happiness by persisting in personal peculiarities which they know are unpleasant to those around them. Harmless these habits may be in themselves, perhaps; but *inasmuch* as they are teasing, annoying, and irritating to others, they are not harmless. Nay, they are wrong, because they are accompanied by a most unamiable disregard to the feelings of others."

Let us *practically* remember that the true end and aim of life is not to seek our own enjoyment but the good of others, and the glory of our Father in Heaven.

The Farmer's Friends and Foes.

(Continued from page 355.)

"The prodigious numbers of the *Aphis brassicae* that destroyed the leaves of the turnips in 1805 called forth a great profusion of a little parasitic ichneumon, (*Ichneumon aphidum*, Linn.) which rendered late but eminent services in checking additional increase. The turnip fields were full of these minute parasites, and any one walking through them would soon have numbers upon his clothes. The effect of an ichneumon upon any species of aphid may readily be seen upon the leaf of any field or garden plant. Amongst the green living aphides may be seen several dry, swollen skins, generally of a light brown color. These bodies are evidently aphides, though so much altered in appearance; there are the head, the legs, and the characteristic anal tubes, but the animal has lost all power of locomotion: within what was once a round sleek body full of sweet honeydew there now lives a small ichneumon maggot. If these objects are taken home and placed under a glass vessel, with facilities for observation, in a few days the following interesting spectacle will be witnessed; upon the back of the aphid there will appear a small round hole, which the enclosed parasite, now ready for emergence in its perfect condition, has made. Through this door the ichneumon fly makes her debut into the world of insects, ready to repeat on other aphides the same operation which had been the means of bringing herself into the world.

Every observer of a field of wheat has noticed some of the ears to contain a number of minute maggots of a bright yellow color. These are the larvae of the wheat midge (*Cecidomyia tritici*). The female deposits her eggs in the ear of wheat about the time of flowering, and the larvae feed upon the tender grain. They leap out of the glumes to bury themselves and become pupae in the earth, or are carried into the granary with the corn. The damage done to the corn crops by this little midge is sometimes most serious. M. Curtis says that he 'fears the ingenuity of man will never devise any method for the destruction of this little rogue in grain when it has once taken possession of a standing crop.' To apply any remedy when the ears are once inoculated, he thinks impossible. In the pupae state they can be assailed.

Professor Henslow's suggestions appear to be the most feasible and best calculated to check their increase, provided the larvae and pupae carried into the barn do not die from the artificial state in which they are placed. He recommends the use of a sieve sufficiently open to let the pupae and larvae pass through with the dust, which must be removed and burned. He says, 'It occurred to me that if a wire-gauze sieve were placed be-

fore the winnowing machine in a sloping position so as to allow the chaff to fall upon it and then roll from it, the pupae would pass through and might be caught with the dust in a tray placed below the sieve. I have put this to the test of experiment and find it answer perfectly. Two pieces of wire gauze were placed together at an angle, sloping like the roof of a house, and the chaff readily fell off on each side of the floor, whilst dust and pupae passed through. If a simple contrivance of this kind formed an appendage to every winnowing machine in the country, what myriads of the pupae might be collected and destroyed. The researches which I have made on the subject since my report was written, have satisfied me that the damage done by this minute insect is much greater than agriculturists are at all aware of.'

The ichneumon flies in this case also prove most valuable friends in checking the increase of the wheat midge. Three species of this family feed parasitically upon the larvæ. The most abundant and consequently the most useful of them is the *Platygaster tipulae*.

'To see our little ichneumon,' says M. Kirby, 'deposit its eggs in the caterpillar of the wheat fly is a very interesting sight. In order to enjoy this pleasure, I placed a number of the latter upon a sheet of white paper at no great distance from each other, and then set an ichneumon down in the midst of them. She began immediately to march about, vibrating her antennae very briskly. A larva was soon discovered, upon which she fixed herself, the vibratory motion of her antennae increasing to an intense degree; then bending her body obliquely under her breast, she applied her posterior extremity to the larva, and during the insertion of her *aculeus* and the depositing of the egg, her antennae became perfectly still and motionless. Whilst this operation was performing, the larva appeared to feel a momentary sensation of pain, for it gave a violent wriggle. When all was finished, the little ichneumon marched off to seek for a second which was obliged to undergo the same operation; and so on to as many as it could find in which no egg had been before deposited, for it commits only a single egg to each larva. I have seen it frequently mount on one which had been pricked before, but it soon discovered its mistake and left it. The size of it is so near that of the *Tipula* that I imagine the larva of the latter could not support more than one of the former, and therefore instinct directs it to deposit only a single egg in each; besides, by this means one ichneumon will destroy an infinite number of *larvae*.'

The wheat midge is a near relative of the dreadful American scourge, the 'Hessian fly,' (*Cecidomyia destructor*), whose larvæ have not unfrequently caused famines in the land of the West.

'The ravages of this insect,' says M. Kirby, which was first noticed in 1776 and received its name from an erroneous idea that it was carried by the Hessian troops in their straw from Germany, were at one time so universal as to threaten, where it appeared, the total abolition of the culture of wheat. . . . It commences its depredation in autumn, as soon as the plant begins to appear above ground, when it devours the leaf and stem with equal voracity until stopped by the frost. When the return of spring brings a milder temperature the fly appears again and deposits its eggs in the heart of the main stems which it perforates, and so weakens, that when the ear begins to grow heavy, and is about to go into the milky state, they break down and perish. All the crops as far as it extended its flight, fall before the

ravager. It first showed itself in Long Island, from whence it proceeded inland at about the rate of fifteen or twenty miles annually, and by the year 1789 had reached 200 miles from its original station. . . . Nothing intercepts them in their destructive career, neither mountains nor the broadest rivers. They were seen to cross the Delaware like a cloud. The numbers of this fly were so great, that in wheat harvest the houses swarmed with them to the extreme annoyance of the inhabitants. They filled every plate or vessel that was in use; and 500 were counted in a single glass tumbler exposed to them a few minutes with a little beer in it.'

Fortunately the Hessian fly has a formidable enemy in the *Ceraphron destructor*, a species of ichneumon which lays its eggs in the bodies of the larvæ so that few become pupæ, otherwise, as some have thought, the wheat crops would be totally annihilated."

For "The Friend."

A letter from Richard Harrison, a cornet or quartermaster in the army under Fairfax or Cromwell, to Anne Weldon, of Lincoln, in Yorkshire, to whom he was afterwards married. They both joined Friends, and suffered the spoiling of their goods. They left a son and daughter, Francis and Jane Harrison, both honorable in their generation; and their descendants in this country continue to be honorable and worthy Friends.

“DEAR HART:—That entire love and affection by which you are endeared to me, doth press me, (though late in your company,) to write these few lines unto you, as the true and undoubted witness of my cordial affection towards you, which (as I hope) it began in God as aiming in my choice to be linked in love with such an one as should some day be impressions of the grace of God stamped upon their souls, and some sparks of that heavenly love enkindled in their breasts, so (if my heart deceive me not,) it is my great desire that if it seem good to the Lord our God to bring us as into that near union of husband and wife, it may be our chiefest care to approve ourselves mutually such as in his choice we both pretended to seek, that is, real not verbal christians, not content with a form, and denying the power of godliness, but such as are godly both in deed and power, keeping a constant watch over our feeble hearts, that we be not puffed up with high conceits of our attainments, thereby singeing a requiem unto our souls, suffering our minds in the meantime to be carried out after creature objects, degenerating from that good profession we have made, into the spirit of the world, until we become like trees twice dead, plucked up by the roots, reserved for eternal burning; but that in the sense of the great rebellion of our hearts to the will and mind of God, we may wait for the sun of righteousness arising in our hearts, dispelling all the clouds of the darkness of ignorance, pride, self-love, creature confidence, error, infidelity, &c., which as continually with us, do easily beset and ensnare our souls, until the Lord by his Holy Spirit, doth cause these scales to fall from our eyes, transforming us in our minds, and by degrees conforming us into the likeness both of the death and resurrection of Jesus Christ, accounting it enough that the Lord shall owe us for his, though the world disown us, receiving thankfully what he in our mercy shall bestow upon us, either for the inward or outward share, knowing that whatsoever is less than his pouring on of the vials of his fiercest indignation is from his mercy, thereby stopping our mouths, that we never open them in murmuring against his all-wise disposing Providence.

though it may seem sometimes hard to the ear unregenerated part, which I know would see both God and Mammon; be great in the favor of God and the world.

But we have not so learned Christ, if so be we have tasted of the riches of the grace and mercy of God; who for this end came into the world that he might carry on the great design of glory in saving lost man, and dissolving the works of Satan, which glorious design doth then as to be brought out in power when sinful man is brought to a thorough resignation of him, leaving his will and affections wholly swallowed in God's will, and he willing, through a conscience really convinced of its unworthiness, to justify himself in his judgments, though he should cast himself forever out of his sight, and divide him portion amongst unbelievers. When the wisdom of man is thus fooled, and the pride of man's heart abased; when the wrath of the serpent is unportable, and but one step betwixt us and eternal death; then, and not till then, will a Saviour be acceptable; then is the time when usually God is pleased to drop in comfort unto the wearied soul, yet not wholly taking away the source and fountain of sin, but, by degrees, weakening the power and dominion of the serpent for the Canaanite will still dwell in the land, teach us the use of the bow and the shield; the seed of the serpent will be biting at the heels of the seed of the woman, that hereby we may be brought to cry mightily unto God, not in artful words, but from the sense of our weakness, for daily aid and assistance, against so powerful adversaries, neither will there be any time, (as I suppose,) of unbuckling our spiritual armor until time is no more.

But I am already too tedious, were it not for your love would easily cover this, as I hope will do all other my infirmities, assuring you that whilst God shall grant me a being upon earth shall ever remain yours.

RICHARD HARRISON

Balby, September 18th, 1649."

Wonders of the Telegraph.—In the whole range of fairy legend it would be difficult to suggest more marvellous than the following statement of facts regarding a telegraphic message sent by the Atlantic cable from London to San Francisco on the 1st of February. The wire in America was joined up for experiment in Heart's Content to California, and the message was sent from Valencia at 21 minutes past six in the morning; the acknowledgment of its receipt, was received back in Valencia at 23 minutes past seven, the whole operation having occupied two minutes; the distance travelled about 14,000 miles and the message arrived, according to San Francisco time, at 20 minutes past eleven on the evening of January 31, the day preceding that on which it left England—less than no time, to use a popular phrase. The correspondent of the London Times states, in addition, that at an anniversary banquet given by Cyrus Field some time ago, at the Bingham Palace Hotel, the western telegraphists were brought into the room, and messages were exchanged with America; those messages were delivered at their respective addresses and the replies were received back in the room in the following periods: From the President at Washington, two hours ten minutes; from Mr. Seix at Washington, two hours twenty-five minutes from several persons in and near New York, average one hour forty-five minutes; from the Governor of Cuba, who apologized for the delay caused by his residing at a distance from Havana.

hours twenty-four minutes; from the Governor of Newfoundland, at St. John's, thirty eight; and from Heart's Content, Newfoundland, six minutes.—*Late Paper.*

Selected for "The Friend."

Early Ministers of the Society of Friends.
 Any of these first preachers were like sons of Israel; for they testifying of the light of Christ in the consciences of men, proclaimed the day of the Lord was dawned and should either break forth, to the destroying of the old buildings of human inventions and institutions, though not of that which had formerly been enjoyed by true experience of the operation of the Spirit of God in people's hearts. By powerful way of *preaching repentance*, many awakened out of the sleep of careless security came to see that their covering was too short, and that they were not covered with the true wedding garment; and many that had been of a rude nature to be so touched to the heart by these preachers, that crying out "What shall we do to be saved?" they were brought to repentance and conversion; and so from wild and rough, to be sedate and sober. And as in the being many of these first preachers did run on a mighty stream, and seemed fit to thresh proud mountains and stones, and to hew down idols, and wash away all opposition; so there were others also, who as sons of consolation, produced glad tidings to the hungry and thirsty many of which were in England about that inasmuch that some said, "now the everlasting gospel is preached again." And it was remarkable, that though these promulgators of the doctrine of the inward light shining in the hearts of men, were mean and illiterate, yet many a note, not only such as were in magazines, but also many preachers of several persuasions were so touched at the heart by their lively preaching, that they not only received their doctrine, but came themselves in process of time, to become publishers thereof, and thus a great work was gathered; nay, sometimes even men of skill and sharp wit, were deeply struck by and homely preaching.—*Sewell's History.*

Redbreast.—"A robin," says M. Jesse, began its nest in a myrtle, which was in the hall of a house belonging to a friend in Hampshire. As the situation was considered rather an objectionable one, the nest was removed. The bird then began to build another in the corner of the drawing-room, but, as this still more violent intrusion, it was not allowed to be completed. The robin, thus baffled in attempts, began a third nest in a new shoe, which was placed on a shelf in my friend's drawing-room. It was permitted to go on with its work the nest was completed; but, as the new shoe was likely to be wanted and as it would not be used by being used as a cradle, the nest was taken out, and deposited in an old shoe, which was put in the situation of the new one, which remained to be done was completed; under part of the shoe was filled with oak leaves, the eggs were deposited in the nest, and the time hatched, the windows of the room were always left a little open for the entrance and exit of the birds. My friend informed me that he was so pleased to see the great confidence the bird placed in him. Sometimes, in the morning, the old birds would settle on the top of his head, nor did they seem the least alarmed at his presence.

A little is enough when our desires are regulated by moderation.

MORAL DISCIPLINE.

Keep disciplined the world of mind,
 Nor thoughts be harbored there,
 But those from sense, from earth refined,
 And watched with constant care.

And let the tongue well guarded be,
 Lest it should utter after anght,
 Unprompted by the purity
 Of uncorrupted thought.

That in our deeds, through holy aid,
 We may subvert His plan,
 While but a little lower made
 Than angels, mortal man.

Salem, Iowa.

WE MISS THEE.

We miss thee; weeks and months have passed,
 But as day succeedeth day,
 We miss thy pleasant converse still;
 Thy greetings by the way.

We miss thy chastened spirit,
 Strong, steadfast in the faith;
 That faith, which overcomes the world
 And triumphs over death.

We miss thy bright example,
 Which ever seemed to say,
 There is no time to loiter,
 "Work while 'tis called to-day."

And in our wonted gatherings,
 Within the place of prayer;
 Mid the silence of the worshippers,
 We miss thy spirit there.

Oh our hearts are clothed with sadness,
 Yet not for those we mourn,
 Through mercy, gathered to their rest,
 Within the Heavenly bourn.

But we mourn for those who linger,
 Their celled homes within,
 Who, with a name to live, are dead
 In trespasses and sin.

We know the power of the Grace,
 By which they overcame,
 And triumphed o'er sin and death;
Continue still the same.

But alas! we feel that earthliness
 Doth hold our hearts in thrall,
 We're weak; the things of time and sense
 Envelop like a pall.

May the blind eyes be made to see;
 Broken the hearts of steel;
 That our need of cleansing, saving grace,
 We may be brought to feel.

That to win Christ we may esteem,
 All earthly things as loss;
 And flee ere yet it be too late,
 For refuge to the cross.

And though the precious influence
 Of our sainted ones we miss,
 Are not their spirits wooing us,
 From the abodes of bliss,

Inviting us to join with them,
 In the triumphal psalm;
 The joyful song of the Redeemed,
 Of "Moses and the Lamb."

May the memory of their faithfulness,
 Their humble, reverent trust;
 Be ever with us; lifting
 Our spirits from the dust.

Inviting us with diligence
 The heavenly race to run;
 That the precious time may be redeemed;
 And the crown immortal won.

Thus their angel hands shall beckon us,
 Their steps make bright the way;
 Till the path we tread, shall end
 Like theirs, in everlasting day.

Original.

I. C.

Original.

"I bear in my body the marks of the Lord Jesus," was the declaration of him who could also say, that he gloried in the cross of Christ, and as I have thought on the beauty of such a character as is here portrayed, I have said within my heart, would that all who claim for themselves the sacred name of christian might know the same experience; what a powerful influence for good would they exert on those around them, and how it would hasten the coming of that day when the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." But, alas, are not too many saying, in the language of their conduct, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach," regardless of their high and holy calling. While I have deeply pondered these things, my heart has turned with earnest desires towards my own much loved and highly favored Society, and of whose precious young people I can truly say, "I have no greater joy than to hear the children walk in truth;" and the query has arisen, how far are we, who are standing as way-marks in our Zion, and whom "the Holy Ghost hath made overseers of the flock to feed the church of God," living up to the apostolic injunction, "Be ye followers of Christ." Is it the daily, hourly concern of our lives, to be found walking in the footsteps of the flock of Christ; and when brought into contact with the world or with any of these precious lambs, are our hearts raised in earnest prayer to Him in whom alone lieth our strength, for help to do them good, that we may not be the cause of stumbling to any? As this is more and more our concern, and as the whole tenor of our lives bears evidence that we are "seeking a better country, that is heaven;" and we are willing to show by our holy confidence and happy, child-like obedience, that we are not serving an hard master, but that in keeping of his commandments there is great reward, there will then be more of a willingness wrought in others, through our example, to come, taste and see for themselves that the Lord is good, and we shall become as lights in the world, and as a city set upon a hill which cannot be hid.

Seventh mo. 4th, 1868.

For "The Friend."

Friends' Freedmen Association, Philadelphia.

Sixth mo. 29th, 1868.

The following extract is taken from a letter recently received from Edward Payson Hall, special Superintendent, under this Association, of six schools in Rowan and Iredell counties, North Carolina.

Salisbury, 6th mo. 20th, 1868.

"—George Dixon has sent me all the Bible Readers he has left in Danville; and he suggests that I should apply to Philadelphia for more. As it is the book indispensable in my operations, I cannot hesitate to make the application early enough to try to meet the demands of the increased day schools after crop is laid by, and of the First-day schools, which (except Mt. Vernon) have never been but very partially supplied.

"How many will yet be needed it is impossible to say. No estimate can be formed of the immense number, in the aggregate, vainly seeking an opportunity to secure the book, (and with it the privilege of learning,) who haunt these five recently established schools, one First-day after another. I wish that a copy of the book (the Bible Reader) were in the hands of every colored man, woman and child on this continent; and I feel perfectly safe in saying, in the light of steady,

practical experience, that no better educational investment, in my view, could be made by the charitable. Nothing suits them better, nay, even half so well. Finer—more pretensions—more costly—illustrated—skilfully edited and printed Readers there are; but this, emphatically, is the book for them. They take to learning to read in it, as easily and as naturally as a child takes to learning to talk by imitating its parents and playmates. Yea more, it is a safe book—full of inspired truth—free from sectarianism, ready for all. The warmth of these commendations can never be lessened—an examination of our schools would elicit fully as hearty an approval from a stranger. I merely write this in justice to the book.

"We shall need at least 200 more. It is for the Association to say whether they can be spared. If a larger number could be granted, I can make good use of them.

"I have not spoken well of the book as any inducement to its being sent. I wanted the Friends to know something of the good it has done here. If the greater part of the money spent in distributing copies of the Bible among the Freedmen were applied to the purchase and donation of some millions of this little manual, which makes it easy to learn to read the Bible, I think it would be decidedly better than putting the Bible in their hands before they can read it. I make this remark in reference to many other Christian Associations for their relief, who spread, by sale and gift, many copies of the Bible and Testament through our rural districts; but found no schools—leave no appliances for learning to read.

"Now I have known one child who learned to read the Bible Reader in my day school, to teach half a dozen grown persons at home (who could attend neither the day nor First-day schools) to read quite well. Each of these, however, had obtained possession of a book from me, by special solicitation. On my road from school to school, (they are from 8 to 10 miles apart,) I am sometimes literally way-laid by black people, who leave their plough to run and 'head' me, and beg a book. What heart would not be touched by such scenes? And I cannot at all suppose that if they had the books many would fail to use them, and know how to read the language of divine truth in a surprisingly brief period.

"I am actuated by deep and whole-souled pity for this neglected people, in the writing of these lines, as in all I ever have tried to do for them. Remorse, too, for the wrongs of slavery, in which I had my share of guilt, makes me bold in doing, asking, pleading for them. While all the world, directly or indirectly, was guilty of participation in that evil, it is no mock humility or mock philanthropy in the son of a slave holder to say, that we southern men are the very men who ought to work hardest to rectify the past, and right the negro wherein we have cruelly wronged him. I believe not in any formal penance—but, were the South able, she should restore to the negro forty fold of her robberies—and when I help do this I am still but a poor worm looking to Jesus as the only Saviour, and claiming no rights to forgiveness but through Him.

EDWARD PAYSON HALL."

How great is the loss many are sustaining, in contenting themselves with merely hearing of the inestimable treasure, instead of *possessing* the thing itself.

The following fact of Mathias W. Baldwin, so characteristic of him in relation to the colored people, is well remembered by many of the older

employees in the factory. Many years ago a colored man applied for work, and was employed at once in the boiler shop. The foreman in this department was one of the most valuable men in the whole works, and the position had always been a difficult one to fill. As soon as he saw the new recruit in his place he made a violent protest, and insisted on his discharge.

"Certainly," was M. W. B.'s reply, "if he is not a good man he shall be discharged on the spot."

The discontented man had too much justice to deny that he understood his business and worked faithfully.

"What, then, is your objection to him?"

"He is a *nigger*, and he must leave, or I will."

"Pack up, then, and be off with you."

There was no appeal from this decision. The foreman marched, and the colored man kept his place till he died.

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

In preparing for the pages of "The Friend," selections from manuscripts left by the above named highly valued minister of the Gospel, some transposition and emendations appear needful for more explicitness in the details.

The compiler has taken the liberty to make such changes, keeping as near to the sense designed to be conveyed, in supplying obvious omissions, as the nature of the case seemed to require. It is believed that neither the sense, nor the general tenor of the narrative, have been materially departed from.

May the recorded testimony of the Lord's tender dealings with our Friend in his early years, with that also herein conveyed, that "He will bless and favor all those who are obedient unto Him with the reward of peace," be an incentive to all of us, to so run as to obtain; so press after the mark for the prize of our high calling of God in Christ Jesus, as that we may be induced more and more to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God;" that so we too, with this faithful servant of his Lord, when called upon to lay aside our battered arms forever, may, through redeeming love and mercy, enter into the joy and unalloyed rest of heaven.

"Having for some time believed it required to leave behind me a relation of the dealings and tender mercies of the Lord my God with me from my young years, for the encouragement of the sons and daughters of men who may set their faces Zionward; and also to bear my testimony, that the Lord will bless and favor all those who are obedient unto Him, with the reward of peace which this world cannot give nor take away, I commence this account.

"I was born, according to records obtained, on the eighth day of the Tenth month, one thousand seven hundred and seventy-three, at East Greenwich, in the State of Rhode Island. My parents were Joseph and Rachel Healy, who were accounted honest people; and who, when I was about a year old, removed to the State of Connecticut into a town since called Montville; where we lived about fourteen years. Before I was eleven years of age, I often felt, when alone, the judgment of the Lord upon me for my disobedience—the secret stirrings of the grace and truth

of the Lord Jesus manifested in my heart. What light did teach me what I should do, and what I should leave undone; and when this judgment God in my heart for sin and disobedience was I promised amendment of life.

"My parents not yet being so much concerned for our spiritual welfare as they ought, gave too much liberty; so that I, with some of my brothers, went at times to places of diversion where was music and dancing. Oh! the manifold ease of those that spend their precious time in this way. I have since believed there is amusement more destructive to the precious sown in the heart, than this kind of diversion. Dear youth, remember these words. Oh, parents, guard your tender offspring, from over their inclinations. Much may you do towards bringing them into an early acquaintance with God, by carefully watching the tender impressions on their minds, and faithfully discharging your duty, by instilling therein the great principles of religion; and that there is a before whom all must give an account at the day of life. How many children there are whose minds call for good instruction; such as may be compared to bread to their state; if parents are careful to give in the Lord's fear, when open may be made on their susceptible hearts, will not be charged with giving them a strength but will be clear of their blood. I have mourned for the dear children, since I have come to 17 years, in consideration of the neglect of parents and masters in not making the training of children in the law of the Lord their care; and have remembered the inspired language, 'Hear, O Israel: the Lord our God is one Lord, and thou shalt love the Lord with all thine heart, and with all thy soul, and with all thy mind. And these words which I command thee shalt be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Oh! dear parents, leave not your tender offspring exposed to the dangers that are in the world, lest you be as cruel as the ostrich in the wilderness, that leaveth her young exposed to the foot of every passer-by.

"After I was twelve years old my father brought me out to work at farming by the month; being often alone and having many serious thoughts upon another world, I was well convinced that if I died in sin, I could not be happy. And I remember in a severe tempest accompanied by thunder and lightning, in the night season, when I was alone in bed, I had to examine into my situation by the light which did clearly shine upon me how the ease stood between me and God. And finding myself not fit to leave the world, oh! how faithfully did I promise, if the Lord would be pleased to spare me to see the light of another day, that I would follow I with all my heart. Sometimes these good resolutions lasted many days; though at other times when the morning came, and things looked pleasant as to the outward, I too often forgot my own promise made to my God. Dear youth, be careful to keep to your covenants made at seasons; for the Lord is well pleased with early sacrifice that is without reserve.

"When I was between thirteen and fourteen years of age, my parents first made profession of religion; my father being convinced of the principles of truth—the light of Christ shining in the heart of man—as held to, and maintained by the people called Quakers: which people, till then, I had never remembered to have heard of. My mother inclined towards those called the N

Baptists; and was zealous that way. These men and people were numerous where we then lived, but there were none of the Society of Friends in that part of the country. And I, with some of my father's children, who were all Unitarians, except two brothers, very often attended the Baptist meeting. Our father seldom attended these meetings; but I will remember times in evenings, after reading the Holy Scriptures and other good books, he imparted good counsel, which has been remembered to my benefit. I also recollect a valuable volume which my father borrowed and brought called Sewall's History of Friends, which I read. This book gave me an account of Friends' sufferings in early times, and patiently they gave up their lives for Christ's sake, their ever living Redeemer. These circumstances which I read, made great impression on my mind in these days; for I was then in the power of God that upheld and supported these early Friends; and I desired like unto them. And oh! that we who are to be led by the same holy principle of light and life, may be faithful and obedient unto."

(To be continued.)

For "The Friend."

Primary Department.

Remarks of "R." in last week's "Friend," relative to primary instruction, denote what the claims for the writer, experience. One of the remarks he not fully understood, when she sees the eye heavy and the face listless, rest and pure air, and all will come. This suggestion involves the true philosophy of early instruction. Follow it up and we depart from the theory of sound development. The hours of school may be nominally six daily; but the intelligent, conscientious worker no harm to her charge. Sensible delicate nature she is striving to unfold, divides her day into suitable periods of labor and play. Thus the hours of study are very few. It is true, physicians agree about danger of overtaxing the brain duty of children, and with teachers lies the responsibility of really carrying out this duty. Yet, if at all their work, they will seldom err.

For not taking school-books home; this implies a total want of appropriate care and interest on the part of parents or those who attend them. While I would not insist upon children doing much in the way of study at home or school, without a guide, I would be glad if their interest therein would lead to carry their books home often; thus giving parents or others, opportunity to test their progress, and help and cheer them on in its position. The want of this very oversight and disinterested interest and aid has cooled the fervor away a bright young mind. As parents love children and *vice versa*, they should maintain an intelligent interest in their pursuits and trials too. No one can probably lead on and out the way and enliven the toil of the child (actually as the parent. Indeed, the difficulty of many children is such as scarcely any one can so effectually overcome as one in the direct relation of mother. Sympathy on the part of parents and teachers, with children in all joys and griefs, opens the way for good and help in mental and moral culture. While we appreciate the necessity of ample relaxation and study, I do for the reasons above, greatly regret the advocacy of habitually keeping the books at school. School books are children's tools, and

parents and teachers would do well often to require them to show their expertise in using them.

It is a lamentable truth, the consequences of which are widely felt, that teaching, the avocation of greatest importance to society, is that very one upon which people enter almost indiscriminately, without any previous training or preparation. Friends, "these things ought not so to be."

Standing Fast in the Faith.—The older I grow the more useful I find the watch: there is no other safe dwelling place; there is no cessation of arms: the warfare is continual, and must be continually maintained, or there is no standing fast in the faith. But to such as endeavor, through watchfulness and prayer, to quit themselves like men, strength will be administered in due time, not only to stand fast in the faith, but to become strong; yea, they will be "strong in the Lord and in the power of his might."—*Daniel Wheeler.*

With regard to my present dress, and outward appearance, it is evident there is much to alter. That dress, from which my forefathers have, without good reason and from improper motives departed, to that dress I must return: that simple appearance now become singular, which occasionally and still continues to occasion the professor of the Truth, suffering and contempt, the same must I also take up, and submit to the consequences thereof.—*J. B.*

THE FRIEND.

SEVENTH MONTH 11, 1868.

It is observable from the tenor of most of the religious periodicals that a controversy is going on within many of the different denominations of professing Christians, between those who see more or less clearly into the spirituality of the religion of Christ, and are becoming more fully awakened to the evils and dangers resulting from dependence on the rites and ceremonies with which it has been overlaid and obscured, and those who desire to multiply those outward observances, and to have them esteemed necessary to membership in the church of Christ and to participation in the benefits of his coming.

There is also a manifest tendency among many to give increased deference to, and place more unreserved dependence on the "clergy," while this self constituted body, in many places are striving to clothe themselves with more power and importance, claiming functions in the organization and operations of the visible church, which if it were right to accord to them, would render that particular organization and those functionaries, indispensable to the salvation of all believers.

Thus, while not a few of the restraints and requirements of the Christian religion, distinct from those enjoined by human ethics, are held, if imperative at all, to be incumbent on the "clergy" alone, very many of the "laity" come to believe they have no other concern with many of its higher and more spiritual duties, than to attend upon the ministrations of their pastor once in the week, join in the services so far as he may permit them to share with himself, and see that he is properly remunerated for the part he performs.

These are indubitable signs of the worldliness and practical unbelief prevailing among the nominal followers of Christ. For as the power and spirit of the gospel fail to obtain their legitimate influence over the minds of men, or as they lose

their hold on those once brought under some sense of their nature and efficacy, there is always a disposition, where any regard for religion is left, to substitute external rites and performances for the inward work of regeneration, and the heart-tendering offering of that worship which is in spirit and in truth.

Such is man's natural subserviency to his physical senses, and such his proneness to idolatry, that he is much more likely to receive impressions of the character and claims of religion, and of the means by which he can satisfy those claims, made through outward objects and services addressed to his eye and ear, than to practise introversion of spirit, and listen to the teachings of the still small voice of the Spirit of Truth in his heart. Taking advantage of this constitutional weakness, Antichrist has ever been ready to provide poor, self-loving, unwatchful humanity with a sensuous religion, addressing itself, more or less, to man's innate propensities and carnal reason, so that while gratifying his eye with beautiful forms and solemn spectacles, and pleasing his ear with the rich melody of the voice and the ravishing strains of musical instruments, and relying on his natural understanding to determine the place and force of spiritual truth, it may satisfy the yearnings of his heart, and quiet the stings of his conscience, by a worship of the invisible One through the observance of outward rites and services, cheating him with forms for substance, and symbols for realities.

Hence the reason why so large a portion of nominal Christians is caught with the gorgeous display and striking but hollow rites of Romanism; and hence also the present disposition on the part of others who have often protested against papal fraud and sacerdotal mummeries, to apologize for, and to imitate them, in order—as they say—more certainly and more generally to please and catch the people. Witness the general ambition to excel in the erection of magnificent buildings for places of worship, with their costly material and ornate decorations; the rivalry to procure the most accomplished singers to fill the choir, often selected from the artists of the opera; the large sums paid for organs of great power and sweetness of tone, now introduced almost universally among the Presbyterians, the Baptists and Methodists, who once bore a testimony against instrumental music of any kind in worship; the revival among the Episcopalians of the ritualism, the shows, and the "man millinery" of the middle ages, when, under the selfish tyranny of Henry VIII. and his daughter Elizabeth, they had just escaped from the spiritual domination of Rome, and the return of many of their priests and people, in substance, to the popish mass, auricular confession, and pretension to absolve from sin.

But it is encouraging to find that amid this general disposition to exalt a profession of religion contrived in the will and spirit of man, there are those preserved who see and feel that it is worse than empty, and are anxiously seeking to know the truth as it is in Jesus, unmixing with man's unsanctified wisdom and devices. It is of great importance that these should embrace heartily the doctrine so plainly set forth in the New Testament, that the Grace of God hath appeared unto all men, and as its manifestations and requirements are waited for and obeyed, it will bring salvation to the soul and enable it to render spiritual worship to Him who seeth in secret, and who seeketh such to worship Him. This was the doctrine Friends preached in the beginning; it is their distinguishing doctrine now; and were it not for the degeneracy that has crept in among them, as among others, leading, in measure, to

the same disposition to substitute outward performances for the baptism of the Holy Ghost and fire, and will-worship for the patient waiting for Christ, the Society might be effective an agency as it was in its early days, to break down spiritual wickedness in high places, and to bring the people from the outer court, to enjoy the rich blessings which appertain to those who worship in the inner temple and wait upon the teaching of Christ their High Priest, the Minister of the sanctuary and true tabernacle.

But alas! are there not many who have deserted the standard which Friends once nobly upheld, and for the Light within, have substituted the scriptures as the primary rule of faith and practice; many who are baulking the testimony of Truth to a free gospel ministry, the qualification for which, and the ordination to which is derived from Christ alone, and against a man-made, hiring priesthood, which preaches and prays at specified times and places, excluding any and all others from exercising the gift they may have received. We believe such is the case, and while it is so, however activity and outside show may prevail, whatever glowing accounts may be given of mighty works undertaken or done, those whose spiritual faculties have been made quick of discernment, must feel and mourn that our portion of the church is falling short of the place and service designed for it by Him who raised it up.

SUMMARY OF EVENTS.

FOREIGN.—The debate on the Irish Church in the House of Lords terminated on the 30th ult. The Duke of Argyll made a speech in support of the suspensory bill, strongly urging its immediate passage. The measure was not to coincide with the Fenians but the people of Ireland. The Church Establishment was a relic of ancient wrong, and its abolition would heal the wounds of Ireland. The Bishop of Oxford said this measure would not pacify the Irish people, who wanted nothing less than separation from England. Lord Cairns also opposed the bill, and said the measure would not speak strongly of the injustice done to the clergy, and disputed the assertion that this was merely a measure of policy. Earl Russell said the Irish Church had failed to accomplish the object of its existence, and advocated the passage of the bill. At 3 a. m. a division took place, and the bill was rejected by 105 to 101. The measure was strongly opposed by the Scotch Reform bill and the Irish Reform bill do not meet with strong opposition in the House of Lords.

Charles Francis Adams, the U. S. Minister, has left England for the United States. General Napier arrived in London on the 2d, and was received with unusual marks of distinction. He visited the two Houses of Parliament and in the evening a number of thanks were carried through a dissenting voice.

In the French Corps Legislatif, on the 2d inst., the Minister of Finance during the debate on the budget, replied to the attacks on the government for continuing its military preparations, and declared such armament or disarmament involved a grave responsibility. He said that nations were to arm themselves by fear. France, if she held the lead among the nations of Europe, could easily dispense with her costly armament, and then her financial condition would improve. The Minister of Finance informed the House that a further loan was needed to meet the army expenditures.

The difficulty of proceeding with the demolition of the Luxembourg fortifications is based upon the expense. This is estimated at thirty millions of francs, which the Grand Duke has not at command.

On the 3d inst. Prince Napoleon died with the Sultan in Constantinople. The Viceroy of Egypt, and all the ambassadors in attendance, were present.

A bull has been issued by the Pope, summoning a general council to meet in the Vatican on the eighth of Twelfth mo. 1869. All persons required to attend the council must appear in person or by proxy.

Bavaria has ratified the treaty with the United States for the protection of American citizens residing in Bavaria.

The Austria government has intimated the work of disarming, by issuing leave of absence to 36,000 men in the standing army. Prime Minister Von Beust has replied to the recent allocation of the Pope.

On the 4th inst., Prince Nilus was crowned at the Cathedral of Belgrade as the Sovereign Prince of Servia.

Advices received in Lisbon from Paraguayan sources, state that the war was languishing, the Allies having made no hostile movement since their repulse in Gran Chaco.

A long Kong dispatch of 5th mo. 20th says, reports from the north state that the rebels have met with recent success, and that Peking is seriously menaced.

The weather in the British islands has been very fine and favorable for the growing crops.

At the last advices received from Hayti, the siege of Port au Prince continued. It was defended by President Sarrailh about 10,000 men.

Dispatches from Shanghai represent that the revolution in Japan had assumed a new shape. It was reported that a combination had been formed by twelve of the most powerful Daimios against the Mikado or spiritual emperor, and no settlement of the disturbances seemed likely to be near.

On the 6th inst. George Bancroft, the United States Minister, had an interview with King Charles, of Wurtemberg, and presented his credentials as representative of the United States. It is understood the government of Wurtemberg is now ready to ratify the naturalization treaty with the German Powers.

London, 11th mo. 25th. U. S. 5-20's, 73. Liverpool, 11th mo. 25th. U. S. 5-20's, 73.

Uplands cotton, 114d. a 114d.; Orleans, 114d. a 114d. Sales of the day 15,000 bales. Breadstuffs dull.

UNITED STATES.—*Declaration of Amnesty.*—President Johnson has issued a proclamation of amnesty, which is intended to embrace within its provisions the great mass of the rebel army and people who took part in the rebellion. The amnesty relieves the late insurgents of all confiscation, and restores to them their rights of property, except as to slaves, and except, also, so far as confiscation has been actually carried into effect as an act of war or as a punishment for treason.

Congress.—The House Committee of Ways and Means to whom was referred the resolution instructing them to report a bill levying a tax of at least ten per cent. on the interest of the bonds of the United States, have reported such a bill. The committee however state they are opposed to the proposed measure, regarding it as alike impolitic and unjust. They have been unable to agree on a bill to tax the interest on the bonds of any civilized country. The Committee of the Impachment Managers made a long report, giving the result of the investigations made. Nothing tangible was brought to light, but the committee think there was sufficient ground for the investigation being authorized. In the Senate, the ratification of the Constitution of Florida, adopting the constitutional amendment, was presented, and Senators from that State being present were admitted to their seats. The River and Harbor appropriation bill, after much discussion, finally passed the House by a vote of 80 to 59. The Reconstruction Committee reported a bill to provide for the admission of the additional States out of the territory of the present State of Texas. On the 6th inst. the resolutions of the North Carolina Legislature, adopting the constitutional amendment, were received in both Houses, and representatives from that State were admitted.

Miscellaneous.—The State of Arkansas having formally restored to the Union, the United States General Grant has ordered the military commanders in that district to turn over the authority to the State officers. This terminates the military domination in that State, and leaves the civil rule unimpaired.

The Louisiana Legislature has passed the joint resolution revising the proposed amendment to the Constitution of the United States.

The Legislatures of Georgia and North Carolina met and organized on the 4th inst.

The discovery of rich gold deposits in south-western Colorado, has led to renewed immigration to that territory. Some think the amount of gold and silver obtained in one year in Colorado, will exceed the product of California.

The estimated value of the estate of James Buchanan, late President of the United States, as filed in the Register's office of Lancaster Co., Penna., is \$330,582.

A communication to the Senate from the Secretary of the treasury, contains a statement showing the amount of United States bonds issued to the general Pacific Railroads, from which it appears that the total amount of bonds issued up to 6th mo. 15th last, was \$28,129,000, on which \$2,134,197 interest had accrued. The companies had repaid interest to the amount of \$765,489.

Philadelphia.—Mortality last week, 287. The mean temperature of the Sixth month, according to the record kept at the Penna. Hospital, was 72°, the highest during the month being 90°, and the lowest 54.50 deg. The amount of rain was 4.37 inches. The average of the mean temperature of the Sixth month for the past 79

years, is stated to have been 71.59 deg.; the highest mean during that entire period (1828 and 1831) 77 deg., and the lowest (in 1816) was 64 deg. The total amount of rain during the first six months of year is 26.31 inches, about 4 inches less in the corresponding part of the year 1867.

Mississippi.—Returns from all the counties in State but two, give a Democratic majority of 11,400.

Democratic Nominations.—The National Convent the Democratic party met in New York on the 4th Tuesday and after the 6th inst., were occupied with nominating and the discussion of preliminary matters. The prominent candidates for the Presidency were H. Pendleton, of Ohio, Senator Hendricks, of Ind Chief Justice Chase, &c., and it seemed probable Convention would find it difficult to fix upon any who would command the undivided support of a whole people.

The Markets, &c.—The following were the quotations on the 6th inst. New York.—American gold, 1 U. S. sixes, 1881, 113½; ditto, 5-20's, new, 108½; 10-40, 5 cts. 107. Superior State flour, \$4.75-50; extra, \$7.80 a \$8.60; shipping Ohio, \$9.35 a \$10.00; family and fancy, \$10 a 11½. White Michigan w. \$2.53 a \$2.60; amber State, \$2.35; No. 1 Milwa \$2.10; No. 2 do., \$1.96 a \$1.98. Western oats, 62c; Rye, \$1.88. Yellow corn, \$1.10 a \$1.12; southern \$1.18; western mixed, \$1.05 a \$1.08. New Orleans cotton, 3 a 3½ cts.; uplands, 32½ a 33 cts. Philadelphia.—Cotton, 32½ a 33 cts. Superior flour, \$8.50; extra, family and fancy brands, \$9 a \$14.40; and prime red wheat, \$2.20 a \$2.30. Rye, \$1.15. Yellow corn, \$1.12 a \$1.13; western \$1.10 a \$1.11. Penna. oats, 85 a 86 cts.; southern \$1.08 cts. Clover-seed, \$6.50 a \$7.50. Timothy, \$1 a \$2.70. Flaxseed, \$2.85. The arrivals and sales of cattle at the Avenue Drive-rail reached 1700 head. The market was dull and prices 6c extra selling at 9½ a 10½ cts.; fair to good, 8 a 9 cts., common, 6 a 7½ cts. per lb. gross. About 2500 sold at \$13 a \$13.50 per 100 lbs. net. Sheep lower, sales of 4000 at 4½ a 6 cts. per lb. gross. 2 more—Prime new white oats, \$1.10 a \$1.12; new \$2.50 a \$2.65. White corn, \$1.12 a \$1.15. Rye, \$1.15. Cincinnati.—No. 1 wheat, \$2.10; No. 2 Corn, 87 a 88 cts. Oats, 72 a 73 cts. Rye, 3c. Buffalo.—No. 2 Chicago spring wheat, \$1.80. Corn 97 cts. Oats, 75 a 76 cts. Rye, \$1.80. Sm. cts.—Wheat, \$2 a \$2.10 (gold); new crop, \$1.80 a \$1.90. Superior flour, \$6.25; extra, \$7.50. Tenders, 7½.

WANTED.

A woman Friend to assist in the care of the fami Friends' Indian Boarding School at Tunesassa, York. Application may be made to Ebenezer Worth, Marshall, Chester Co., P. Aaron Sharpless, West Chester, " Joseph Scattergood, 413 Spruce St., Philada.

WESTTOWN BOARDING SCHOOL.

A Teacher is wanted for the Girls' 1st Mathema School, to enter upon her duties at the beginning of Winter Session. Applications may be made to Rebecca B. Cope, Germantown.

Rebecca S. Allen, No. 335 North Fifth & Elizabeth Rhoads, No. 702 Race St. Philada., Sixth mo. 1868.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSHUA H. WOOSTON.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, C of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

Died, on the 15th of Fifth month, 1868, JOHN W. WARD, of Andover, S. Moore, 31st the 18th year of age, a member of Sadsbury Monthly Meeting of Frie Lancaster Co., Pa. Having contracted a heavy cold school, he was removed to his parents' home, where seemed to improve for a time, but an affection of heart, with which he had been long affected, proved fatal. His condition was very distressing, and sufferings were great at times, which he bore with christian patience, and expired without a sigh or strain, being sensible to the last.

WILLIAM H. PILE, PRINTER,
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Address of the Yearly Meeting of Friends, held in Philadelphia, to its own members, and the members of other Yearly Meetings.

(Continued from page 362.)

believing it to be a religious duty to meet for the public worship of Almighty God as a testimony of dependence upon Him, as a means for increasing spiritual strength, and as having been careful to exhort all their members to be diligent in the regular attendance of religious meetings at the times and places appointed. Our religious Society has always regarded the institution of the Sabbath as part of the typical law of Moses, and as such, believes it abrogated by the coming of Christ the great type, in whom all the types and shadows of dispensation were fulfilled. He being the true Sabbath or rest. It is, therefore, a desire from what we believe to be sound words, calculated to strengthen an error in the progress of church, to designate the First day of the week as the Sabbath. But though there is no sanctity in this day than in any other, yet it is continued concern to recommend to all our members that, abstaining from bodily labor on that day, they observe and regard it as a day, by the generality of christians, is peculiarly adapted for religious retirement and the performance of public worship to Almighty God.

Our Saviour prescribed no form or ceremonial performance of worship, the most solemn which man can be engaged; but his entire declaration concerning the worship that is acceptable to Him who looketh at the heart, shows that it is wholly a spiritual engagement. "The newness and now is," said He, "when the worshippers shall worship the Father in spirit in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." According to this declaration, it is evident that one must experience in himself the ability then to render that worship which God will accept. Hence whatever forms or rites may be devised, whatever discourses delivered or prayers read, whatever thanks or praises rendered, they are in themselves no true or acceptable worship, unless they are the immediate product of the Holy Spirit acting on the hearts of those engaged in their performance.

"The preparation of the heart and the answer of the tongue are of the Lord." Hence, in order

to be prepared to worship the God of the spirits of all flesh, it is necessary to have the attention withdrawn from outward objects, and reverently and humbly to wait, in the silence of all flesh, for his omniscient Spirit to give a true sense of our condition and a knowledge of what will be at the time, well-pleasing in his sight. Thus alone can we be enabled to offer, through our glorified Mediator and High-Priest, acceptable sacrifice and worship; whether it be in silent adoration, in secret supplication, in vocal prayer or in thanksgiving. Our gracious Lord has promised that where two or three are gathered together in his name there He is in the midst of them. Where He thus condescends to grant his divine presence, He will not fail to manifest it to the true worshippers, administering the food convenient for their souls.

The idea appears to prevail among a large portion of professing christians, that to constitute divine worship there must be a prescribed system of ordinances, the performance of which is generally dependent on the presence of one man; and at the present time a disposition prevails to multiply these forms and to place increased reliance upon them and on those employed to carry them out. Everything in the way of worship which man does in his own will or in his own strength, which he can both begin and end at his pleasure, do or leave undone as he sees fit without the immediate prompting and assistance of the Holy Spirit, is nothing more than will-worship, and is not that worship in spirit and in truth which the Father will accept.

But as it is not in the performance of rites or ceremonies that living worship consists, so neither is it in the mere assembling together, nor in sitting in outward silence. We would, therefore, press on all the members of our religious Society not to neglect the assembling of themselves together, and the importance when thus met, of retiring to the divine gift in the soul, and striving to hold their meetings as George Fox was concerned the meetings of Friends should be held in his day. "Friends," said he, "hold all your meetings in the name of Christ, that you may feel Him in the midst of you, exercising his offices. As He is a prophet whom God has raised up to open to you; as he is a Shepherd who hath laid down his life for you, to feed you, so hear his voice; and as he is a Counsellor and Commander, follow him and his counsel; and as He is a Bishop to oversee you with his heavenly power and Spirit; and as He is a Priest who offered himself for you, who is made higher than the heavens, who sanctifies his people, his church, and presents them to God without blemish, spot or wrinkle, so know Him in all his offices exercising them amongst you and in you." Were these christian privileges more generally realized among us, we are persuaded there would be no disposition to undervalue our meetings though often held throughout in silence, nor a desire to introduce into them preaching or teaching of doctrine, however scriptural, unless immediately called forth by the Head of the Church; nor yet the offering of formal prayers, or reading in the Holy Scriptures,—all

of which are calculated to defeat the very object for which Friends profess to come together.

The exercise of a rightly authorized ministry in the Church is a great blessing to it. From the rise of our religious Society it has claimed the liberty for all the true disciples of Christ to occupy the gifts bestowed on them by Him for the edification of the body; and Friends have ever believed it to be the prerogative of the Head of the Church alone, to select and call the ministers of His gospel, and that the gift and the qualification to exercise it are derived immediately from Him. We find by the Holy Scriptures that in the earliest ages of the Christian Church both men and women were moved by the Holy Spirit to preach the gospel of life and salvation. This was and is the fulfilment of the prophecy. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy;" "and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." We apprehend it was one of the greatest corruptions in doctrine and practice that crept in with the apostasy, to deprive women altogether of a part in the ministry, and to appoint one man, trained in schools of divinity, as they are called, and ordained by his fellow-men, to preach to an assembly; performing the service at stated times, whether divinely called and qualified for it or not, to the exclusion of all other members of the congregation, whatever be their religious experience, and however clear their apprehended duty at any time to speak to the people. The Apostle in giving directions to the Church in Corinth, says, "Let the prophets [ministers] speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn and all may be comforted."

As a gift in the ministry can be dispensed by Christ alone, no man has a right to take the sacred calling on himself unless chosen of God; and no system of study, no learning nor mode of ordination, can confer the qualifications for performing its solemn and responsible functions. But our glorified Bishop and High-Priest, in his love and care for his Church, condescends to confer gifts for the ministry of the gospel on such—both men and women—as He sees fit to select, first preparing them by the baptisms of the Holy Ghost to receive them. As these are thus called and commissioned, and the gift exercised under the immediate requiring of their holy Leader, their preaching is "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." They feel that they are bound freely to dispense that which they also freely receive, and to accept no other reward than that given by their Master for obeying his commands.

Very fervent is our desire that while professing to the world these gospel truths respecting the ministry, Friends may be careful to give them due place and practice among themselves, that so the Society may be preserved from the withering effects of formal, wordy exhortations, or lifeless

doctrinal discourses, which can do no more than amuse the ear without affecting the heart. The apostles were commanded to tarry at Jerusalem until endued with power from on high; and one of them enjoins, "If any man minister, let him do it as of the ability which God giveth," so that in order that preaching may be instrumental in bringing souls to Christ, or building up the hearers in saving faith, it must spring from the immediate putting forth of the Holy Spirit, directing when and what to say. William Penn, speaking of the ministers among Friends in his day, says, "They were changed men themselves before they went about to change others. Their hearts were rent as well as their garments, and they knew the power and work of God upon them. * They went not forth or preached in their own time or will, but in the will of God, and spoke not their own studied matter, but as they were opened and moved by his Spirit, with which they were well acquainted in their own conversion." Dear Friends, as it was in that day, so now, it is those ministers and those only thus prepared and moved, that can reach the witness for God in the hearts of their auditors, availing directly to Christ, and comfort and edify the Church. And we are persuaded that all missions undertaken or prosecuted by persons not thus changed and prepared, or without a special call thereto and the guidance of the Head of the Church therein—of which the Church should always be the judge—will prove hurtful to those engaged in them, and powerless in spreading the spiritual kingdom of the Redeemer.

As with preaching, so likewise with teaching, and all other spiritual gifts bestowed for the edification of the Church. They can only be imparted by Christ, and are to be exercised under the renewed anointing of the Holy Spirit. "There are diversities of gifts, but the same spirit: and there are differences of administration, but the same Lord." "But all these worketh that one and the self-same Spirit, dividing to every man severally as He will."

(To be continued.)

The Land of Bashan.

The march of the Israelites from Egypt to Canaan is one of the most surprising events of ancient history. A whole people—with their families, flocks and herds—are transformed from a band of oppressed bondmen into a conquering nation, and drive out before them the inhabitants of strong and fortified cities; settling down themselves in the possession of rich pasture-lands, towns and villages, wells they had not dug, and vineyards they had not planted, and retaining this possession, almost unresisted, for centuries.

It is a strange narrative, and skepticism has tried to make many of its features appear absolutely incredible. But even the skeptic has found nothing more difficult of acceptance in it than the existence, on the route of the Israelites, of a people whose very name—Rephaim, or Giants—indicates their enormous stature and strength. In the south of Palestine were the Anakims, of lofty stature, whose warlike appearance struck the Israelites with terror; but on the east of the Jordan was the remnant of a kindred people, inhabitants of what is now known as the Hauran, whose gigantic forms and superhuman strength were attested by fortified cities which seemed to defy assault and render their conquest by a nation of shepherds an utter impossibility.

Why should a narrative, already miraculous enough, be loaded down with stories like these? Who, in reading it, might not be disposed to question whether he had not passed from fact to fancy, from history to romance? How ready

might he be to say, "Here, at last, we have reached the climax of fable. The story of these giants and of their walled towns, and their conquest by a roving nation of shepherds, is indeed too strange for any sensible man to believe."

Yet the Bible account gives us the story with all its improbabilities. On the very track of the Israelites, as they approached Palestine from the south-east, lay the land of Bashan, stretching from the region of Mt. Hermon far away to the north, down almost to the line of the Dead Sea on the south, thus interposing—in connection with the Moabites and Ammonites—another barrier, more difficult than the Jordan, to the advance of the chosen people. Here was a mighty kingdom, at the head of which was Og, king of Bashan, himself a representative of the primeval giants, a man of towering stature, the Goliath of his age. From the natural fastnesses of Argob, which, with its many and strong cities, formed a principal part of his domain, he came forth to meet and crush the puny invaders, whom he might well affect to despise. Yet in vain is his gigantic stature. In vain is his resistance. Of his cities we read (Deut. iii.) that threescore were captured by the Israelites, and that all these were "fenced with high walls, gates and bars." Beside these, there were "unwalled towns a great many," while the captured region yielded "cattle and the spoil of cities as a prey."

Have we anything to confirm the truth of this surprising account, which to some may seem enough to decide the fabulous character of all the incidents connected with it? History has but little to offer, and until within a few years, scarce a traveller had ventured to explore the scene of the narrative.

A portion of Bashan was assigned to the half-tribe of Manasseh, but, with little more than this passing notice of its fate, it disappears from the chart of history for long centuries. It is indeed, by all accounts, one of the finest pasture lands and one of the best grain countries in the world, and we are not surprised to learn that it supplied large provision for Solomon at the height of his power and glory. It was laid waste by Hazael in the time of Jehu. The "oaks of Bashan" and the wild pastures of its cattle are occasionally referred to; the "strong bulls of Bashan" acquired a proverbial fame, and the beauty of its high downs and wide-sweeping plains caught the eye and figured in the descriptions of the Hebrew poets. But history, or any record worthy of mention, it has none. Its very name vanishes in obscurity. Gilead takes the place of Bashan, and Lejah that of Argob, while unregistered centuries settle down in darkness over all its past renown.

With the early spread of Christianity, after its conquest by Roman power, the country once more emerges into notice. Undoubtedly here was the "Arabia" where Paul went to preach after his conversion, for here was a land which the tradition of ages had declared safe for the outlaw and the persecuted refugee. Before the fifth century its inhabitants had become Christians. Old Roman temples were converted into Christian churches, and new edifices, stately and elegant, were reared for worship. Then came the overwhelming tide of Mohammedan conquest. Churches were transformed into mosques in some cases, and in others were left—as in deeper ruin they are still to be seen—standing desolate in deserted cities. The traveller of to-day, gazing upon the remains of these once noble and even magnificent structures, with their marble colonnades and stately porticoes attesting the taste and wealth of the builders, passes from the silent street into the silent temple, and seems to await the arrival of the worshippers.

But the worshippers come not. The Cresson long displaced the Cross, while the present persons—a sparse and motley population of Dr. Christians and Turks—are subject to continual alarms from the desert tribes. Few travel or dare to visit the region. Burkh more than half a century since, undertook to explore it, but fell into the hands of robbers, plundered even of his clothing, barely escaped with his life. Bashan has long been almost lost from the rest of the world. The caravan indeed, from Damascus to Mecca, its way through, but even its route has been repeatedly changed; and it never ventures forth without force enough to overawe attack.

Up to this point, therefore, we are left in whether this dangerous and almost unexplored region retains any considerable memorials of early inhabitants. There is no answer to our questions as we ask—"Is the strength and splendor and civilization of the land, as set in the pages of the Bible, mere invention, or least semi-fabulous exaggerations? Was the land of Rephaim, or Giants? Was the huge bedstead of Og, king of Bashan, 'who remained of the remnant of giants,' a fiction? Were the 'threescore walled cities, fenced with high walls, gates and bars,' the imaginary creations of Jewish fear or the crude exaggeration of a fabulous age? Are the statements concerning this wonderful land, which justifiably force us on the page of history and then vain to appear no more for centuries, the far legend of an unhistorical narrator, who encircled his record with incredible wonders, or were the careful and trustworthy evidence of a temporary eye-witness?" We ask each of shadowy centuries, but they give back no response. So far as reliable history is concerned, their deep and almost unbroken silence to all our questions. A single Roman writer, Ammianus Marcellinus, writes: "Fortresses and strong cities have been erected by the ancient inhabitants among the retired mountains and forests."

In the midst of numerous towns, are some cities, such as Bostra and Gerasa, encompassed by massive walls." But who were these in tents, "ancient" while Rome yet ruled the world? What sort of fortresses and castles were built in retired mountains and forests? Numerous were these towns and how massive these walls that challenged the notice of the Roman historian? Were they such as to incite a race of giants? Were they such as to incite civilization that would bear comparison with temporary Egyptian or Assyrian art?

It has been left for recent travellers to answer these questions. Why is this? Why has this strange region been explored before, and wonders revealed to the world? One answer that the land itself, while in one part a most fertile plain, is in another a natural fortress, and the rocky recesses of Argob and the mountain fastnesses of Hermon furnished a welcome secure refuge for the hunted fugitive. He was safe, and here he had the ready sympathies of those who were prepared at once, in his own behalf, to repel invasion. Here, when his mother was a descendant of the native chiefs of the country, found a asylum till his father's wrath was appeased. Bashan still is, as from time immemorial it has been, a refuge for all offenders. No matter their crimes, the hand of justice could not reach them here. The avenger of blood declines to pursue them to this region, which for nearly thousand years has retained its character unchanged. The tide of war has indeed rolled

the armies of Nineveh and Babylon crossed their desolating march. But they left it as found it. The wild inhabitant reclaimed his only to dispute its possession with the wandering Arab; and the Christian traveller, even in this Desert escort, has had to flee for his life the assaults of Mohammedan bigotry. Is it then, that the enthusiasm of the curious should be damped when he has difficulty these to encounter?

(To be continued.)

For "The Friend."

Dr. James Henderson.

The narrative of the life of James Henderson gives a remarkable instance of what can be accomplished under very unfavorable circumstances, by a strong will directed to a worthy

his father was a poor, but honest and industrious laboring man, in the north of Scotland, who supported his family by the sweat of his brow. As removed by death in the 12th mo. 1832, leaving a widow and three children, of whom the youngest, was about three years old. The following spring, James says, "my mother moved to a small cottage, kindly offered by a sister in the neighbourhood, and there, for two years, she kept herself and her children by doing work about the farms as she could find, and my sisters and myself to read, and hear sermons in the evening the portions of Scripture and questions in the Shorter Catechism which had assigned to us during the day; and this never omitted, though tired enough after from six o'clock in the morning. These years were, I think, the season of her most useful life; and many years after, I have heard say, that frequently she had come home at night and found she had so little food in the house, that though weary and hungry, she went nevertheless to bed, and often set out in the morning with only a crust and a cup of water to sustain her.

At the end of two years she went to live with her father, who rented a small croft in the district, his wife having died a short time previously. Here, although she worked hard, she had to feel her burden lighter, as my grandfather took such care of my sisters and myself. I was exceedingly fond of him, for, although he was a very strict disciplinarian, he was very kind to me.

Before I was seven years old, he made me whole evenings to him in the Books of Kings, Chronicles, and in Psalms. He took special delight in the histories of David and Solomon; and though he could not read a word himself, (I do think he knew a letter of the alphabet,) yet could correct me the instant I said a wrong word, or put one name in the place of another. He was a very intelligent man, and his opinion often sought by the people around him when they had anything important to decide, and he would two or three neighbours come and had the winter evenings with him."

I lived with my grandfather three years, when he died from a disease from which he had suffered more than fifteen years. I felt his loss very much, and followed him to the grave with many

The little croft now belonged to my mother. I was married about this time a very excellent man, quite as poor as herself, and I continued to work about the little farm. No one ever seemed to think of sending me to school. My late grandfather and all my friends thought I had quite enough education when I could read my Bible. Reading and arithmetic were considered quite

unnecessary in that part of the country, and it was never supposed that I should require either. I was kept busy all the summer, and in winter I amused myself with shooting hares and rabbits, or rather trying to do so. Game was very abundant in the neighbourhood, and the laws were not strictly enforced. I was allowed to carry an old gun, but it only condescended to go off on certain occasions, so that I did not much damage the game; more especially as I was often entirely destitute of ammunition, and to save the little I sometimes had, I usually put it in but half charges. There was no church, no clergymen, no school of schoolmaster, and no magistrate within a distance of three miles from where I lived, and in such a place, among such people, every man is a law to himself. Nothing seems to regulate his conduct except his own judgment and sense of right and wrong, (which is not always very clear,) and the opinion of his neighbors. Whenever there was a disturbance, which was very seldom, people never thought of appealing to the civil power, they always took the law into their own hands, and the poor offender often found that such a summary system of laws was not the most lenient for his person, if perhaps more sparing for his purse. Feeding-markets were the usual places for punishing any offender who had made himself disagreeable to the community, especially before the excellent system was introduced of sending policemen to preserve order." "My only studies at this time were committing to memory psalms, and hymns, chapters of the Bible, and the catechism, and reading the stories that were occasionally brought round by travelling hawkers. I learnt at this time with great facility, and often do I now regret that so much precious time was lost when I might have been storing my mind with useful knowledge, and training it to habits of acuteness and application. But it was the fixed idea of people in those parts that every man should live and die as his father had done; and living amongst these people, and imbibing their sentiments, it may easily be imagined my mind was exceedingly contracted; I had the most absurd notions about the most common things, both of society and the world in general. I was in utter ignorance of the world, both physically and morally, for no one for miles around had any book on history, geography, or science. Indeed, I never heard of India or China till I was more than sixteen years old. I had heard of Napoleon Bonaparte and France, but had no idea whether France or England was nearest to the place where I lived, or that there was any water between the two. I knew nothing about kings and queens, or the constitution of my country; indeed, till I was sixteen years old, I never was ten miles distant from my birth-place. I had during these years an unaccountable aversion to strangers and strange places, and an especial horror of towns and cities, as well as of their inhabitants. I was led to believe that all the bad and worthless people found their way to the cities, and in short that every honest man, and, above all, every countryman, should keep as far from them as possible. My mind was at this time largely tinged with superstition, so lamentable was the ignorance which prevailed among the people of that Highland glen. So many strange noises were heard, so many frightful sights seen, and so many harrowing stories were told of awful and supernatural objects by the old sages of the district, that the mind of the boldest youth was sure to be influenced; and if not frightened, a shadow of mystery and doubt was cast over his spirit. There was scarcely an old woman in the neighbourhood who did not believe in the omnipotence of witches; and there were very few

indeed but could tell, with the most grave belief, of occasions when their cow was under the awful spell of witchcraft, and of the means used, some of them absurd enough, to break the spell."

"Such were the people among whom my early years were spent. How largely I was influenced by them let any one judge who knows anything of the human mind, and how easily it is impressed in youthful days; let it be remembered that, apart from my Bible and catechism, I had only stories, such as 'Jack the Giant Killer,' and the 'Forty Thieves.' He had been taught to confine his reading on First-days to the Bible and Catechism, and says he spent many a happy afternoon "with no companion but these books and my faithful dog, having wandered far away from the cottage and sat down beside a little rivulet or mountain spring. Here I read for hours in the Gospels, or the Book of Revelation, or Genesis, and committed many portions to memory. I had special pleasure in learning the 14th, 15th, 16th, and 17th chapters of John, and the chapters concerning our Lord's sufferings and death, over which I often shed tears, when my poor dog, lying at a little distance, would see that something was amiss, and instantly come with the greatest concern in his looks, licking my hand, and doing all in his power to comfort me.

"Dull and monotonous as my life may seem at that period, yet I cannot look back upon it without much thankfulness and gratitude to God. I had the greatest love and reverence for my mother whatever she said, I most firmly believed was right, and whatever she intimated I ought to do I was only too glad to do it. Nothing could give me greater pain than to think she was displeased with me; nor can I recall to this day one single act of disobedience to her, thank God! Amid all her severe trials I never saw her much cast down, or if for a few moments she gave way to grief, she was most anxious that her children should never see or know it. Habitually cheerful herself, she had a happy facility of lifting sorrow from the hearts of others, and none could be long in her company without feeling their burden lighter, and their hearts comforted. She would say, 'Bear a little longer, this trial will not be lost, you will yet see that it was wisely sent. Trust in God; wait patiently for the Lord.' And among her last words to me were these, words that can never be effaced from my memory—the words sounded in my ears as I stood on the margin of her grave with my heart like to burst before the cold earth covered up her coffin—words that have often set me right when inclined to leave the path of duty—that I have found verified in my daily and hourly experience,—words that should be written in letters of gold, and engraved with the point of a diamond on the heart of every young man: 'Never forsake God, and He will never forsake you.'"

(To be continued.)

A Stroll by the Sea-Side.

(Concluded from page 363.)

Another curious starfish, called the brittle starfish, is found in the pools at extreme low-water mark. It takes its name from the fact that it is extremely brittle, the arms falling to pieces when roughly handled. In this species the arms appear quite independent of the disk, not merging into it as the species previously described. These arms, moreover, have greater freedom of motion. Though they have no true suckers, the arms are covered with spines, and, having great mobility, they twist and turn in every direction, and are quite active when compared to the common "five-finger."

We have referred to their brittle nature, but another species, belonging to the same family, occurring on the English coast, has for its specific name "fragilissima," on account of its extreme fragility.

Edward Forbes has given an amusing account of his endeavors to capture this species, and we present it here: "The first time I ever caught one of these creatures, I succeeded in getting it into the boat entire. Never having seen one before, and quite unconscious of its suicidal powers, I spread it out on a rowing-bench, the better to admire its form and colors. On attempting to remove it for preservation, to my horror and disappointment I found only an assemblage of rejected members. My conservative endeavors were all neutralized by its destructive exertions, and it is now badly represented in my cabinet by an armless disk and diskless arm. Next time I went to dredge on the same spot, and, determined not to be cheated out of a specimen in such a way a second time, I brought with me a bucket of cold fresh-water, to which article starfishes have a great antipathy. As I expected, a *Luidia* came up in the dredge, a most gorgeous specimen. As it does not generally break up before it is raised above the surface of the sea, cautiously and anxiously I sank my bucket to a level with the dredge's mouth, and proceeded in the most gentle manner to introduce *Luidia* to the purer element. Whether the cold air was too much for him, or the sight of the bucket too terrific, I know not, but, in a moment, he proceeded to dissolve his corporation, and at every mesh of the dredge his fragments were seen escaping. In despair I grasped at the largest, and brought up the extremity of an arm with its terminating eye, the spicuous eyellid of which opened and closed with something exceedingly like a wink of derision."

While parting carefully the floating masses of sea-weed in search for other novelties, our attention is attracted by the unusual movements of a large shell, commonly called the whelk. As the customary movements of nearly all mollusks are slow and sluggish, we are the more surprised at these movements. We at once secure the shell, and are rather confounded to find it bleached and sea-worn specimen, with no traces of its original inhabitant within. We drop it upon the rocks, and directly out comes a singular-looking crab, not quite out, for he retains a hold upon the shell and drags it alerly after him. We have found the Hermit-crab, called by some the Soldier-crab on account of its extreme pugnacity, and receiving the first name, because, like a hermit, it lives alone in its shelly house.

The species belonging to this genus are remarkable for the singular softness of the hinder portion of the body; this is rather long, and is coiled on itself. To protect this soft part, that would otherwise be nipped off by some hungry fish, the crab resorts to some empty shell, and, inserting his tail into the aperture, makes it his home, and carries it about with him in all his peripatations.

The hermit-crab, like other members of the class Crustacea, increase in size through a process called "moulting." The hardened crust outside does not grow. It is only a hardened skin, as it were. Now as the body within increases in size, the outside shell must be thrown off, to allow the enlargement of the animal. This throwing off of the outside crust is called *moulting*, and takes place at certain times. With the crabs, lobsters, and others, the animal appears to fast for some time, retires to a secluded nook in the rocks, and there awaits the cracking open of its well worn coat. This crack takes place along the back, and through this opening the animal draws itself. After it comes forth its skin is soft and tender,

and some time is required before it is sufficiently hardened to enable it again to successfully battle with its enemies.

Our hermit-crab has still another stage to go through after moulting, for when this process has taken place, it finds its coiled shell too small for it, and must go on that tiresome search, called house-hunting. Back and forth it travels on the beach, surveying with critical acumen the tenantless shells on the beach. Here it meets one altogether too large, and an amusing sight it is to see it drag it soft and helpless tail from the shell, to try another one on to see if it fits. Sometimes it meets with a shell that is apparently just the thing, but unluckily it is already occupied by a brother hermit. A freebooter is our hermit, and so without any apologies it proceeds by force to eject the tenant. A fight ensues, and oftentimes ends in the ejection and mutilation of one or the other. Perhaps the name Soldier-crab is more appropriate, from its belligerent character. Gosse has described one of these fights, from which we subjoin the following: "The Soldiers (as indeed becomes their profession) are well known to be pugnacious and impudent, yet watchful and cautious. Indeed, their manners and disposition, no less than their appearance, bear the strongest resemblance to those of spiders. Two of them can scarcely approach each other without manifestations of hostility; each warily stretches out his long feet and feels the other, just as spiders do, and strives to find an opportunity of seizing his opponent in some tender part with his own strong claws. Generally they are satisfied with the proofs afforded of mutual prowess, and each, finding the other armed at all points, retires; but not un seldom a regular passage of arms ensues; the claws are rapidly thrown about, widely gaping and threatening, and the combatants roll over and over in the tussel. Sometimes, however, the aggressive spirit is more decided and ferocious. One in the aquarium of the Zoological Gardens was seen to approach another, who tenanted a shell somewhat larger than his own, and suddenly seizing his victim's front with his powerful claw, drag him like lightning from his house, into which the aggressor as swiftly inserts his own body, leaving the miserable sufferer struggling in the agonies of death."

The reader must bear in mind that we have only touched upon the more common forms to be met with on the coast, and that without the least difficulty he may find a legion of others, equally as interesting, and readily preserved alive in sea-water for a considerable time. He will do well to carry away with him a pair of these animals, with a generous supply of sea-water in which to immerse them. The numerous sea-worms, of which we have not spoken, will repay him a careful hunt. A common worm on the coast he will find in the guise of a coiled white shell, firmly cemented to a bit of sea-weed or other substance. Sometimes a frond of sea-weed will be whitened with them. They are quite small, and to examine them properly will require the assistance of a lens. The head is surrounded by numerous little appendages, which answer the purpose of gills. One of the appendages is thickened and rounded at the end, and serves as a plug to the aperture of the shell, when the animal retires.

The *Sea-urchin* is covered with a great many long sharp spines, and in addition to these spines, there are five zones of suckers passing from the mouth, which is below, to the opposite pole of the body. These suckers perform locomotive functions, as do the suckers of the starfish described above, and the collector will be repaid in watching the movements of the animal alive. The sea-urchin, when dead and bleached upon the beach,

forms a very curious object. A flattened spical shell, composed of a large number of small plates, all neatly fitting together; five zones these plates perforated for the passage of the suckers, and all the plates ornamented with minute rounded protuberances upon which the spines were attached, make up the empty shell of the sea-urchin. We may briefly add, that the collector will find in the piles of dried sea-weed rolled up by the waves, many curious objects all prepared and dried by the sea and the sun. If on the long beaches, he will find many interesting shells, dried crabs, empty shells of sea-urchins and oftentimes many objects that are really worth preserving for cabinet specimens. — *American Naturalist*.

Selected for "The Friend."

A Short Catechism for the Sake of the Simplehearted.

Question. What is the estate and condition of all men by nature, as they are begotten of the seed of the evil doer, and come out of the loins of the first Adam?

Answer. A state of sin and darkness; a state of death and misery, a state of enmity against God; a state accursed from God; exposed to the wrath and most righteous judgments, both here and hereafter.

Ques. What brought Adam to this estate? at what keeps the sons of Adam in it?

Ans. Feeding on the tree of knowledge, from which man is not excluded to this day, though he is from the tree of life.

Ques. How came Adam at first, and how come men still to feed on the tree of knowledge?

Ans. From a lustful appetite and desire after the forbidden wisdom, sown in their hearts by the envious enemy of their souls; who is continual twining about this tree, and tempting men and women to eat of it, persuading them that the fruit thereof is good for food; and indeed it is very desirable to their eye, and promiset them to make them everlastingly happy, but still faileth.

Ques. What is the forbidden fruit?

Ans. It is knowledge without life; knowledge in the earthly part; knowledge acquired from below, not given from above. This promiset make men as God, and to give them the ability of discerning and distinguishing between good and evil, which is God's peculiar property. Eating of this fruit undid Adam, undid the Gentile world the Jews, undid the Christians, they a feeding on the tree of knowledge, and departing from the life in their several dispensations.

Ques. How doth this fruit undo man?

Ans. The wisdom and knowledge, which he thus gather and feed upon, perverts them; make them wise in the wrong part; exalts them against the life; dulls the true appetite, and increases the wrong appetite; in such a manner that he is much of a desire in them after God in truth; but only to get knowledge and wisdom from what he can comprehend. By this means, whatsoever he afterwards ordained to life, became dead to him. Thus the Gentiles liked not to retain God in the knowledge, but fell by their dispensation; provoking God to cast them off, and give them up to the vanity of their imaginations. And thus the Jews, whom God then chose, fell likewise by the dispensation; God for this cause giving them up to their own heart's lusts, and rejecting them from being a people. And the Gentiles, whom God ingrafted into the true olive, in the Jews' stead, they also, after the same manner, fell by the dispensation. Thus each of these fell by gathering wisdom from the letter, but missing of the life in every of these dispensations.

s. What is the food which man should feed

s. The tree of life; the Word which liveth
width for ever, which is in the midst of the
of God; which Word was made flesh for
weakness sake, on which flesh the living
eds, and whose blood beliving spirit drinks,
is nourished up to eternal life.

s. But had Adam this food to feed on?
was this to be the food of the Gentiles, Jews,
Christians, in their several dispensations?

s. God breathed into man the breath of life,
an became a living soul; and nothing less
life itself could satisfy his soul at first, nor
this day. Every word of God that cometh
out of his mouth, is man's food and life.
God speaketh often to man, showing him
is good; but he cannot relish or feed on this,
iseth somewhat else, through the error and
tion of his mind. And what God speaketh
man (if that be man's life), Adam had much
of it before his fall. And for the Jews,
tells them the word was nigh them, in
heart, and in their mouth: and Paul tells
Christians so. So that the word is not for
any man, but men's ears are generally stopped
at it by the subtlety of the serpent, which at
ceived them.

s. But did not the Jews seek for eternal
reading and studying the scriptures under
dispensation? And do not the Christians
seek for life, and to feed on life?

s. Yea they did, and do in their own way,
they refuse it in God's way. Thus Adam
he had eaten of the tree of knowledge, would
feed on the tree of life also; but he was shut
out, and so are Christians now. And if ever
will feed on the tree of life, they must lose
knowledge, they must be made blind, and
it by a way that they know not.

s. This is too mysterious for me; give me
plain literal knowledge of the scriptures.

s. Is not the substance a mystery? Is not
fe there? The letter of any dispensation
h; it is the Spirit alone that giveth life.
I may read the letter of the scriptures dili-
gently, and gather a large knowledge therefrom,
and greedily thereon; but it is only the dead
which so feeds, but the soul underneath is
barren, hungry, and unsatisfied, which,
it awakes, it will feel.

s. But may not the dead spirit as well im-
mysteries in everything, and feed thereon?
s. Yea, it may; and the error here is greater
the former; but in waiting in the humility
fear, to have the true eye opened, and the
mystery revealed to the humble and honest
and in receiving of that in the demonstra-
tion of the Spirit, out of the wisdom of the flesh,
is no error; but the true knowledge, which
gives life, and brings life.

s. How may I come at this mystery?

s. There is but one key can open it, but one
can turn that key; and but one vessel, but
heart, but one spirit, which can receive the
pledge.

s. How may I come by that heart?

s. As thou, being touched by the enemy,
let him in, and didst not thrust him by
the power of that life which was stronger
he, and nearer to thee; even so now, when
art touched and drawn by thy friend (who
gh), and thereby findest the beginning of
fe entering into thee, give up in and by that
and virtue, and wait for more; and still as
feelest that following, calling, and growing
thee, follow on in it, and it will lead thee
wonderful way out of the land of death and

darkness, where thy soul hath been a captive, into
the land of life and perfect liberty.

Ques. But can I do any thing toward my own
salvation?

Ans. Of thyself thou canst not; but in the
power of Him that worketh both to will and to do,
thou mayst do a little at first; and as that power
grows in thee, thou wilt be able to will more, and
to do more, even until nothing become too hard
for thee. And when thou hast conquered all,
suffered all, performed all; thou shalt see, and be
able understandingly to say, thou hast done nothing;
but the eternal virtue, life, and power, hath
wrought all in thee.

Ques. I perceive, by what is said, that there is
a Saviour; one which hath virtue, life, and power
in him to save; but how may I meet with him?

Ans. Yea, He that made man pitieth him, and
is not willing that he should perish in the pit into
which he fell, but hath appointed one to draw
him out and save him.

Ques. Who is the Saviour?

Ans. He is the tree of life I have spoken of
all this while, whose leaves have virtue in them
to heal the nations. He is the plant of right-
eousness, the plant of God's right hand, (hast
thou ever known such a plant in thee, planted there
by the right hand of God?) He is the resurrec-
tion and the life, which raiseth the dead soul,
and causeth it to live. He is the spiritual manna,
whereupon the quickened soul feeds. Yea, his
flesh is meat indeed, and his blood drink indeed,
which be that is raised up in the life feeds on,
and doth the living virtue in them, which satis-
fieth and nourisheth up his immortal soul.

(To be continued.)

If I have any good desires, I think one of them
is, that the ministry may be increasingly weighty
among us. Our dear friends in that station are
much to be felt for, and I wish that we may be
favored with increased qualification to contribute
to their help and comfort. How does the desire
arise that there may be quite as much in weight
as measure. It is a very interesting time we live
in; and I think we are a singularly-appointed
people. How desirable is it, that we may know
our place and keep it—a waiting, solid, self-denying
people. Greatly favored we have been; and
we have reason to believe shall be, if we keep to
our principles, I might say to our principle; the
Divine light, life and power, revealed in the soul.
Believing in this with steadfastness, I believe we
should often have to be very poor and sit very
low. But I fear to say much on this important
and weighty subject. Before I quitte quite it, per-
haps I may as well say, that I have (of late par-
ticularly) thought on the benefit and excellence
of quietness, and retiredness of mind; and the
want of it in our religious Society, as well as in
the world at large. If it were possible to make
Friends sufficiently in love with it, what blessed
effects might be hoped for from it.—*William
Grover.*

Such is the merciful goodness and free grace of
God towards his helpless creatures, that he offers
both forgiveness and felicity upon the most reason-
able terms of repentance and amendment. To the
willing and obedient, to him who is faithful unto
death, to him that overcometh through divine
assistance, are the promises of eternal life. Upon
the foundation of these free and voluntary offers
of the divine goodness, and man's compliance
with the conditions, *stands his title*. "Blessed
are they that do his commandments, that they
may have right to the tree of life, and may enter
in through the gates into the city."—*Joseph
Phelps.*

Selected.

THE NEED OF THE CROSS.

Source of my life's refreshing springs,
Whose presence in my heart sustains me,
Thy love appoints me pleasant things,
Thy mercy orders all that pains me.

If loving hearts were never lonely,
If all their wish might always be,
Accepting what they look for only,
They might be glad, but not in Thee.

Well may thy own beloved, who see
In all their lot their Father's pleasure,
Bear loss of all the love, save Thee,
Their living everlasting treasure.

Well may thy happy children cease
From restless wishes prone to sin,
And, in thy own exceeding grace,
Yield to thy daily discipline.

We need as much the cross we bear,
As air we breathe—O might we see;
It draws us to thy side in prayer,
It binds us to our strength in Thee.

Selected.

ALONE WITH THEE.

Alone with Thee my God! alone with Thee!
Thus wouldst Thou have me still—thus let it be.
There is a secret chamber in each mind,

Which none can find,
But He who made it—none besides can know
Its joy or woe;
Oft may I enter it, oppressed by care,
And find Thee there;

So full of wretchedness, Thou know'st the why
Of every sigh:
Then all thy righteous dealings I shall see—
Alone with Thee, my God! alone with Thee!

The joys of earth are like a summer's day,
Fading away;

But in the twilight we may better trace
Thy wondrous grace,
The homes of earth are emptied oft by death
With chilling breath;

The loved, departed guest may open more
The well-known door;
Still in that chamber sealed, Thou'lt dwell with me,
And I with Thee, my God! alone with Thee!

The world's false voice would bid me enter not
That hallowed spot;

And earthly thoughts would follow in the track,
To hold me back,
Or seek to break the sacred peace within,
With this world's din;

But by thy grace I'll cast them all aside,
Whate'er be hid,

And never let that all-assured be,
Where I may dwell alone, my God, with Thee!

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 367.)

It is very noticeable that Christopher Healy,
through the insinuations of that light and day-
spring from on high, which maketh manifest all
things that are reprovable, saw his lost and undone
condition, though but young in years; and that
nothing short of the new birth unto righteousness,
which is brought forth in us through submission
and faithful obedience to the saving grace of the
Lord Jesus, could extricate him from his bondage
of sin and corruption, and translate into that
which his ardent soul longed after, "the glorious
liberty of the children of God."

Being thus quickened, and earnestly concerned
for the salvation which comes by the grace and
truth of Jesus Christ, he was engaged again and
again to renew his covenant with the great Author
and Finisher of his faith, who is a covenant-keeping
God; who sheweth loving-kindness unto
thousands; and who, looking on the heart, accepts
the sacrifices of a broken and contrite spirit, and
in His own time dispenseth of His living and

life-giving power, blessing, and kingdom, which consisteth in righteousness, peace, and joy in the Holy Ghost.

Thus, though but about sixteen years of age, he saw plainly the danger of living an easy, unconcerned life in conformity with the fashions and customs of the world; and that the surrender of the will unto Him who endured the cross, despising the shame for us, was called for in respect to the use of the plain language and garb. That ancient precept seemed to be revived in his experience: "Put away the strange gods that are among you, and be clean, and change your garments." This he was strengthened, not without trials to his incipient faith, to yield to; and soon found a path widely different from that of the world, and the only right one for him to walk in. But the Lord, who had called for the sacrifice, sustained therein, and in His own good time changed the wilderness of trial and conflict into a fruitful field; and he was enabled to realize with the eye of faith, that the christian's home and treasure are elsewhere than here: and in consideration thereof he faithfully practised that denial of self, and the maintenance of the daily cross, which the Truth ever leads into, and by which alone the peace of mind he so greatly coveted, could, with respect to what are called the smaller tithes, now under consideration, be secured.

May the fearful and trembling, self-distrustful servant or hand-maiden of the Lord, however tried and proved, be animated by the recorded experience of one who also endured afflictions, and passed through many tribulations, still to trust in the Lord; still to hope in His mercy, and still to wait patiently for and unto Christ, without whom, and the anointing, which is His gift, our life must be alike destitute of holy purpose, and of healing virtue.

The memoranda continued: "But to proceed with my own experience, I had many solitary walks by night and by day, wherein I saw my situation, and was clearly convinced by that Divine Light within my heart, a portion of which is given to all to profit with, that I was a daily transgressor; and that if I continued therein, my portion would be with the miserable at the close of life, which I was well assured also I had no lease for. Being earnestly concerned for my salvation, I renewed my former promises of amendment of life; but not being deep enough, and not having come to the true watchtower, I was easily led astray by the enemy of my soul, who indeed is as a roaring lion seeking whom he may devour. But I could not give up to live an unconcerned life; and after renewing my covenant with my merciful Lord, I had, during these seasons, great peace of mind.

"When I had entered the sixteenth year of my age, my father having become a member of the society of the people called Quakers, and my mother withdrawing from the Baptist meeting, we removed within the compass of South Kingston Monthly Meeting of Friends, in the State of Rhode Island. After our removal my father hired me out to work by the month; where I had an opportunity of going to Friends' meetings, which were many times held in silence. About the end of this summer, I was very much awakened: being sensible that I was living too much at ease, and seeing many who I thought were running in the broad way that leads to destruction, and fearing my part would be with them, I again besought the Lord to look down upon me and help me; and in this distress of mind I promised to obey him in whatsoever he required of me, however in the cross to mine own will; and I

soon saw it was my duty to use the plain language, and also to have my clothes made plain: and one day having been at work alone, and coming to the house where I then resided, and feeling it laid upon me to begin to use this new language, and expecting to be derided on that account, it greatly humbled me. But He who had made me sensible of my duty, strengthened me to perform the same, blessed be His holy name forever. And, as I expected, so it proved, for the young man who lived at the same house, on hearing the alteration in my speech, derided me in such a manner as to make it very trying. But when I came to be alone, I found great inward peace for thus giving up to use the plain Scripture language. Moreover having worn my hair long, as was then the fashion, I also found it my duty to cut it off. The next First-day morning feeling my mind drawn towards Friends, and to their meeting, I went home to my father's house in order to attend it. My father and mother were glad to see me with the change in my appearance. But my sisters, who were older than myself, said they were sorry I had spoiled my head of hair. But they knew not the peace I felt for so doing. I went to Friends' meeting this day: and found it my duty likewise to go to meetings in the middle of the week, as well as on First-days. I have since mourned to see such a neglect in the attendance of religious meetings; which plainly shows that they who do so, are not enough concerned for their salvation. Having now conformed in respect to having my clothes made plain, and being diligent to attend meetings, I believed it required of me to request to be taken under Friends' care as a member of their society; and they took an opportunity with me on the occasion, and encouraged me to persevere in well-doing; but waited, as I suppose, to see what proof I made of an orderly life and conversation. By not keeping on my guard, the enemy of my soul got some advantage over me; but not so as to hinder me from going to meeting: nevertheless, the sweet precious life which I before experienced, I felt greatly to decrease. Oh! how needful it is to keep on the watch-tower, the only place to grow in grace; and to bear fruit that will be acceptable to the great Husbandman."

(To be continued.)

Eccentricities of the Flesh.—The flesh is as eccentric as the spirit, and our mental antipathies are often paralleled by the dislikes of the body. Cassell's Magazine gives some singular illustrations of physical susceptibility to animate and inanimate bodies. The presence of a cat in a room has been known to affect certain persons as though they were about to be seized with a fit, and such persons, again, are equally disturbed by the proximity of rabbits. It is related in the Medical Journal that their presence has had the same effect upon the mucous membrane—in other words, the lining membrane of the mouth, throat, digestive apparatus, and nose, as a bad cold would have had, creating on the instant an attack simulating the effects of a bad influenza. Some persons cannot eat a lobster salad without its having a very curious effect upon their complexion. We know a lady who once indulged at supper time in a salad of this kind and upon her return to the ball-room, her face and neck immediately became covered with spots, obliging her to retire. A medical friend tells us that eating real geese has a lady of his acquaintance the nettle-rash, and that orange peel has produced great nervous excitement. Figs, again, give rise in some people to what is termed "fermentation," or a sensation of the tickling movement, like ants upon the palate. The most

extraordinary example of the adverse influence a common article of food upon the stomach, is related by the surgeon of one of our public hospitals. He says that a patient of his cannot touch without the most extreme discomfort. "On one occasion, when at a dinner party, he felt the symptoms of rice poisoning come on, and was, as usual, obliged to retire from the table, although he had not partaken of any dish ostensibly containing it. It appeared on investigation, that some warm soup, with which he had commenced his dinner had been thickened with ground rice." But it is this to the perverse stomach of a gentleman case cited by Dr. Prout, who was poisoned eating a mutton chop? The most digestible all flesh to the ordinary mortal, was to him positively as poisonous as though he had eaten t stools. It was at first imagined by his physician that his dislike to this kind of food arose from mere fancy; and in order to test him, was disguised, and served to him as other fresh meats always with the same result, violent vomiting and diarrhoea. Many persons cannot remain in a room where there is cheese, and we are told of an eccentric constitution that could not sit at a table where was a cooked hare. Eggs, again, rebuke the most violent manner against some stomachs. The sense of touch, too, is very eccentric in some individuals, and the handling of a russet apron intolerable to a gentleman we have heard of, the mere passing of the hand along the bristles of a brush, produces the most exquisite nervous distress in a lady of our acquaintance. The emanations arising from vegetable sources have a very marvellous effect upon some people. Indeed, there is a case known as the hay asthma, which, at the harvest, periodically affects many persons who reside anywhere near hay fields when they are being mowed. The reason is well known. The floating particles of the seed are always set free at times, and striking against the mucous membranes of the nose, mouth, and throat of the individuals liable to this affection, produce spasmodic action of the throat, which is not only very distressing, but dangerous.

For "The Friend"

The New Commandment.

What if all were engaged to carry out in consistent daily practice the following exquisite definition of Divine Love by Isaac Penington? If it would tend to draw us nearer, even to the precious holy fellowship, union and communion with Him whose nature and whose name is Love, and who has left a new commandment for time, viz: "By this shall all men know that we are his disciples, if ye have love one unto another." Let us try it.

—Question. "What is Love?"

"Ans. What shall I say of it, or how shall I describe its nature? It is the sweetest life; it is the sweet, tender, melting nature of God, flowing up through his seed of life into creatures, and of all things making the most like unto himself, both in nature and operation. It fulfils the law, it fulfils the gospel, it wraps up all in one, and brings forth all in oneness. It excludes all evil out of the heart, it perfects all good in the heart. A touch of it doth this in measure; perfect love doth this in fulness. But how can I proceed to speak of it? Oh! that the souls of all that fear and wait on the Lord might feel its nature fully; and then would they not fall of its sweet overcoming operation, both towards one another, and towards enemies? The great healing, the great conquest, the great salvation is reserved for the full manifestation of the love of God. His judgments, his cuttings

ewings by the word of his mouth, are but to be for, but not to do, the great work of raising the sweet building of his life, which is to be in love, and in peace, and by the power of. And this my soul waits and cries after, the full springing up of eternal love in my, and in the swallowing of me wholly into it, the bringing of my soul wholly forth in it, the life of God in its own perfect sweetness freely run forth through this vessel, and not at all tinctured by the vessel, but perfectly pure and change the vessel into its own nature; when shall no fault be found in my soul before Lord, but the spotless life be fully enjoyed, and become a perfectly pleasant sacrifice to God.

Oh! how sweet is love! how pleasant is its re! how takingly doth it behave itself in every condition, upon every occasion, to every man, and about everything! How tenderly, readily, doth it help and serve the meanest! How patiently, how meekly, doth it bear all ills, either from God or man, how unexpected never they come, or how hard soever they be! How doth it believe, how doth it hope, doth it excuse, how doth it cover even that which seemeth not to be excusable, and not fit to be covered! How kind is it even in its interpretations and charges concerning miscarriages! It is overcaregiveness, it never grates upon the spirit in whom it reprehends; it never hardens, it never provokes; but carrieth a meltingness and of conviction with it. This is the nature of it; this, in the vessels capacitated to receive bring it forth in its glory, the power of en is not able to stand against, but falls before, is overcome by."

we who make so high a profession in religion as others, unhappily settle down in the form, out the life, we become more benumbed, and hard to reach than any other people.—*Card Jordan.*

For "The Friend."

the editor thinks proper, I should like to his extract published in "The Friend," as it is to apply to the situation of things in this of the land.—*New York.*

There is something wonderfully great and clear, seen only by those eyes which the Lord opened, in the native simplicity of the Truth that estate into which it gradually brings a who, in a total denial of self, has fully given up by formed by it. This I take to have been much the case with Friends in the beginning rendered them so very obnoxious to the spirit world, than which there is nothing more open to a redeemed state, so that the more any are out of the corrupt ways and spirit of the world, the more they are hated by it. This is was when we consider the treatment which at our Lord, in whom the Godhead dwelt, yet met with. If many in profession with us nearer in unity and peace with the world than our Friends were formerly, let it not be understood as a token of their advancement in the end and spirit of true religion, but the contrary, viz., that they are fallen nearer thereto, become more like it in spirit, though somewhat different as to the exterior part of religion than the world cares not much for, when it is that in the main we are making advances towards them.

Our Friends formerly delivered themselves in story and writing in a plain simple style and language, becoming the cause they were sincerely engaged to promote, chiefly aiming to speak and

write so as to convey the power and efficacy of the pure Truth to that of God in the consciences of men. It is no small glory to the righteous cause we are engaged to promote, that it has made such a mighty progress in the world upon a better foundation than that of human helps and learned accomplishments. The very first and most eminent instruments raised to propagate the same were illiterate men, agreeably to what Paul delivers, 1 Cor. i. 26, 27, 28, 29.

"May these things be weightily considered by all those who seem to aim at seeking credit to the society by means of those outward embellishments from which our worthy ancestors were wholly turned, to seek and wait for that living power and holy authority which alone is able to carry on the work of man's redemption to the end of time. The departure from that opened the door effectually for the apostasy to overspread; then human wisdom and learning became in the estimation of degenerate christians essentially necessary to make ministers of the Gospel. But the early ministers and writers in the christian church became eminent another way, as we have great reason to believe most of them were illiterate men, and such of them who had attained human learning, when the power of the Gospel was inwardly revealed, laid all such accomplishments down at the feet of Him to whom every knee must bow and every tongue must confess, so that we find them counting all that as dross and dung to which men in their corrupt wills and wisdom give the highest place for usefulness, as above hinted. And I think some amongst us fall very little short of the same disposition of mind, though they do not care to own it in words, for I have many times observed that some have but little relish or taste for the substantial truths of the Gospel in a plain simple dress, nor to read books holding forth the same, unless they find some delicacy in the style and composition.

"An honest substantial minister may wade into the several states of people in order to bring forth suitably thereto in the native simplicity of the Truth, and his labor herein be seen, gladly owned and received by the circumcised in heart and ear, where his lot is cast, yet the sort of people amongst us above mentioned, of whom I fear there are many, do not know nor much regard him, scarcely thinking it worth their while to attend the meetings such a one is engaged to visit. But if they hear of one coming who is noted for learning and eloquence, though perhaps far short of the other in depth of experience,—what following after him from meeting to meeting! Enough, if the instrument is not pretty well grounded, to puff it up with a vain conceit of itself, and to exalt it above measure. With sorrow it may be said that much hurt has been done amongst us by such great imprudence. I have often seen reason to conclude that popularity and common applause are no safe rule to judge of the real worth of a minister. Therefore, when I have heard much crying up of any instrument, I have been apt to doubt its safe standing and holding out to the end, which it cannot possibly do if the same desire prevails to speak as there is in such people to hear. I am persuaded if such keep upon a right bottom they will at times find it their duty to starve and disappoint such cravings after words."

—*Life of John Griffith.*

Henry IV., Emperor of Germany, used to say, "Many know much, but few know themselves."

It is a great and just reproach upon man, that he should fix his mind where he cannot stay himself.—*Penn's Reflections.*

THE FRIEND.

SEVENTH MONTH 18, 1868.

With the thermometer ranging from ninety to one hundred degrees in the shade, during several hours in the day, and the nights too close and hot to allow of the enjoyment of refreshing sleep, the whole system becomes so relaxed, and the nervous power so exhausted, that physical or mental labor requires an effort that few are disposed to make, unless the object to be obtained seems indispensable or highly desirable. Business, in the great thoroughfares of trade, is very much suspended, and the city greatly deserted by the inhabitants who are able to escape from its hot streets and impure atmosphere.

Still there are many who are obliged to ply their daily task unintercepted, laboring often in the direct rays of the scorching sun, and thus exposing themselves to the danger of sudden death. This, however, is probably quite as generally the case in the country, at the present season, as in the city, gathering the hay, wheat and oats, requiring long continuance in the unshaded field.

Every one so engaged, or in any other way exposed to the liability of "coup de soleil" or "sun stroke," may, by adopting proper precautions, ward off, or at least guard against its fatal effect; and where life is so often endangered, it is well to remember that a little extra care, or a little sacrifice of time becomes a duty. It may therefore be well to remind our readers of some of the most efficacious preventives, and the remedial measures to be adopted in cases where the system is suddenly and dangerously affected.

Retiring occasionally into the shade, and stopping all exertion for a short time, to allow the nervous system to regain its exhausted power; bathing the head and back of the neck frequently with cool water; or wearing a cloth wet with cool water on the head under a light hat that admits of free ventilation, dipping the hands and wrists into cool water occasionally, are each and all valuable hygienic measures, so easily performed that none who are much exposed ought to feel themselves excused from practising them.

The fatal effect of sun stroke is produced in two ways; the one by exhausting the nerve power and thus arresting the action of the heart; the other by producing over excitement in the circulatory system, terminating in congestion of the brain. In the first case the symptoms develop themselves more slowly than in the second: the face becomes pallid, the skin is cool and covered with clammy perspiration, and the whole body and limbs are greatly relaxed. Under such circumstances the sufferer should be immediately carried into a place where the air is freely admitted, and the sun excluded; some stimulant, as a tablespoonful of brandy, mixed with twice that quantity of hot water, should be promptly administered, taking care not to pour it into the mouth too fast, as there is generally difficulty in swallowing, and the surface of the body and limbs should be freely rubbed with the hands of two persons at once. Where the sensibility appears to be nearly or wholly suspended, titillation of the skin by light strokes of a bunch of small rods should be resorted to. The internal stimulant must be repeated according to circumstances, and as recovery takes place, absolute rest in the horizontal position should be observed until the system is restored to its natural equilibrium.

In the other case the symptoms are often developed almost instantaneously: the face becomes suddenly very red, or purple and livid, the veins of the neck turgid, the whole surface of the body

mottled and very hot, and sometimes there is stertorous breathing. Having placed the sufferer, as in the former case, in a cool, airy place, elevate the head, continue to pour cold water in a full stream on it, and on the back of the neck, from a vessel held four or five feet above them; rub the whole body with oil, placing lumps of ice in the arm-pits, and apply mustard plasters on the soles of the feet and the calves of the legs, taking care they do not remain on more than half an hour, to guard against producing deep sores. All these remedial means must be persevered with until recovery is fully established, or it is clearly ascertained that death has taken place. We believe they have been instrumental under the blessing of Divine Providence, in saving many lives, and we doubt not, may continue to be so, if promptly and intelligently made use of.

In all cases where the services of a judicious physician can be had, he should be, as speedily as practicable, summoned to attend. In the last described case of sun-stroke, the equal distribution of blood throughout the system may sometimes be promoted by opening a vein and carefully abstracting a smaller or larger quantity of it according to circumstances, but this requires care and an enlightened judgment, and is more safely left to the decision of the experienced physician.

SUMMARY OF EVENTS.

Fonzees.—Telegrams from New York, announcing the final result of the balloting in the National Democratic Convention, had been received by the London Journals. The press generally deem the nominations an indication of the probable defeat of the Democratic party. The *Morning Herald* treats the coming contest as a foregone conclusion. It is not sure that the best man of the cause could select could successfully oppose Grant on the principles avowed in the platform laid down by the Convention.

A bill granting a pension of £2000 per annum to Gen. Napier, has passed both Houses of Parliament, and he has been made a Peer under the title of Lord Napier, of Magdalen. The House of Lords has passed the Irish Bill.

In the French Corps Legislatif on the 7th, Marshall Niel made an eloquent defence of the army and military power of the nation. He declared that in 1867 France would have been unable to cope with her neighbors, but now her power is such that none can be her equal in arms. Bismarck, Minister of Justice, in his speech in the Corps Legislatif on the 10th inst., declared that the separation of Church and State in France was only a question of time.

Dispatches from Madrid indicate the renewal of serious political troubles in Spain. A dangerous and wide spread conspiracy to dethrone the Duke of Seville, the head of the Government, had been discovered. Generals Dulce and Serrano and five other generals, had been placed under arrest, and warrants had been sent for the arrest of three other general officers of high rank.

Beron Von Beust has written a sharp note in reply to the recent allocation on the state of religion in Austria. He says the intermeddling of the Pope with the domestic legislation of Austria, is a violation of the independence and dignity of the empire.

It is expected that United States Minister Bancroft, as soon as he has concluded the negotiations at Stuttgart will leave for Baden, to present a ratification by the Grand Duke, of the naturalization treaty with the United States. A Berlin dispatch says: By virtue of the provisions of the naturalization treaty, recently concluded between North Germany and the United States, this government has stayed all prosecutions against the adopted citizens of America of German birth, and those who have been imprisoned will be released forthwith.

A great trial of reaping machines took place near Berlin on the 11th inst. The English reapers were decided to be superior to those of America, and the prizes were awarded to them.

Dispatches from China represent that the rebels on the Peiho river have been defeated in battle, but that they still threaten Tientsin.

According to the details of the latest news from Japan it appears that the Mikado still retains supreme power. The foreign representatives have had interviews with him, at which they were well received, and negotiations

were entered upon for continuing the treaties in force. The Mikado expressed a wish to maintain the best relations with foreign nations.

On the 13th inst., the weather in England was favorable for the crops—clear and warm. Commodities 94½; U. S. 5-20s, 74½; The Liverpool cotton market unchanged. Uplands, 11½d; Orleans, 11½d. Breadstuffs quiet.

UNITED STATES.—Congress.—A bill has passed both Houses to exclude from the Electoral College the votes of such of the late rebellious States as shall not have been readmitted. The Tax bill of the House passed in the Senate with amendments which were not concurred in by the House, making a committee of conference necessary. Several appropriation bills have been passed. The House of Representatives has passed a joint resolution to extend, until the first of next year, the time for collecting the direct tax in the South. The bill to provide for the settlement of the issue of lost certificates for the purpose of retiring the remainder of the outstanding compound interest notes, passed the Senate. In the House, Stevens and Williams, of Penna., presented additional articles of impeachment against the President, which were ordered to be printed and the consideration of them postponed. The bill appropriating money to pay for the purchase of Alaska, meets with strong opposition in the House of Representatives. The bill relative to the Freedmen's Bureau and providing for its discontinuance at a future day, has passed both Houses, and become a law without the President's approval. A bill passed the Senate authorizing the construction of a bridge of five hundred feet span, at St. Louis, Mo.

Philadelphia.—Mortality last week, 397. Of sun stroke 11; cholera infantum 57; consumption 43; debility 16; convulsions 20.

San Francisco.—During the six months, ending 6th mo. 30th inst. the gold value of the merchandise exported from this port was \$750,000, and of the coin and bullion, over \$20,000,000. About 32,000 passengers arrived in the same time. Wheat is quoted at \$1.85. Legal tenders, 71½.

Central Pacific Railroad.—Trains on this road now consist of 2000 cars, one hundred and ninety miles east of Sacramento and five hundred miles from Salt Lake. The company expect to lay 20 miles of track weekly for some time to come.

North Carolina.—General Canby has issued an order restoring civil rule in this State.

South Carolina.—The Legislature has adopted the constitutional amendment. On the 13th, General Canby issued an order restoring civil authority in the State.

Warm Weather.—On the 13th inst., during the warmest part of the day, the thermometer in many places throughout the United States, indicated a temperature of 95 to 100° in the shade, and numerous cases of sun-comb.

Weather.—The telegraph gives the state of the weather at 9 A. M. as follows:

	Wind.	Weather.	Thermometer.
Port Hood,	S. W.	Clear,	65
Halifax,	S. W.	Clear,	78
San Francisco,	S. E. Windy,	80	
Boston,	N. E.	Clear,	80
New York,	W.	Clear,	90
Wilmington, Del.,	W.	Clear,	84
Washington,	S.	Clear,	93
Fortress Monroe,	E.	Clear,	82
Clemond,	S. W.	Clear,	81
Oswego,	N. W.	Clear,	85
Buffalo,	N. W.	Clear,	82
Pittsburg,	W.	Clear,	81
Chicago,	S.	Clear,	90
Louisville,	N. W.	Clear,	80
New Orleans,	N. E.	Clear,	80
Key West,	E.	Clear,	81
Havana,	E.	Clear,	82

Miscellaneous.—The total valuation of the real and personal property of New York city, liable to taxation, tops up this year to \$908,435,327, against \$831,669,813 last year, being an increase of \$76,766,514. This increase is due mainly to the rise in real estate in the upper wards.

Louisiana, it is stated, will this year probably produce a sugar crop of 100,000 hogsheds, which is only half of the annual product before the war.

The newspapers of the north western States all agree in predicting large crops of the cereals in that portion of the United States.

The Democratic Nominations.—The Convention which met in New York on the 4th inst., after many ballottings on the 7th, 8th and 9th inst., finally cast a unanimous vote for Horatio Seymour, ex-Governor of New York, for their candidate for the Presidency, and General F. P.

Blair, of Missouri, for the Vice Presidency. The form or declaration of principles adopted by the session, declares that slavery and secession having settled by the late war, and the voluntary action of the Southern States, no agitation respecting them shall be renewed; there should now be universal peace in regard to the rebellion, and restoration of offenders to all the privileges previously enjoyed them. The Freedmen's Bureau should be abolished; government bonds taxed as other property, and bonds, when due, paid in the paper currency or in gold, unless, unless specified in gold is expressed the face of the bond. The reconstruction laws of Congress are pronounced unconstitutional and void, and it is declared that the President, Andrew Johnson, assisting the aggression of Congress upon the constitutional rights of the States and people, is entitled to public gratitude. That the public lands should be distributed as widely as possible among the people should be disposed of either under the pre-emptive homestead laws, and sold in reasonable quantities, to none but actual occupants, at the minimum established by the government. When grants of public lands may be deemed necessary for the encouragement of important public improvements, the proceeds of the sale of such lands, and not the lands themselves, should be so applied.

The Markets, &c.—The following were the quotations on the 13th inst. New York.—American gold, U. S. sixes, 1881, 113½; ditto, 6-20s, new, 108½; 10-20s per cent, 107½. Superfine State flour, \$9.10; shipping Ohio, \$8.65 a \$9.30; finer brands a \$15. White Michigan wheat, \$4.55; new amber \$2.55; spring wheat, \$1.80 a \$2. Cotton, 32 a 33; for uplands and Orleans. **Philadelphia**.—Superfines \$7.50 a \$8.25; extra, \$8.50 a \$9.25; family and \$10 a \$12. Old southern red wheat, \$2.45; do and Ohio, \$2.40 a \$2.42. Rye, \$1.50. Western corn, \$1.16 a \$1.17. Southern oats, 30 cts; Penn a 88 cts. Clover-seed, \$7 a 8. The arrivals and of beef cattle at the Avenue Drive-yard reached a 1600 head. Extra sold at 9½ a 10½ cts; fair to good a 9 cts, and common, 6½ a 7½ cts per lb. gross. On the 13th inst. of \$2.35 a \$2.50. Western \$5 were lower, sales of 6000 at 4 a 5½ cts per lb. **Cincinnati**.—New Tennessee wheat, \$2; old red, \$2.10. Corn, 89 a 90 cts. Oats, 74 a 75 cts. **St. Louis**.—Choice white and red wheat, \$2.20 a \$2.30. \$88 a 90 cts. Oats, 75 a 79 cts. Rye, \$2.25 a \$2.35.

WANTED.

A woman Friend to assist in the care of the fami Friends' Indian Boarding School at Tunesass, York. Application may be made to Ebenezer Worth, Marshallton, Chester Co, P. Aaron Sharpless, West Chester, or Joseph Scattergood, 415 Spruce St., Philada.

WESTTOWN BOARDING SCHOOL.

A Teacher is wanted for the Girls' 1st Mathematics School, to enter upon her duties at the beginning of Winter Session. Application may be made to Rebecca B. Cope, Germantown.

Rebecca S. Allen, No. 335 North Fifth & Elizabeth Rhoads, No. 702 Race St. Philada., Sixth mo. 1868.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent.—JOSIEHA H. WORTS TOV, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

DIED, on the 17th of Third month, 1868, JOSEPH ELDREDGE, son of Joseph and Abby Eldridge, in the 1st year of his age, a member of Goshen Monthly Particular Meeting. He bore a lingering illness, patience and resignation. His close was calm, peaceful, and we trust his spirit has been gathered everlasting rest and peace.

On the 8th of the Third month, 1868, after a years of suffering here with christian ntion, MARY ANN COMFORT, in the 58th year of her age, a member of Falls Monthly Meeting of Friends, Bt Co., Pa.

WILLIAM H. PILE, PRINTER,
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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Address of the Yearly Meeting of Friends,
held in Philadelphia, to its own members, and
the members of other Yearly Meetings.

(Continued from page 370.)

We are all fallen and fallible beings, and without Christ, can do no good thing. We cannot sustain the needful watch over the promptings of the carnal mind, and the insidious temptations or unwearied enemy, without the aid of the Spirit; and our Saviour has instructed us we must ask this from the Giver of every virtue and perfect gift. Hence prayer is inseparable from the life and growth of the Christian. The Apostle declares, "We know not what should pray for, as we ought," but the Spirit teaches our infirmities. It is therefore only through the aid of the Spirit of our holy Intercessor Advocate with the Father, that we can truly submit of our needs, and rightly fitted to put up availing prayer. Thus, even the commencement of the work of salvation, through the convictions of the Holy Spirit, of the sinfulness and lost condition of the soul produced, a cry for mercy and forgiveness, under the prompting of the same blessed Spirit, which reaches the ear of Him who alone answers it, and finds acceptance. And so it is through every stage of Christian progress: the cry of supplication must first be extended to the Father, before we can acceptably approach, and singly intercede at the footstool of the great God.

Friends have always had a testimony against forms of prayer, or the use of words whereby emotions are expressed, without the heart being affected thereby by Divine grace, under a real sense of wants; and this whether in public or in private; believing that formal prayer, or that which goes forth from unprepared lips, is offensive in the Divine sight. Vocal prayer, whether in meetings for Divine worship, or in any other assembly, offered under the immediate qualification purchased by the Shepherd of Israel, will have the evidence of its origin with it, and the mutual worshippers can unite in it. Jesus told his disciples, "Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." This asking in the name of Christ, is not the mere use of that name, as we ask for Christ's sake," or "we plead in the name of Christ," but as Isaac Penington has well said, "The name wherein the asking and accept-

ance is, is living, and he that prayeth in the motion of the Spirit, and in the power and virtue of the Son's life, he prayeth in the name, and his voice is owned of the Father." Our Lord commands his disciples, "Take ye heed, watch and pray," and the Apostles exhorted the believers in his day, "be sober and watch unto prayer." If we are careful to maintain this holy watch, the soul, humbled under a sense of its wants and impotence, will constantly feel its dependence on the Preserver of men, and, though it may be in inaudible aspirations, will yet "pray without ceasing."

It is important that these views of the qualification for acceptable prayer should be early inculcated by parents in their children, so that they may not be drawn into the utterance of a form of words, as a substitute for those aspirations prompted by Divine grace, under a sense of their wants.

We are concerned in the present occasion, to revive the testimony which Friends have ever borne against formal singing, as constituting any part of Divine worship.

As we cannot consistently adopt a form of words, prepared beforehand, to be read, or committed to memory and rehearsed, as an act of adoration, so, we believe, they are not less unauthorized, and cannot be rendered less objectionable, by singing them, or by accompanying them with music, as though the Divine Being could be pleased by the melody of the voice, or of musical instruments. This is not that singing of which the Apostle speaks as being "with the Spirit and with the understanding also," or as "singing and making melody in the heart to the Lord."

The influence of sweet sounds on the senses is very captivating; and hence, where vocal or instrumental music is introduced as a part of worship, whether in public meetings or social gatherings, they may so act on the feelings, as to deceive into a belief that that solemn act has been performed, when the preparation of the heart, which alone can qualify for it, has been unfelt and perhaps unthought of. The words employed are often expressive of states or feelings which those uttering them have not at the time, and perhaps may never have experienced; and thus, while professing to offer worship to Him who searcheth the heart, they are saying that which, as respects themselves, is not true.

We would extend a caution to all our dear Friends against this dangerous snare, and encourage them to renewed faithfulness in maintaining the testimony of Truth against it.

In reviving the long-established and distinguishing views of Friends on these important subjects, we are deeply impressed with the conviction that the welfare of our religious Society and the growth of its members in the unchangeable Truth, are intimately connected with their practical maintenance. It is only as the Society is careful to uphold the gospel standard in the things of God, and things appertaining to his worship and service, that its members will be likely to perceive correctly their individual places in the Church, and those on whom it rightly devolves to lead and

feed the Lord's flock, and gather souls to Christ, be properly prepared therefor.

There are great corruptions in doctrine and practice respecting these things in the professing church at this day, and many are engaging themselves, and urging others to engage in the solemn services of public ministry and prayer, who give little or no evidence that they have been prepared for and called thereby by the Head of the Church. May Friends everywhere, through the aid of that Spirit which is sufficient for them, and in that strength which is made perfect in weakness, live up to the scriptural standard of the simplicity, spirituality and purity of the gospel dispensation, so that so which stands opposed thereto may be rebuked, and they, as lights in the world, bring glory to Him who is Head over all things in the Church.

The experience of nearly two centuries has, we believe, confirmed the declaration made in the beginning of the Society, that its discipline was instituted, and its meetings for discipline "set up in the wisdom of God." Both are designed for the promotion of piety and charity, and for the exercise of a tender care over the members "that all may be preserved in unity of faith and practice, answerable to the description which He, the blessed Shepherd, gave of his flock, "By this shall all men know that ye are my disciples if ye have love one for another." Hence this Yearly Meeting, referring to meetings for discipline, was engaged, long since, to issue the advice to its members that "The love, power and peaceable Spirit of the Lord Jesus Christ being the alone authority of all our meetings, it is the fervent concern of this meeting, that they may be held under a sense and influence of that holy union." And in reference to the preparation needful to qualify for conducting the important concerns of the Church, it declared "We are concerned that the management of our Christian discipline be not committed to hands unclean; particularly of such who allow or connive at undue liberties in their children or families. 'If a man (said the apostle) know not how to rule his own house, how shall he take care of the Church of God?' " "It is no man's learning or artificial acquirements; it is no man's riches or greatness in this world; it is no man's eloquence or natural wisdom that makes him fit for government in the Church of Christ: all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his gifts passed through the fire of God's altar, a sacrifice to his praise and honor; that so, self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him."

The preservation from decay in spiritual life of the individual members, and the promotion of the blessed cause of Truth by the Society, greatly depend on the proper observance of the rules and regulations established in divine wisdom, and which should be maintained in the meek and loving Spirit of Christ. We are affectionately solicitous that Friends everywhere, may be impressed with the importance of earnestly endeavoring to come up in practice to what they profess, in relation to the authority of meetings for discipli-

line and the needful preparation for taking part in them; so that such meetings may be held under a sense of the solemnizing presence of the Head of the Church, and those only be introduced into service in them, who have experienced that preparation of heart which leads to a reliance on divine direction, and redeems from an undue confidence in the natural understanding. Thus the Society would become a compact and harmonious body, the members exercising the several gifts, differing according to the measure of grace received, but all laboring together to remove that which is wrong, and to maintain inviolate the doctrines and testimonies of the gospel, which we as a people are called to uphold before the world.

(To be continued.)

The Land of Bashan.

(Continued from page 371.)

Even now we know but in part the mysteries of this hidden land. Yet we know enough to be satisfied that long centuries before Assyrian power culminated, and at least a thousand years before Nebuchadnezzar perfected his palaces at Babylon, there were here monuments of "naked human strength" in such marked profusion, and on so broad a field, that to ascribe their origin to beings less than "giants" would be only to make their existence more strange and inexplicable than ever.

A recent traveller, J. L. Porter, for several years a missionary to Damascus, has given us graphic sketches of a portion of this country, which he visited in person. Much of his narrative is of course devoted to the people of the region with whom he came in contact—the Druses, that furnished him an escort and extended to him a truly Oriental hospitality; the few Christians, who retained of their religion little more than the name; the bigoted Moslems, from whose fierce assaults at Edrei he was forced to flee for his life; and the Arab banditti, the modern Ishmaels of the desert, whose plundering propensities were held in check only by the show of superior strength or courage. He notes the primitive manners of the people—their arms, except a few muskets, similar to those in use in the days of the patriarchs; their implements of husbandry, as rude and simple as when Isaac cultivated the valley of Gerar; their hospitality, as profuse and genuine as that which Abraham exercised in his tents at Mamre. "I could scarcely get over the feeling," he says, "as I rode across the plains of Bashan and climbed the wooded hills through the oak forests, and saw the primitive ploughs and yokes of oxen and goats, and heard the old Bible salutation given by every passer-by, and received the urgent invitations to rest and eat at every village and hamlet, and witnessed the killing of the kid and lamb, and the almost incredible dispatch with which it is cooked and served to the guests,—I could scarcely get over the feeling, I say, that I had been somehow spirited away back thousands of years, and set down in the land of Nod, or, of the patriarch's tents at Beersheba. Common life in Bashan I found to be a constant enacting of early Bible stories."

But in one respect the land of Bashan is unlike almost all others, even of Bible lands. Not only the ancient manners, but the ancient buildings, have been preserved. Changes that have swept like tides over the world—changes wrought by migration, or conquest, or commerce, or the desolating ravages of war—have failed to obliterate dwellings that had been standing for centuries when Abraham went forth, at the command of God, an exile from his father's house. Though crowded with large towns and villages, which

have been long deserted—towns and villages built by the "ancient inhabitants" long before the conquest of the Israelites, and which attest by the massive structures they contain the almost incredible strength of their builders—these cities and villages are not ruined. Desolation has been at work everywhere else, but it has passed at the entrance of these stone portals, of which the world, for long centuries, has had no knowledge, but which are revealed to us to-day, as if to confirm, at the fitting moment, the truthfulness of one of the most surprising narratives of the Old Testament.

Let us accompany this adventurous and observant traveller as he ventures forth to explore the secrets of this more than romantic land. Leaving Damascus and its environs, embowered in the sombre foliage, above which the tall white minarets shoot upward toward the sky, he enters upon a plain "smooth as a lake," covered with the delicate green of the young grain. Away on the south rises a ridge of black, bare hills, along which flows the famed "Pharpar" of Damascus. Beyond this lies the domain of the Bedouin, "whose law is the sword and whose right is might." A dreary scene is now presented to view. Not a green shrub, not a living creature, not a single sign of human habitation is visible. On and on, over loose black stones and boulders of basalt, the traveller presses, till at length, from the brow of a height, a broad meadow, level as a floor, covered with a deep rich black soil, greets his view. Here is the Plain of Bashan, and some distance further on, about twenty miles south-east from Damascus, rises a huge wall of basalt, and on its rocky heights stands the deserted city of Berak. Through its paved streets the traveler makes his way to a stone dwelling, on the floor of which a thick nitrous crust has gathered during the neglect of uncounted ages. Yet the walls are perfect. They are nearly five feet thick, built of large blocks of hewn stones, without lime or cement of any kind. The roof is formed of large slabs of the same black basalt, lying as regularly and joined as closely as if the workmen had only just completed it. They measure twelve feet in length, eighteen inches in breadth and six inches in thickness. The outer door is a huge slab of stone, hung on pivots formed of its projecting parts, and yet, although so massive, it is opened and shut with ease. There is access by stone doors to successive chambers, one of the last a spacious hall, twenty-five feet long by twenty high, roofed with stone slabs supported by a semi-circular arch. A gate of stone, large enough for a camel to pass through, opens on the street. Yet this is but one of many similar buildings, built on a rocky height and encompassed by rocks which make Berak a natural fortress.

With the dawn of day, the traveler resumes his journey. The rugged features and rocky border of the Lejah, along the route, are thickly studded with old towns and villages. At one time not less than thirty of the three-score cities of ancient Argob are in full view, their massive towers rising here and there like the "keeps" of old Norman castles. Away on the western horizon looms the lofty summit of Hermon, "a spotless pyramid of snow." A thousand square miles of Og's ancient kingdom are spread out to the view of the traveler as he gazes from rocky height or ancient tower. At Hit the ruins are a mile and a half in circumference. Most of the old streets can still be traced, though sometimes choked by the rubbish of Greek or Roman temples that have crumbled, while the dwellings of the more ancient inhabitants are scarcely affected by the wear of centuries. For a mile to the south the

traveler sees now and then the openings of a syro-annan aqueduct, by which the city was supplied with water. At Bathanyeh he rides along the silent street, looks in through half-closed doors to the interior of desolate houses, with rank grass and weeds in their courts, while brambles grow in festoons over the doorways; branches of trees shoot through the gaping rents in the old walls. The ring of the horses' feet the pavement wakes strange echoes. Owing to their wings around the gray towers; daws sail as they fly away from the henstoppers; foxes jackals rush in and out among the shattered dwellings. For a thousand years, doubtless, man has been a stranger here. There is no owner for these massive stone dwellings, that might well be called palaces. There is no noble claimant for your square stone tower, forty feet in height. Shuka, four miles distant, twenty families are that are left of a population that once must have reached twenty thousand. Here are remarkable tombs, dwellings for the dead, not altogether like those for the living—towers, twenty feet square, and from thirty to forty feet high, rising story above story.

(To be continued.)

For "The Friend"

Dr. James Henderson.

(Continued from page 371.)

In the Tenth month of 1843, when he was quite fourteen years old, his mother was taken away by this afflictive event, he says:

"I felt I had lost all I cared for, or cared to live for. Three days afterwards I followed her to the grave, and with feelings that can never be described saw her body laid in its last resting place. I felt that now I was alone in the world, that for the future I must think and act for myself; an indescribable feeling of loneliness and isolation came over me, and I was ready to sink under its weight. I stayed about the grave, and every one was gone, and in the evening walk home alone, a distance of about four miles, full of sorrow and sad thoughts. I went to bed, and spent the first part of the night in prayer, and felt myself more in the presence of God and nearer to Him than I had ever done before. I felt, heard every word I uttered, and soon had a strong assurance that now, since my father and mother were dead, the Lord would take me into his arms, and after some time I felt my sorrow lighter, a thinking of God's promises, and trying to make them my own, I fell asleep."

"My stepfather was very kind to me; he seemed to feel his loss as much as I did. I remember constantly read 'The Affiliated Man's Companion' which a neighbor had lent him. Soon after, he was considered best for me to hire myself to so farmer, as I was not required at home, and should thus have my food, and perhaps earn some wages."

"My stepfather went with me to a feeling-mark seven miles distant, where I was engaged by a small farmer for six months, at a wage of twelve shillings, or rather less than a shilling a week. At this place I had fifteen head of cattle to feed and keep, besides other work; and, in fact, I had so much to do, that, at the end of six months was so thin and changed in my appearance that my old friends scarcely knew me. It was a hard-earned twenty-five shillings, but it was the first I had ever won. I had never been so rich before for the largest sum I ever had was fourteenpence, and this was all I possessed when I first left home with one suit of half-worn clothes."

"I had resolved to have another master before the six months were ended, and before"

term expired I was engaged to another farmer thirty-five shillings for half a year. Here I on the whole, tolerably happy, and remained to be sixteen years old, when, happening one day to be in a feeding market, a well-dressed, generally-looking man accosted me, and asked me to work I could do. I told him "anything." He then asked if I could groom horses, as he had two, and wanted a smart lad to look after them. He could not afford to give much wages, but a young man who was wishful to improve himself would have ample time and opportunities of doing so. This was the country surgeon. He engaged me one pound for six months, which I much pleased to take, for I was tired of farming, and never liked the company I was obliged to work with, and I had no time for reading or learning, which I was most anxious to do.

I soon became attached to my new master, also liked my work much better. The surgeon spoke to the parish schoolmaster, who gave me some lessons in writing and arithmetic, and I had good and useful books to read, I soon began to find out that the world in which I lived was very different from what I had imagined it to be. In a few months I had learnt to write and read a little, and do simple sums; but still I did not persevere as I afterwards thought I might have done. My kind master gave me two pounds next six months, (I remained with him eighteen months altogether), but the last twelve were, I regret to say, the worst spent of my life, for I began to give way to habits of idleness and its usual accompaniments. My daily work did not take up more than one-third of my time, and I became the companion of those of whom I ought to have been avoided. For a time I omitted my religious exercises, and often tried to stifle the voice of conscience, but this I found was no easy matter when alone. I could do so when in company, but like many who are further gone in sin than when they are alone, I was afraid of myself—afraid to trust myself alone. And one who knows anything of the history of youth, with the many temptations peculiar to that dangerous period, would have marvelled for me."

During this period, the sermons which he heard at the place of worship he attended, often led him to form resolutions to live a holier life, but these were as the morning cloud and as the early dew that pass away.

At the end of eighteen months I began to think I should like to see a little more of the world, never dreaming that it was dangerous. I believed that my master, whom I had served faithfully, would do all for me that he could, and I resolved to write to him—the first letter I ever wrote—explaining my views, and asking him to assist me. I found great difficulty in the writing of my letter, and although I only filled two pages of a small sheet of paper, I required nearly a whole afternoon to write it. I learnt, some time after, that it pleased him greatly, and that he was very few mistakes, the most glaring of which I entirely omitted to sign my name! Long after this an advertisement appeared in a country newspaper for "a young man with some experience, as servant under a butler; the most satisfactory references required as to his moral and religious character." My kind master at once answered this, recommending me highly; and I was requested to call, which I did in a few days, at a house thirty miles distant, and was at once engaged."

Of the butler, under whose immediate supervision James was now placed, he says:

"He was a thorough English scholar, an excellent arithmetician, could speak and read Ger-

man well, and knew Latin and French. I have often wondered and regretted that a man of so much intelligence should remain in such an obscure situation. He was a humble christian, and a high-minded man. He would put himself to any inconvenience to do an act of kindness for the poorest and most unworthy. For young men especially he had the utmost anxiety, and would bring religious matters before them with such delicacy and kindness that he seldom failed to enlist the heart of the hearer; and among all the devoted and excellent men I have known, I never saw a finer or purer example of the follower of Christ.

"Like his divine Master, he went about doing good, and the more I knew of his inner life and the workings of his mind, the more I respected and loved him. I have described his life and character, would that I could do him justice, for I owe him a debt of the very deepest gratitude. Under God he became my spiritual father in Christ Jesus, and another reason for alluding to him so fully is, that others may follow his example, and serve God faithfully, whatever their position may be. Let no one be discouraged because it is humble, but strive to serve God, and live to His glory."

"I was at once struck with the happy and consistent life of James England, I watched him narrowly, but all was pure and genuine; his holy life spoke volumes to me, and made me feel that there was a reality in religion that I had never known and never attained. He soon found out the state of my mind; and the extent of my knowledge, and that I required instruction in everything. I could read very well in my own way, but my pronunciation was not suited to the ear of the English scholar; this all required to be revised and corrected, and I found it more difficult to unlearn than I anticipated; but I bought a copy of Walker's Pronouncing Dictionary, and began to study it carefully every spare moment. I soon commenced arithmetic, and with my friend's help persevered in it, so that before long I could do any sum put before me with the greatest readiness."

The religious influences which surrounded James Henderson, and the sudden death of his sister from scarlet fever, which occurred about this time, seem to have been blest to him, and he came to feel that his chief desire must be "to glorify God, to live to Him who died for me, to serve Him who suffered for me, and to count all things but loss for His sake."—"Love to Christ was to be the ruling principle in my heart."

"A few months afterwards, I began to think seriously what I could do to promote the glory of God, and to extend my own influence as His servant. I began to ask myself,—Is it possible for me at this comparatively late period of my life, with everything to learn, with neither time nor means—is it possible for me to obtain an education suitable for the ministry? I never thought of anything before the established rules and regulations of the Free Church. After some inquiry I learnt that the curriculum of study for the Church was four years' literary study at the University, to be followed by a four years' theological course. This was rather appalling to one who was upwards of twenty years of age, who had never been at school, who had never learnt to study, and who had, moreover, not five pounds in the world!

"Still I was not disheartened; I adopted the motto, 'Where there is a will there is a way.' Difficulties as great had been overcome by others, and why not by me? And it was about this time that I began to think of a principle which it is

very hard for most men to adopt—namely, that there is nothing that has ever been accomplished by man in past times or ages which I, as an individual, may not accomplish or perform, provided other things are equal, that is, if I were placed in the very same circumstances as the individual who succeeded in his task.

"I was essentially ignorant both of ways and means to accomplish my desires, I spoke to two or three clergymen regarding my intentions, but all seemed very careful not to give me any encouragement. All hinted that what I aimed at was all but impossible. One was ready to bring under my notice this difficulty, another that; and there was one who told me of several excellent young men who gave up their occupations in order to study, but it would not do, and they were obliged to return to their old work and position, having lost health, time, and money, and, worse than all, were so disheartened that they could never hold up their heads again. Rarely did such experiments succeed, and I was advised to remain where I was. In no case could I get the information I desired, namely, what amount of Latin, Greek, Mathematics, &c., &c., is required before entering the university; what examinations must be undergone, and what was the best way to prepare for them. As to the probable expense of a University education, no one seemed able to enlighten me. One young clergyman gave me one or two instances he had known of young men who, by dogged perseverance, coupled with an iron constitution, had succeeded in gaining educations; but they had to subject themselves to the most trying privations, such as living upon three penny rolls a day, lodging in a garret at eighteen-pence a week, and working twenty hours out of the twenty-four.

"Such pictures might have cooled the ardor of some aspirants, but they had not the weight of a feather with me; I had evidence that such a thing was possible; it had been done by others, and therefore it *must* be done by me.

"I commenced learning English grammar and the rudiments of Latin at the same time; I had very little leisure, and found the new work slow at first, my mind being unsteady and stubborn for want of training. I learnt all the Latin rudiments when I went out with the carriage, and in the performance of my daily work I often had the book before me. During the first year or two my friend directed my studies; but at last I got beyond him in Latin, and arranged with the parish schoolmaster to give me a lesson for half an hour, two or three times a week. He was very willing to assist me, but I had to walk three miles to his house, and my duties never permitted me to remain more than the brief time I have mentioned; nevertheless, he assured me that I was making tolerable progress, and he, though a young man, was the first to encourage me by saying that if I persevered he had no doubt I should succeed."

(To be continued.)

Report of the Proceedings of the Tract Association of Friends, for the year 1868.

The Managers Report, that there have been printed during the year ending Second month 29th, 1868, 6500 Almanacs for 1868; 8250 Sermons on the Mount, and 250 Mary Dudley and Daughters.

During the same period there have been taken from the Depository 5835 Sermon on the Mount; 217 Select Readers; 1490 Juvenile Books; 4755 Almanacs; 60 Select Anecdotes; 6 Spiritual Progress of M. R.; 59 Mary Dudley; 44 Divine Protection, &c., and 44 Sarah Grubb.

On the first of Third month, 1867, there were on hand 111,531. There have since been printed 112,612, and 61,939 have been removed from the Depository, leaving a balance on hand Third month 1st, 1868, of 162,804. Those disposed of gratuitously were intended for distribution as follows, viz :

Among the Poor in Philadelphia,	4,425
In Prisons and Hospitals in Philadelphia,	1,972
On board Vessels in the river, at Schools and other places not particularly designated,	4,298

Making a total distribution chiefly in this city of	10,695
In other parts of Pennsylvania,	5,620
In New Hampshire,	1,177
In Massachusetts,	1,271
In New England generally,	2,505
In New York,	548
In New Jersey,	3,212
In Delaware,	865
In Washington, D. C.,	1,325
In North Carolina,	4,023
In Tennessee,	300
In Virginia and Western Virginia,	1,941
In Southern States,	2,363
In Ohio,	682
In Indiana,	562
In Illinois,	586
In Iowa,	2,460
In Kansas,	625
In Canada West,	450
In Africa,	150
Taken for places not specified,	12,450

Making the total gratuitous distribution, 58,810
There have been sold, 7,529

Making total as above, 61,339
The Moral Almanac for 1868 has been published, and most of the edition disposed of. Matter for 1869 has also been selected, and awaits the care of the incoming Board of Managers. There have been two Tracts issued during the past year, viz : "The Inward Life and Power of Christ," No. 114, of 8 pages; and "An Address by the late John Barclay," No. 61, of 4 pages. The latter replaces a tract entitled "National Prosperity the Reward of National Equity," the publication of which has been discontinued for several years.

Attention having been called to the imprint of our older Tracts, which give the places where they were formerly sold, our printing committee has been authorized to make the necessary corrections. They are now engaged upon the work. We also propose that a moderate sum of money be annually expended in improving such of the stereotype plates as have been injured by frequent use.

"The Tract Association of Friends" has now been in existence fifty-two years. During this period, considerably more than three millions of Tracts have been published and distributed throughout different sections of this country, as well as on the seas, and in foreign parts. In the last thirty years about a quarter of a million Almanacs, and some thousands of books issued by its press, have been similarly disposed of. It is impossible for us to estimate the amount of influence these publications have exercised in restraining from evil, and in inciting to good. Enough has, however, come to the knowledge of those whose duty it has been for several years past to conduct its operations, to encourage those who may succeed them, to diligence, both in supporting the standard heretofore upheld in the

character of the matter printed, and also in endeavoring to place it where its influence is calculated to promote the welfare of our fellow men. We wish to call the attention of our friends particularly to the point last adverted to. Adapted as our Tracts and Books are to a variety of classes; some for the benefit of those exposed to particular temptations; others to particular classes of the community; still others for the young, both in years, and also in religious growth; while a great majority of them can only be appreciated by those who have made some advancement in the christian pathway—it must be apparent that discrimination ought to be exercised in their circulation. In giving them out therefore, it seems desirable that a better acquaintance with the character of their contents should be had, which we believe would be a profitable examination on the part of the person making it.

The number of copies of the Moral Almanac distributed during the past year is not so large as at some former periods, and the balance remaining on hand, is consequently greater. The carefully selected reading matter appended to the calendar forms an interesting and instructive miscellany, and we should be glad if our friends would aid us, as occasions may arise, in giving it a wider circulation. By introducing it to the notice of store keepers and others where it may be seen, its sale might probably be considerably increased. The Almanacs of past years are frequently taken for gratuitous distribution.

On behalf of the Managers,

EDWARD MARIS, Clerk.

Philada., Third mo. 11th, 1868.

Selected for "The Friend."

A Short Catechism for the Sake of the Simple-hearted.

(Continued from page 373.)

Ques. But hath not this Saviour a name? What is his name?

Ans. It were better for thee to learn his name by feeling his virtue and power in thy heart, than by rote. Yet, if thou canst receive it, this is his name, the Light; the Light of the world; a light to enlighten the Gentiles, that he may convert and make them God's Israel, and become their glory. And according to his office, he hath enlightened every man that cometh into the world; though man neither know the light that cometh from him, nor him from whom the light comes, and so notwithstanding the light is so near them, remain strangers to it, and unsaved by it.

Ques. Why dost thou call him the light? Are there not other names every whit as proper, whereby he may as well be known?

Ans. Do not thus set up the wise and stumbling part in thee; but mind the thing that first puts forth its virtue as light, and so is thus first to be known, owned and received. Yet more particularly, if thou hast wherewith, consider this reason. We call him light, because the Father of lights hath peculiarly chosen this name for him, to make him known to his people in this age by, and has thus made him manifest to us. And by thus receiving him under this name, we come to know his other names. He is the life, the righteousness, the power, the wisdom, the peace, &c., but he is all these in the light, and in the light we learn and receive them all; and they are none of them to be known in Spirit, but in and by the light.

Ques. How are the other names of Christ known in and by the light?

Ans. Letting in the light, (which convinceth of, and warreth against sin,) the life stirs and is

felt; and the life leads to the Word which was the beginning, and giveth the feeling of that And in the Word, the righteousness, the power, the wisdom, the power, the love is felt; and made all these to those who are led into and in the light. And when the powers of darkness appear with mighty dread, and there is no strength to withstand them, this lifts up a standard against them, and calms all the tempests, and cures the wounds and diseases of the soul, anointeth with the everlasting oil; so that now I can abide, and with clear understanding call it my saviour, the captain of my salvation, my Christ anointed, my husband, my King, my Lord, God.

Ques. Where doth this light shine?

Ans. In the darkness at first; but when it vanquished, expelled, and dispersed the darkness it shines out of it.

Ques. What is that darkness wherein the light shines?

Ans. Man; man's heart, man's conscience, man's spirit. This is the world, which Christ the Son of righteousness, is the light of, in a part whereof he causeth the rays or beams of light to shine at his pleasure; though in the darkness can comprehend the least shining his light.

Ques. How then can it ever be converted thereby?

Ans. The darkness is not to be converted. Every man in this state is reprobated, and wrath abideth on him. So that the darkness, rejected, and man in the darkness; but touched by the light, made sensible of it, following it in the life and power which it begets is drawn out of the horrible pit, and saved.

Ques. How may I do to find the light in midst of the darkness of my heart, which is great, and this seed so small?

Ans. By its discovering and warring against the darkness. There is somewhat which discovereth both the open and secret iniquity of a corrupt heart, following it under all its coverings of zeal, holiness, and all manner of voluntary humility and self-righteousness, with which light never had unity; and sometimes may cause misgivings that all is not well, but they may be a law found in this covering, and in the end it may prove too narrow for the soul. To which thus warreth against the darkness, to bring people off from all false foundations to the true and living foundation, this is the light; and thou mayest find it, at some time or other, at work in thy heart, if thou mind it.

Ques. Having found the light, how may I come to feel the saving virtue and power of it?

Ans. By believing in it. For the virtue and power springs up in the heart that believes in Ques. How can I believe in it? Am not I dead?

Ans. There is a creating, a quickening power in the light, which begets a little life, and can answer the voice of the living power.

Ques. Yea, if I could find any such thing begotten in me, then I might be drawn to assure that that (though never so small,) might believe; but surely my dead heart never can.

Ans. Hast thou never found a true home-breathing towards God. Hast thou never found sin not an imaginary, but a real burden? That was from life; there was somewhat begotten in God in thee, which felt this. It was not the flesh and blood in thee; but somewhat from above. And if this had known the spring of its life, and not been deceived from it by the subtlety, it would have fed upon, and have grown up in, the virtue and power of the spring from whence its life came.

es. Why then, by this, all men have power
 lieve.

as. In the light which shines in all, and visits
 here is the power, and this power strives
 the creature, to work itself into the creature;
 where there hath been the least breathing
 life, there hath been a taste of the power;
 its came from it. But the great deceiver of
 lifts up men's minds in the imagination to
 for some great appearance of power, and so
 elight and overlook the day of small things,
 neglect receiving the beginning of that, which
 the issue would be the thing they look for-
 ing in that which is low and little in the
 e, the power enters, the seed grows, the king-
 dom is felt, and daily more and more revealed in
 power. And this is the true door and way to
 thing; take heed of climbing over it.

es. What is it to believe in the light?

as. To receive its testimony either concerned
 of evil, and so either to turn towards or
 in the will and power which the light begets
 the heart.

es. How will this save me?

as. By this means; that in thee which des-
 tines, and separates thee from the living God,
 is wrought out, and the heart daily changed
 the image of him who is light, and brought
 unity and fellowship with the light, possess-
 of it, and being possessed by it; and this is
 tion.

es. We thought salvation had been a thing
 bestowed hereafter, after the death of the
 ; but if it be thus, then salvation is wrought
 here.

as. So it is, even in all that are saved; for
 is no working of it out hereafter, but here
 is wrought out with fear and trembling; and
 believer, who is truly in unity with the life,
 is changed from glory to glory, as by the Spirit
 e Lord.

(To be continued.)

From "The London Quarterly Review."

The Use of Refuse.

In the economy of nature waste is unknown,
 we may be sure that with her nothing is lost.
 which to our senses appears to be destroyed,
 ly changed in the universal alchemic, or sim-
 removed from one place to another. When,
 the midst of the parched desert, the water-bag
 by the camel bursts, the liquid may be
 berbed by the burning sand, but it rests there
 for a brief space. The water at once begins
 evaporate, and perchance is deposited at the
 of some neighboring date tree, whose fruit
 refresh some succeeding traveller. Yet the
 still a real calamity to the caravan; though
 will not arrest the silent action of her laws
 out the local and immediate necessities of
 kind. That the food of the globe, and every
 erial subserving man's necessities and conve-
 niences, are vastly in excess of his wants, there
 can be no manner of doubt; but if they are re-
 duced by vast distances, by oceans and deserts,
 in his reach, they are to him practically waste
 materials. It is no consolation to a starving
 able to say that such supplies are not really
 undered: to them they are as useless as though
 had never existed. Man that lives from day
 ay must be able to realize the gifts of nature,
 or else he perishes. If he cannot avail himself
 the abundant table she spreads where there are
 guests to partake of her bounty, he can humbly
 at a great distance imitate her actions and
 her thriftiness. The science of chemistry
 put into his hands the key by which many of
 secret recesses can be reached; and step by

step, like a timorous child, he is beginning to
 wander into the land of wonders that is opened
 unto him. As yet he is only on the threshold of
 these hidden recesses; but day by day he advances
 with step more assured, and is beginning to see
 that, with much scientific labor, he can accom-
 plish some things which nature is always accom-
 plishing, apparently without effort, by the action
 of her eternal laws. Many costly products of
 distant lands he now procures at home from the
 most unlikely sources. Scientific investigation
 has made 'Arabian airs' from the most offensive
 refuse, and calls forth splendid dyes from sub-
 stances, pitchy black. In this way our stores are
 replenished, and it often happens that death, by
 the energy it gives to human research, is turned
 into plenty."

"The refuse of one household seems an insigni-
 ficant matter in detail, and not worthy of much
 attention; but, when it is multiplied by the 500,-
 000 houses in the metropolis, it forms an item of
 no mean importance, and is of no inconsiderable
 value. Formerly, the dust-yards, or lay-stalls, as
 they were called, were conspicuous by their hills
 of refuse, which towered high over the surround-
 ing houses; upon these highlands swine depas-
 tured, and we are told that there was no fattening
 ground like these dust-heaps, full as they were of
 all kinds of perishing animal and vegetable refuse.
 But the health of the metropolis was of more
 importance than the fattening of hogs; and for
 years past the dust contractors have been obliged
 to separate and disperse their rubbish as soon as
 the dust carts arrive. A more interesting example
 of the use of refuse could not well be afforded
 than we find in the yards of these dust contractors,
 nor a more pregnant example of the value in the
 aggregate of that which householders consider a
 mere nuisance, to be got rid of as quickly as pos-
 sible. That which we throw away in the dust-bin
 day by day, because we fancy it is an eye sore and
 past repair, is, in fact, but arrived at that stage
 in its existence at which it is destined to reascend
 in the scale of value, and once more minister to
 the wants of men. There is not one particle in
 the heap the scavenger removes from our houses
 that is not again, and that speedily, put into
 circulation and profitably employed. No sooner
 is the dust conveyed to the yard of the contractor,
 than it is attacked by what are called the 'bill
 women,' who, sieve in hand, do mechanically
 what the savant does chemically in his laboratory,
 separate the mass, by a rude analysis, into its
 elements. The most valuable of these items are
 the waste pieces of coal, and what is termed the
 'breeze,' or coal-dust and half-burnt ashes. The
 amount of waste, that goes on in London house-
 holds in this item of coal can hardly be conceived,
 unless the spectator sees the quantity that is daily
 rescued in these yards. It may be measured by
 the fact, that after selling the larger pieces to the
 poor, the refuse 'breeze' is sufficient to bake the
 bricks that are rebuilding London. Most of the
 dust contractors are builders as well, and the breeze
 is used by them for the purpose of embedding the
 newly-made bricks into compact square stacks,
 which are seen everywhere in the suburbs of
 London. The breeze having been fired, the mass
 burns with a slow combustion, aided by the cir-
 culation of air, which is kept up by the method
 of stacking; and in the course of two or three
 weeks the London clay is converted into good
 building material. Thus our houses may be said
 to arise again from the refuse they have cast out,
 and not only are the bricks baked by their aid,
 but they are built in part with mortar made from
 the road scrapings, which is pounded granite, and
 combines very well with the lime and ashes of

which the mortar is composed. Nay, even the
 compo, with which some of the smaller houses
 are faced, is very largely adulterated with this
 particular refuse.

"The other constituents of the dust heap are
 separated by the sifters with the utmost rapidity.
 Round every hillock, as it is emptied, they con-
 gregate with their sieves; and in a very short
 space of time bones, rags, paper, old iron, glass,
 and broken crockery are eliminated from the mass
 and piled in separate heaps. The bones are put
 to a score of different uses. Several tons are
 picked weekly out of the metropolitan dust; but,
 of course, this does not represent the whole of the
 animal refuse of this kind, but only that taken
 from cooked meat. After we have discussed the
 joint at the table, there is still much value remain-
 ing in the residual bones. They go immediately
 to the boiling-houses, where every portion of fat
 and gelatine they can yield is extracted; the
 former goes to the soap-maker, the latter is
 utilized to make the patent gelatine packets now
 in use for a score of different purposes. The
 bones that possess any size and substance are used
 by the turners, and are converted into the hun-
 dreds of nic-nacks for which they are suitable;
 possibly, good reader, the same bone you may
 have picked at dinner, re-enters your mouth after
 many changes in the shape of a tooth-pick or
 toothbrush! whilst the smaller pieces are calcined,
 and form the very toothpowder you use with it.
 But the grand destination of the smaller fragments
 is the earth. Ground very fine, and treated with
 sulphuric acid, they make the celebrated super-
 phosphate manure, one of the best known fertil-
 izers. Thus the old bone goes to form and nourish
 new bones. The wealth of England has attracted
 towards herself the old bones of half of the Con-
 tinent, not only animal but human, for many an
 ancient battle-field has been searched for their
 valuable remains,—thereby enabling us to grow
 such splendid crops by supplementing the resources
 of our fields. Thus the threat of the Giant to
 Jack—

'Let him be live,
 Or let him be dead,
 I'll grind his bones to make my bread!—

is no fairy tale after all, but a common verity.
 Another very important product extracted from
 bones is phosphorus, a constituent of the brain
 and nervous system, one of the substances which
 give us light in the watch, and without which we
 and our households would fare but poorly. The
 fat that is saved in the process of boiling goes, as
 we have said, to make the commoner kind of soap,
 or is useful to the arts in a hundred ways. What
 diverse forms of new life await the old bone as
 the rag-picker recovers it from the ash-heap! Its
 substance, in the form of handles of knives, chess-
 men, paper-knives, &c., mingles with the everyday
 concerns of life—its hard work and its enjoyments
 and intellectual amusements; whilst in its fluid
 and manual products yet more astonishing changes
 attend it the moment it falls into the hands of the
 manufacturer. Its fatty particles give us clean-
 liness and purification in the form of the 'bar
 of yellow soap;' and its phosphorus helps to give us
 ready illumination. The difficulty we feel in
 dealing with this seeming rubbish, that we kick
 out of the way with our foot, is to follow it out
 into the many diverse forms it assumes upon its
 resurrection.

(To be continued.)

Wisdom consists in the quiet employ of learn-
 ing the law of the Lord, written in our own hearts.
 The want of attention to this, will ever occasion a
 dwarfishness among the professors of Truth.

For "The Friend."

Sketches from the Memoranda of our late Friend
Christopher Healy.

(Continued from page 374.)

The attentive reader may have had a fresh opportunity to trace in the foregoing memoirs how one act of faithfulness opens the way for another. Till, as obedience keeps pace with knowledge, all the seals of christian experience are successively opened, and that precious state arrived at, in which there is a "perfecting holiness in the fear of God." This can only be obtained through many trials, conflicts, and baptisms, in which truly no flesh can glory. For, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." But O! the unspeakable consolation and peace which flow from such thorough surrendering of ourselves, such humble, childlike walking with the Father of spirits. For, as is promised, He is able to, and will make all grace abound unto such; and, not only preserve from falling through the pilgrim's journey of life, but finally—all of mercy—present faultless before the throne of His glory with exceeding joy.

The following extracts no less likewise show how ready the enemy is to get any advantage he can over us in order to retard our progress in holiness, and in the power of the cross of Jesus our Saviour. But He, our compassionate High Priest, whose tender mercies are over all his works, preserved from presumptuous sins, and from unprofitable company, which is so calculated to turn the inexperienced from the right ways of the Lord. The stumbling, halting gift of professors was an acknowledged hindrance to him, as it has been to thousands. But who shall awaken these, or what arouse to a due sense of the talent of influence, for the right occupancy of which they must so largely account? It is recorded of Christian, in Pilgrim's Progress, that he tried to stir up some who had taken up a rest by the way in carnal ease and security; but alas! the efforts used were vain. The world, the world gets hold, and occupies the mind and affections, and there is lamentably a settling down—Laodicea like—in the form of religion, without the power which can alone give force and value to it.

The journal of Christopher Healy thus proceeds: "I continued in this situation about three years, without much growth in religious experience. Yet I believe the Lord had me in his remembrance, and knowing my intentions were good, preserved me from gross evils, and mostly from running into hurtful company. During these three years I had considerable acquaintance amongst Friends, and being somewhat sensible of the high and holy profession they made,—that of obedience to the light of Christ within man, God's gift for their salvation,—and seeing many of them, as I was sensible, take but little heed thereunto, it was a great stumbling block to me in such a weak state as I was in, and sometimes almost discouraged me. Oh that we that make so high a profession, may not offend the little ones, or the pure principle in others; to whom we should be as a city set on a hill that cannot be hid; that they, beholding our good works, and strict obedience to the light of Christ, may glorify our Father who is in heaven. I likewise saw many worthy Friends whose good example was as lights to me; and some whose doctrines were very precious and edifying to my mind. Which opened my eyes to see I must not feed on the failings of others, but rather that a sense of their misconduct should be a warning for me to be more faithful. And I discovered that the Lord was with this people, favoring them that were obedient, and cautioning and reproving them that were unfaithful. Oh! may these lukewarm

ones be awakened to a sense of their situation before it be too late.

"When I was about nineteen years of age, I was again visited with the Day-spring from on high; wherein my love to my God, and my friends were renewed; and I saw clearly it was my duty to offer myself to the care of Friends again, acquainting my father therewith. Friends appointed a committee to visit me on my request; and, after the regular proceedings in such cases, I was received a member.

"The death of my dear mother about this time was a great trial to me. It occurred on the 12th day of the Eighth month, 1792. I was present when she departed this life; she having been a weakly and afflicted woman more than twenty years.

"Being now received into the Society, I attended meetings diligently; and found it my duty to observe the good order thereof, and to take the good counsel and advice of Friends, the which I prized as a great blessing; and felt myself favored that my lot was cast among a people whom the Lord had raised up to show forth His praise. And I am confirmed in the belief, that if they continue to make the Lord their refuge, no weapon formed against them shall ever prosper, and the tongue that rises against them in judgment shall be put to silence: for the Lord will arise for the help of his people, and His enemies shall be scattered.

"When I had entered the twenty-first year of my age, I was married to Alice Sheffield, daughter of Samuel and Elizabeth Sheffield,—a member of our Monthly Meeting of South Kingston; it being on the 12th day of Twelfth month, 1793.

"Feeling myself more confirmed in the faith of the Society, I believed it was my place to attend Quarterly and Yearly Meetings; which were seasons of good instruction to me. I often sought the Lord when alone for His counsel, and he was graciously pleased to manifest His will to me, which made me willing to part with all, yes, to sell the glories of the world to purchase the field wherein the pearl of great price lay. And many times when alone, I did believe if I was faithful to Divine manifestations in my own mind, that I should be called to declare to others what the Lord had done for me."

(To be continued.)

A Wonderful Skull.—Nearly twenty years ago the medical journals of the world recorded a most singular case of a laborer in Cavendish, Vt., who while engaged in blasting had a taunting iron blow entirely through his head but who actually recovered within sixty days. Such a surprising and unprecedented result at the time of its announcement was generally disbelieved and provoked great discussion, many eminent surgeons pronouncing it a physical impossibility, but the subsequent public exhibition of the individual himself convinced the most skeptical, and verified the first report of Dr. John M. Harlow, the attending surgeon, who published the case. At a very recent meeting of the Massachusetts Medical Society, this gentleman read a paper giving a history of the case, and presented to that body, the veritable skull which sustained the injury. The accident occurred on September 13th, 1848, and was caused by the tampering iron striking fire from the rock, exploding the powder and driving the bar, which was nearly four feet long by one and one-quarter inches diameter, and weighed thirteen pounds, through his head; entering under the cheek bone, passing inside an inch behind the eye and out of the top of the head in the centre, two inches back of the line where the forehead and hair meet. The opening in the skull was two inches wide

by three and one half inches long, and the blood was hanging in shreds on the hair. In fifty days the patient was abroad. Soon after, his tampering iron—which he carried with him the day of his death—he was exhibited in Mum's old Museum, this city, and several years after he left the city for South America. A general health appears to have been good 1850, when it began to fail. At that time in California, he was taken with epileptic which finally caused his death in May, 1852, twelve years and eight months after the accident. Dr. Harlow kept himself informed as to the history of his patient, and on his demise obtained possession of both the skull and the iron, made disposal of the same as mentioned above.

The effect of the injury upon the man seems to have been the destruction of the equilibrium between his intellectual faculties and the animal propensities. He became capricious, fitful, irrevocably vacillating, impatient of restraint, a child in an adult in physical system and passions. During his South American life he was a coachman and underwent great hardship. It appears man could see out of his left eye though the eye was not subject to his will. In summing up paper Dr. Harlow presented these views.

1st, The recovery is attributed solely to the vitreous humor, or, if some like it, vitreous nature. 2d, This case has been cited as one of recovery; physically the recovery nearly or quite completed for the four years immediately succeeding the injury, but ultimately the patient succumbed to progressive disease of the brain. Mentally the recovery was only partial; there was no dementia; intellectual operations were perfect in kind, but not in degree quantity. 3d, Though the case may seem probable, yet the subject was the man for case, as his will, physique, and capacity for endurance, could scarcely be equalled; the missile smooth and pointed, dilating and wedging of other than lacerating the tissues; the bolt little injury until it entered the base of the brain, and that opening served as a drain for the blood matter and other substances that might have caused death by compression; the part of the brain traversed was the part that could best stand a shock with the least injury.—*Late Paper.*

Selected for "The Friend."

"Eateth them very highly which labor among you, are over you in the Lord, and admonish you."

"They who are dedicated to the service of ministry, and bear in their foreheads the inscription of holiness, having to conflict with all struggles of the private soldier, may sometimes manifest weaknesses inconsistent with the dignity of the holy office; and he who yet remains to 'the accuser of the brethren,' will not fail, while he can under any disguise gain admittance, cunningly to expose and magnify these; and we lead, by little and little, to despise the Lord anointed, 'to speak evil of dignities,' and lig to esteem the sacrifices which the Lord hath commanded to be offered in the holy place. It is in my heart to justify, to excuse or extenuate, failings and imperfections of the foremost ran the Lord's army; I know it deeply believes t above all others, to walk circumspectly, to straight steps to their feet, to be examples to flock; and I am verily persuaded, there are t who feel more deeply for their offences,—t more deeply bowed under the humiliating sibility of their own unworthiness,—none more quently covered with blushing and confusio face than these. I do not want to excuse or plain away their failings; but I want to imp

er regard to the dignity of the holy office; not to revive that ancient precept, "Thou shalt not speak evil of the ruler of thy people." "I forbade," said David, "that I should put my hand against the Lord's anointed." If it does appear, if the enemy prevail in any little, Oh! "tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the times rejoice, lest the daughters of the un-circumcised triumph." Oh! did but the people were it but possible for the uncircumcised ally the secret travail of their spirits; the daily distressing conflicts which these have through, and which yet await them; how they have wandered in the wilderness, with hands upon their loins; what they have to through in the weeks of preparation, while the roll of prophecy and lying on their hands, how often such are covered with sackcloth, *we secretly* to muse on the contents of the herein is written "lamentations, and mourning; woe;" were it possible, I say, for such are yet whole, not having yet fallen upon the stone which the Lord hath laid in Zion for destruction, and been broken thereby, and to offer the sacrifices of a broken heart; it possible for those who have not trodden the path of regeneration, to consider these, they would not need to be reminded to such whom the Lord set over them; "to them very highly, to honor them with honor for the works' sake," because they are for your souls, as "they that must give account in the day of the Lord Jesus." Permit me to express some degree of jealousy, lest, instead of esteem, regard and double honor, there is a burning, unthankful, gossamer spirit which condemnation; for, whilst I was musing on things, the exceedingly unhappy case of J. Dabban, and Abiram, was brought into my mind, and the language of their spirit was brought to my remembrance, "Ye are much upon you, seeing all the congregation highly every one of them, and the Lord is with them, therefore, then, lift ye up your voice above the congregation of the Lord."

through the seduction of him who blinded eyes and hardened their hearts, they murmur against the meekest of all men, and the Lord of God. Ah! poor return this for all that and deliverance which he, as an instrument, wrought for them in bringing them out of it, in bearing them in his bosom, and so freely and availingly interceding for them with almighty. But the Lord pleaded for him at these men, and destroyed them by a horrible destruction. I mention this instance as a reply as without any charge of application, *that* to the Divine witness in your bosoms, I recommend every one of you, in order you may be enabled to reap the caution and intended by these broken hints.—*John*

For "The Friend."

the following extract, though once published in "The Friend," contains advice so appropriate to present times, that the writer would be so to it again repeated.

A committee appointed in the Monthly Meeting of Friends of Philadelphia, to consider the mode of preventing the breaches of the order of discipline in the consummation of the marriage of members, reporting in 1772, say, after the necessity of enforcing the discipline in all such as should violate it in accounting their marriage, and that no acknowledgment should be received from such unless the

meeting was well assured that it proceeded from a true ground of conviction.

"We also think it necessary to recommend that all Friends be uniformly careful, not only to avoid and discourage sumptuous entertainments on the solemnization of marriages among us, but that on these and all other occasions, they 'let their moderation appear to all men.' As the formality of visiting has of late years been drawn into practice in a more general way than in former times, and it is feared, more from a motive of compliment than real friendship, we think it will become Friends to discontinue on these occasions a custom and fashion tending rather to ostentation, than a life of self-denial; and yet that we make use of all opportunities of manifesting such true love and friendship to each other as proceeds from a real ground of christian union and fellowship."

The records of births, deaths and marriages kept in Great Britain for thirty years, past, now include the names of about thirty-nine millions of persons, all reducible to about thirty thousand family names. Of them the following have the largest number of representatives, and in the order given: Smith, Jones, Williams, Taylor, Davis, Brown, Thomas, &c.

Oh what carefulness, what watchfulness, what circumspection, what awfulness of God, and what dread of his power was upon our spirits, lest we should speak our own words, *work our own works*, walk in our own ways, or think our own thoughts! So diligently did we keep watching over our hearts, being conscious to ourselves, that we should give an account of every idle word; which caused us to learn a bridle for our tongue, that our words might be few and savoury, ministering grace to the hearers.—*John Crook.*

THE FRIEND.

SEVENTH MONTH 25, 1868.

By the kindness of our friends in England, we have been furnished with a considerable number of recent publications relating to subjects of more or less interest to the members of our religious Society.

Beside the General Epistle, the Minute and Report of the Yearly Meeting of Ministers and Elders, and an Epistle on Meetings for Discipline, all printed by direction of the late London Yearly Meeting, we have received "A Letter to Robert Charleton occasioned by his 'Thoughts on Barclay's Apology,'" &c., by William Lean; "A Letter of remonstrance to Robert Charleton," &c., by William Irwin, and "Barclay Vindicated, a review of Robt. Charleton's Thoughts," &c., by William Bellows; all published in pamphlet form. The three last-mentioned productions exhibit the unsoundness of the views promulgated by R. Charleton, defend the scriptural doctrine held by Friends of a manifestation of the Light of Christ in the hearts of *all* men, and protest against his efforts to have this doctrine discarded by the Society, and also against other palpable departures from the acknowledged faith of Friends urged by him.

It is most satisfactory and encouraging to find that some of our fellow professors in Great Britain are willing thus to contend for the faith ever held by Friends, and to show to those who have eyes to see, how grievously it is perverted by those who have adopted the modern system, professed to be an improvement on the original principles of the

Society. We doubt not there are many in Great Britain who see the discrepancy between the two, and greatly deplore the sad defection and the evil fruits resulting from it. But with those who feel the responsible position occupied by a Yearly Meeting, and the important and solemn duties pertaining to it, the query will naturally present, *how is it that that one recently held in London, seeing that it has long had full knowledge of the great departure of very many of its members from the fundamental doctrine, so earnestly insisted on by the founders of the Society, and so constantly maintained by its faithful members from its rise to the present time, viz: "The Light of Christ within as God's gift for man's salvation," and which, as William Penn says, "is, as the root of the godly tree of doctrines that grew and branched out of it," how is it that that meeting has not put forth any thing pointing out this destructive error, warning against its adoption, and endeavoring to preserve its branches and members from its withering effects?* In its general epistle it has very emphatically, and very properly declared its full belief in the divinity and atonement of Christ, and that by Him comes the gift of the Holy Spirit, called forth, we suppose, by unsoundness on these points manifested among a few members in the north of England. But there is not the slightest allusion to this other equally grievous error. Will not this be construed by those who unite with him, as corroborating the truth of Robert Charleton's published assertion, that the anti-quaker doctrines which he promulgates in his attack on Barclay are "in accordance with the teachings of our [London] Yearly Meeting's epistles as well as the general character of the ministry heard in our meetings for worship." One sentiment expressed in the general epistle is in full accordance with his declaration that there is not an universal illumination by a spiritual and saving light, or gospel of glad tidings inwardly preached in the hearts of all men. We will give the whole paragraph.

"As a christian church, we accept the immediate operations of the Spirit of God upon the heart, in their inseparable connection with our risen and exalted Saviour. We disavow all professed spirituality, that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem. The work of the Holy Spirit is to convince of sin, and to testify of Jesus; to lead in that course of spiritual experience in which we shall more and more understand the words, 'unto you therefore which believe He is precious.'"

As applied to professing christians this may be true, but if there is no spirituality "that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem," of course all that part of mankind which, by the providence of the Almighty, has been cut off from an outward knowledge of the coming and crucifixion of Jesus of Nazareth, and who therefore cannot know or have faith in his personal appearance among men, can have "no spirituality" or as R. Charleton declares, can have no spiritual and saving light, or gospel of glad tidings, inwardly preached for their salvation. This is also agreeable to the doctrine advocated by him and his coadjutors, that the scriptures are "the divinely appointed means by which we receive our knowledge of God and his truth;" but any one acquainted with the belief of Friends knows that such sentiments are repugnant thereto.

In the pamphlet written by Wm. Irwin we find the following: "If any fresh evidence were needed to establish the conviction that the recent legislation of our Yearly Meeting was, to a large

extent, the expression of *disatisfaction towards Quakerism itself*, it is found in the covert and open attacks now made against the work in question [Barclay's Apology] and the efforts to suppress it as an authorized exposition of our distinguishing views as a religious Society, by some of the most active promoters of the changes alluded to; whose success was mainly owing to the reiteration of the assertion, that their object was to disencumber our christian institutions of those fungus growths, which, they said, obstructed the free development of the goodly tree of Quakerism, as originally planted by our forefathers in the truth. They caught the *inexperienced* and the *unwary* by specious pretences, and rendered abortive that opposition to their schemes, which was strongly manifested by the enlightened minority."

We know that these things are obvious to many Friends in Great Britain, who are tried, as it were, to an hair's breadth, going mourning on their way, not knowing what to do in order to raise up a public testimony against this grievous defection from sound scriptural doctrines as held by Friends. Sincerely do we hope that they will not faint by the way, or grow weary of doing that which their Master calls for at their hands, to defend the truth and support the faith by a consistent testimony thereto, in life and conversation; keeping to their respective meetings, and therein seeking to know and to do His will whose cause this is, and who will in his own time make a way to exalt it over all opposers and gainsayers.

We have received a letter from a Friend, dated Springfield, Iowa, calling our attention to the wording of that part of the editorial in our forty-fifth number, which he thinks implies that Iowa Yearly Meeting had been set up prior to the separation from Ohio Yearly Meeting in 1854. This was not the case, but the meetings in Iowa were bound by the decision of Indiana Yearly Meeting, to which they then belonged. They could not, therefore, have received certificates from Monthly Meetings subordinate to the long-established Yearly Meeting of Ohio, had those Monthly Meetings been willing to have granted them under such circumstances, or the Friends removing into Iowa been willing to take them. Iowa Yearly Meeting, when instituted, adopted the course pursued by that of Indiana.

SUMMARY OF EVENTS.

FOREIGN.—Reports from all parts of the United Kingdom, respecting the wheat crop, are favorable. More than an average yield is expected. On the 19th inst. a popular demonstration took place in London in favor of the Parliamentary measures of the Government, in Irish Church establishments. Resolutions were adopted strongly protesting against the rejection by the House of Lords of the Irish Church bill. The royal assent has been given to the Irish and Scotch Reform bills, and to the Boundary bill. The son of King Theodore has arrived in England, and has had an interview with the Queen. In the House of Commons, on the 16th inst., Lord Stanley, Secretary of Foreign Affairs, made an important statement in answer to a question asking for information. A reply, he said, had already been sent to the United States government respecting the naturalization question, the substance of which was, that the British ministry were ready to accept the American view of the subject, and he therefore thought a misunderstanding between the two nations was impossible. Lord Stanley also stated that the royal commission had the general subject under consideration, and that a bill would be presented at the present session of Parliament.

Paris *Monitor* has a public article on the subject of the speech recently delivered by the Minister of Foreign Affairs before the Corps Legislatif. The *Monitor* regards this speech as proving the policy of France to be one of moderation. No step will be neglected on the part of the government, which has a tendency to quiet the public mind. France will carefully abstain from intervention in the German question, and will ex-

tend her sympathy and encouragement to the internal reforms lately inaugurated in Austria and Turkey.

The mail steamer from Rio Janeiro brings intelligence that the early fall of Humaita was confidently expected by the allies in consequence of the progress of the garrison which is now reduced to about 6000 men. The bombardment by land and water has been renewed. The Paraguayans made a desperate sortie, but were repulsed.

The latest advice from China state, that the rebels have been driven from Teinstin, having abandoned all hope of taking the place.

The Spanish government has declared martial law in Catalonia. At a review of the troops in and around Madrid, the commanding General made a speech to the soldiers, warning them against making any demonstration of sympathy with the late movement against the Queen's government. The political situation in Spain is obscure and unsatisfactory. No reliable account of the conspiracy which led to the arrest of the Duke De Montpensier and others has been published. A stringent censorship over the telegraph is maintained by the Spanish government. A number of persons have been arrested on a charge of conspiring men for the insurrectionary movement in Spain.

George Bancroft, U. S. Minister, has concluded a treaty with the government of the Grand Duchy of Baden, for the mutual protection of the rights of naturalized citizens. The treaty is identical in its provisions with that recently concluded by the United States with Prussia, Bavaria, and Wirtemberg.

The following were the quotations of the 20th inst. *LONDON*.—Consols 94½. U. S. 5-20s, 72½. *LIVERPOOL*.—Upduns cotton, 10½d.; Orleans, 11½d. Sales of the day 10,000 bales.

UNITED STATES.—*Congress*.—On the 18th, a message was received from the President recommending various amendments to the Constitution of the United States. He proposes that the President and Vice President should be chosen by a direct vote of the people without the intervention of electors, that the term should be extended to six years; that the judges of the Supreme Court and other Federal judges should hold their terms of twelve years; that the Senators should no longer be chosen by the Legislatures of the several States but by the direct vote of the people, &c. Members of Congress have been admitted from Louisiana and South Carolina. The Senate has confirmed the nomination of William M. Evans to be Attorney General of the United States. Both Houses have passed a bill authorizing the issue of \$25,000,000 of three per cent. temporary loan certificates, to redeem an equal amount of compound interest notes. The House of Representatives has passed the bill appropriating \$7,200,000 in gold to pay for the purchase of Alaska from Russia. The House has passed a bill to regulate the election of voters of the States at the next presidential election, having been vetoed by President Johnson, was promptly passed in both Houses by the requisite two-thirds vote, and is therefore a law. The bill reducing the military peace establishment of the United States, passed the Senate with only four negative votes.

The Constitutional Amendment.—The Fourteenth Article, has now been ratified by the Legislatures of the following named States, viz: Connecticut, Tennessee, New Jersey, Oregon, Vermont, West Virginia, Kansas, Missouri, Indiana, Ohio, Illinois, Minnesota, New York, Wisconsin, Pennsylvania, Rhode Island, New Hampshire, New Hampshire, Massachusetts, Nebraska, Maine, Iowa, Arkansas, Alabama, Florida, North Carolina, South Carolina and Louisiana. The most important features of the amendment are contained in the first two sections, viz:

"Section 1. All persons born or naturalized in the United States, and subject to its jurisdiction, thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

"Section 2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice President of the United States, Representatives in Congress, the executive and judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of repre-

sentation therein shall be reduced in proportion to the number of such citizens shall bear to the number of male citizens twenty-one years of age in State."

On the 20th inst., the Secretary of State, as required by law, issued his proclamation announcing that amendment having been ratified by three-fourths of States, has become valid as a part of the Constitution of the United States.

Philadelphia.—Mortality last week, 555. Under years of age, 209. Of sun stroke, 50; congestion of brain, 36; convulsions, 43; apoplexy, 8; drowned, cholera infantum, 140.

The weather of late has been unusually warm, thermometer in numerous localities over the U. States on several days indicating a temperature of 80 and upwards. Many deaths from sun-stroke and exhaustion of the brain, have constantly been reported. It appears to have been much warmer in some of the northern cities than in those near the Gulf of Mexico. At New Orleans the temperature has at no time above 90°.

Mississippi.—General Gilliam, commanding the military forces, reports that the constitution has defeated in that State by 7629 majority.

The Markets, &c.—The following were the quote on the 20th inst. *New York*.—American gold, U. S. sizes, 1881, 14½; ditto, 5-20's, new, 109½; 10-40, 5 per cents, 108½. *Superfine State flour*, \$8.50; shipping flour, \$9.25; extra, \$2.10; superfine, \$1.10. *Wheat*, \$1.15. *White Michigan*, wheat, \$3.20; *amber State*, \$2.25; new red southern, \$2.35; No. 2 Milwaukee, \$1.85. *Western oats*, 82 cts. *Rye*, \$1.77. *Mixed corn*, \$1.08 & \$1.09. *Co* 314 & 324 cts. *Philadelphia*.—Cotton, 32 & 33 Superfine flour, \$7.50 & \$8.25; extra, \$8.50 & \$9.00; finer brands, \$9.50 & \$14. Red wheat, \$2.30 & \$2.40. *Rye*, \$1.60 & \$1.65. *Yellow corn*, \$1.20; western rye, \$1.17. *Penna. oats*, 86 & 88 cts.; southern, 89 & 90. *Clover-seed*, \$7.50 & \$8. *Timothy*, \$2.75. *Flax*, \$2.65. The receipts of beef cattle at the Avenue D yard were small, numbering only 1100 head, and of consequence were better. Extra sold at 104 cts.; fair to good, 84 & 94 cts., and common, 8 cts. per lb. gross. Hogs sold at \$13 & \$14 per lbs. net, and sheep at 4 & 5 ½ cts. per lb. gross. *more*.—Prime red wheat, \$2.25. *White corn*, \$1.18. *Old oats*, 85 & 90 cts.; new, 70 & 80 cts.

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Address of the Yearly Meeting of Friends, and in Philadelphia, to its own members, and the members of other Yearly Meetings.

(Concluded from page 375.)

is an apostolic injunction, "Love not the world, neither the things that are in the world," can comply with this, but as he knows natural propensities restrained by divine grace ased to him. As this is allowed to operate heart, unlawful desires are curbed, and the sions set upon things which are in heaven. s thus that Friends in the beginning were ained to renounce that which the world y esteems, and to maintain a consistent testy against the manners and maxims which rmed to its spirit. Being restrained from ying with the varying fashions of the day, rom adopting the corrupt language that had ad among those who were willing to flatter ide of the human heart, or were not scrupu- respecting the true import of the words they y became a marked people, differing in y and address from those around them, also in y plain way of living, and their open, fair y of conducting their business. We know a mere profession or outside appearance, can bing towards effecting a change of heart, is the Spirit of Truth thus led our ancients y aside everything unbecoming the followers rist, so we believe it continues to lead into y same path those who submit to its guidance; hat it is as obligatory upon the members now ter it was, to support the testimony to plain- of speech, behaviour and apparel, as it has y been understood by consistent Friends.

True who are themselves consistent in these eulars, indulge in greater show and expense e furniture of their houses and their style of y, than become the humble followers of t. We would invite these dear Friends y to consider the effects which such a e of life is likely to have on their best in- , and on that of their beloved offspring. We ot doubt that if our fellow-members every- e, would attend closely to the dictates of the uttering witness in their hearts, it will keep e from being conformed to this world, and lead e, both by precept and example, to withstand e growing evils. And you, dear Friends, who d for greater liberty in regard to these testi- es, calling that which they refer to "little e," we would affectionately entreat you to

examine, in the light of Christ, why it is you seek to be conformed to the world in these things, and to comply with its vain fashions and customs. A close search into the secret motives to such compliances, we apprehend, will discover that they arise from that love of the world which is incompatible with the love of the Father, and from a desire to escape the mortification which attends the cross, and being esteemed over-strict and narrow-minded. As departures in these things are indulged, and the modes and manners of the world followed, weakness in the practice of other religious duties will ensue, and temptations to disregard other testimonies will prevail. Thus Friends and their children are often introduced into company not congenial with a growth in religious life, and a door is opened for attachments being formed between young companions not in membership with Friends, which, if they result in marriage, may prove of lasting injury both to them and their offspring. The evils resulting from mixed marriages, we believe to be so serious both to our religious Society and to the parties contracting them, that we would earnestly entreat Friends everywhere, to give them that consideration their importance demands, and to seek for ability to maintain the testimony which our religious Society has ever had against them.

While we rejoice in the belief that there is a progressive improvement in the professing church, and that under the powerful though secret operation of the gift of Divine grace in the hearts of the people, the kingdom of the Redeemer is extending in the earth, we are nevertheless sensible that it is a day of peculiar temptation to the members of our religious Society, to draw back from the high profession it has ever made, and to compromise in some respects, the simple spiritual truths of the gospel as heretofore believed and advocated by it. There is much said about doing away denominational distinctions, and many plans are essayed for bringing the members of different religious societies into joint action, ostensibly for the purpose of promoting the cause of religion. Every true disciple of Christ must long for the salvation of his fellow-men, and that all those who name the name of his divine Master, should depart from iniquity and know what it is to be made one in Him. This can be brought about, only as they individually experience the one saving baptism of the Holy Ghost and fire, and are thus grafted into Christ, the living Vine. But, dear Friends, however we may desire to be in any wise instrumental in promoting this great work, it behoves us all to watch unto prayer, lest we enter into the temptation to lower, or to shrink from upholding the exalted standard of Christian faith which our adorable Head has mercifully intrusted to us as a people, and designed we should comply to others by precept and example. Every truly convinced Friend will feel concerned that the pure principles of the gospel, as held by our religious Society, may be acknowledged and lived up to by all other professors; but the Light of Christ in his heart, which has brought him to understand and embrace those principles, will restrain him from uniting in anything or with any

others, whatever may be the professed object in view, whereby these principles, or the testimonies growing out of them, will be compromised or obscured. Nay, we apprehend that unless under a clear sense of religious duty, he will feel that he may not himself, nor can he encourage his fellow-members, to enter into association with others, for religious purposes, where the temptation is strong to comply with forms of worship or modes of action, consonant with the views of those associates, but inconsistent with a faithful support of our doctrines and practices. We extend this caution in love to all our dear Friends, and more especially to the younger members, for whose preservation and establishment in the unchangeable Truth we are tenderly concerned.

Dear young Friends of whatever sex or station, we would extend an earnest, loving invitation to you, to ponder the paths of your feet and turn from the "Lo heres" and "Lo theres," into inward retirement and stillness before the Lord; waiting reverently upon Him that his Spirit may move on your hearts, separating light from darkness, and giving you to see things as they really are, and purging your consciences from dead works to serve the living God. Accept the word of exhortation, we beseech you, to give diligent attention to the voice of your compassionate Saviour, speaking in the secret of your hearts. Obedience to it is the only way by which you can be made conformable to his will, which is your sanctification. If you closely and reverently regard it, it will not only preserve you from the follies and vices of the world, and supply you with that wisdom which is profitable to direct under every circumstance of this changeable life, but it will draw down on you the inexpressible blessings, promised to those who devote themselves early to serve the Lord, and it will establish you on the immutable rock Christ Jesus, the foundation of many generations.

While there are many things in our midst to clothe the heart with sadness, we are cheered in the belief that there are not a few among you on whom the Lord has laid his forming hand, and whom it is his gracious purpose, if you are obedient to Him, to make servants in his household. Having felt in measure the drawing power of the Father's love, and heard the pleadings of his still small voice, "See—we entreat you—that ye turn not away from Him that speaketh from heaven." Remember that the reproofs of his Spirit are the way to life, and that it is his goodness that leadeth to repentance. It is no cause for discouragement or dismay that your former rest is broken up, or that the sense of past transgressions weighs heavily upon you. Help is laid on One who is able to save to the very uttermost; who died for you; who has made atonement for your sins, and who will, if ye are wholly given up to obey Him, wash them all away in his own precious blood. The way to the crown immortal is strait and narrow to flesh and blood, but there is no other way by which it can be obtained. None who enter and keep in this highway of holiness have cause to be afraid or ashamed of it. As you take step after step therein, it will shine more and more unto the per-

fect day. Christ's holy yoke, as it is daily borne, will restrain all hurtful or inordinate desires, in their very beginning. The living faith which He will give will overcome the world, by enabling you to rise victorious over every temptation, whether from within or from without, and finally make you more than conquerors through Him that loved you.

Within comparatively few years many dedicated servants and handmaidens, who stood as watchmen and watchwomen on the walls, have been removed, and the places that have known them will know them no more. The Church deeply feels their loss, and the need of others, rightly qualified, to fill her broken ranks. They were concerned to evince their love for Christ by serving him in uprightness and fear. Being redeemed from the spirit of the world, and having their affections set on things above, they were preserved from the love or undue pursuit of its riches, or desire for its friendships or honors, and they bore unflinchingly a consistent testimony against its corrupt customs and fashions, nobly adhering to gospel simplicity in their style of living, in their apparel, their speech, and their deportment. Having been taught by the Light of Christ the deceitfulness of the human heart, and its proneness to be conformed to the maxims and manners of the world, they passed the time of their sojourning here in fear, endeavoring to reach the witness for God in the breasts of those around them, by the loud preaching of a life consistent with the high profession they made; and the Lord made them quick of understanding in his fear, and bestowed on them his gifts for the edification of the church. Their memory is precious, and we thus revert to them, under a warm and tender solicitude that, from among the younger members, there may be raised up a band of living successors, who, walking by the same rule and minding the same thing as they did, will know an advancement in humility, in waterfulness, and in entire dependence on their holy Leader. Thus will they adorn our holy profession, and as standard-bearers, faithfully uphold the various testimonies of the gospel which Friends have ever believed to be required of them, and which are as important and as binding on us of the present generation, as they were on those who have gone before us.

Having thus, in a fresh extension of gospel love to our brethren and sisters, and, though in weakness, as we believe, under a sense of religious duty, endeavored to bring into view different subjects which nearly affect the welfare of the body, and the spiritual health of its members, we would affectionately commend them to the serious consideration of all. We truly believe that the Lord raised up the Society of Friends, to be faithful witnesses against the corruptions that have found their way into the visible Church, and we cannot escape the sad fruits of disobedience, if we fall short of the fidelity and integrity required of us. But inasmuch as to maintain a controversy with error, will not, of itself, give an establishment in the Truth, and as we may cease to be conformed to the world in many things, without being transformed by the renewing of our minds, let none rest satisfied with anything short of a full surrender of the heart to the regenerating power of the Holy Spirit, and thus experience a new birth unto righteousness. As this prevails, the spirit of effectual, fervent prayer will be poured out more abundantly upon us, and our long-suffering, compassionate Father in heaven, will be entreated to purge away, not only the dross and the tin, but the reprobate silver also; and in the renewed extendings of his life-giving presence, amongst us, the language of the evangelical prophet would be

applicable to us as a people, "Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee."

Signed on behalf and by direction of the Yearly Meeting.

JOSEPH SCATTERGOOD,
Clerk this Year.

From "The London Quarterly Review."
The Use of Refuse.

(Continued from page 381.)

"But there are other articles in the dust-bin which await us—for instance, there are scraps of paper. These are all carefully sorted, the white from the colored and the printed. The soiled pieces, which cannot be profitably re-manufactured as paper, are used to make paper-maché ornaments, or dolls' heads, &c.; the clean paper is returned to the mill, and even the printed paper has the ink discharged from it, and goes again into circulation. Old rags, of course, are valuable to the paper-maker, although the discovery of other materials will possibly render this form of waste not quite so important a matter in his eyes as it was some time ago. We shall revert to this question more at length, however, when speaking of paper-making materials. But what can be the destination of greasy dish-cloths? Woollen material, if clean, does not descend to the earth in the scale of civilization; but there is too much grease in the dish-cloth to go again to the mill, so it is destined to nourish the noble hop in the Kentish grounds. As the old saying has it, 'when things are at their worst they mend.' Woollen rags, if they happen to be dyed scarlet, are treated for the recovery of their cochineal, which is very valuable for dyeing purposes, &c.; and other valuable colored rags are separated to be ground up and make flock paper. But these are fancy uses: the great market for all old woollen fabrics which are too tattered to be worn, is the town of Batley and its neighbourhood, in Yorkshire, the great Shoddy metropolis. To use the words of a contemporary:—

"Not the least important of the manufacturing, is Batley, the chief seat of the great latter-day staple of England, Shoddy. This is the famous rag-capital, the tatter-metropolis, whither every beggar in Europe sends his cast-off gentility of moth-eaten coats, frowzy jackets, worn-out linen, offensive cotton, and old worsted stockings: this is their last destination. Reduced to filaments and greasy pulp by mighty toothed cylinders, the much-waxed fabrics re-enter life in the most brilliant forms—from solid pilot cloths to silky mohairs and glossiest trices. Thus the tail-coat rejected by the Irish peasant, the gabardine too fine for the Polish beggar, are turned again to shiny uses; reappearing, it may be, in the lustrous palette of the sporting dandy, the delicate riding-habit of the Belgravian belle, or the sad, sleek garment of the Confessor. Such, oh reader, is shoddy!"

"We all remember how the 'Devil's dust,' was denounced some years ago in Parliament. If it were not for this shoddy which created it, the clothes of Englishmen, both rich and poor, would be augmented in price at least five-and-twenty per cent. As it is, a cheaper woollen garment can be purchased now than thirty years ago, notwithstanding that the expenses of living have considerably augmented since that time. Formerly these old woollen rags went to the land; but since they have been brought back to their old uses, an enormous quantity of cloth-making material has been added to the general stock. As long ago as 1858, it was estimated that 38,880,000 lbs. of this rag-wool are annually worked up into cloth,

and this quantity was quite irrespective of the portions taken from abroad, which were very large indeed. In the nine years that have elapsed since that time the quantity must have been greatly increased, yielding a quantity of wool equal to 10 million fleeces annually! Cotton and woollen rags are both valuable commodities when separated, but of late years it has been the custom to mix the cotton and the woollen together. The value of the latter material and the weight of former, thus mixed together they were both as they could either be converted into paper or cloth. Many endeavors have accordingly been made to separate them. One of these for a long time succeeded. The woollen fabric was saved, the cotton destroyed; but it has, we believe, been found that the felting qualities of the wool rescued were injured by the process adopted. Within these last few years the original process has been reversed. These 'Union fabrics' now placed in a closed receiver, and subjected to steam at a very high temperature. The result is that the cotton comes out pure and fit for paper-making; the wool is reduced to a dark brown powder, known as the 'ultimate of ammonia,' is employed to enrich manures which are poor in nitrogen. So much for old rags.

"But we are far from having exhausted contents of the dust-bin yet. There is the iron, battered saucers, old household's rusty hoops, horse-shoes, and nails from the road. All soldered articles have the solder extracted from them (as it is more valuable than the iron) and the cheaper metal is then remelted. Horse-shoe nails are not mixed with the common cast iron, as they are much sought after by makers for the purpose of making Stubb's barrels. This is a roundabout way to get to iron it is true, and it remains as an instance of improved product brought about by accident is like the Chinese method of discovering iron-pyrites. Perhaps, following out this idea, a quicker and less laborious method of making besive gun-barrels will be discovered than banging of horses' feet upon the granite pavement.

Scraps of iron, it is found, may be made useful in securing the copper that runs away in the streams washing veins of copper pyrites. The Mona Company's mines in North Wales, pieces of battered iron are placed in tanks which these streams are collected; the copper quickly incrusts the iron, and in process of time entirely dissolves it, so that a mass of copper is the place of the iron. The residuum, in the shape of a colored deposit, is at times taken out, and smelted. Before the adoption of this plan, great deal of copper escaped as a refuse into the sea. Indeed, this simple laboratory device became, during the last few years, an expedient on the manufacturing scale: the poorest ores, which at one time did not even pay for working, now have the metal extracted from them at a profit, by a process of which this is the penultimate stage.

Glass, so much of which in its manufactured form is destroyed in our households, is carefully collected, and of course goes again to the melting pot. The most fragile and destructible materials when manufactured, it is, perhaps, the most indestructible of all known substances, and very possibly there is plenty of it which has been melted over and over again for centuries now doing good service in the world. Glass bottles, especially physis bottles, go to the dust; with great regularity, and with the same regularity they find their way back to the druggists' as going the same dull round year after year, and

are present at the death of many to whom have ministered. Old boots and shoes, when too far gone, find their way to Monmouth street, Seven Dials, where they are patched up, heelball, and made to look decent, even if should not prove very serviceable. In any good sound pieces of leather are turned to use. India-rubber goloshes, and all articles of casquette, whether vulcanized or not, mended and mixed with the new gum, the being obtainable at from £17 to £18 per and the raw material at not less than £200 a ton. The dust heap is now pretty well exhausted; is the soft core and the hard core, the degrading vegetable matter, and the broken crockery, former goes to feed the pigs, and the latter the excellent foundations for roads. The vegetable refuse from Covent Garden, which is very fresh, is removed morning and evening, and goes to feed the cows and the pigs in the neighborhood of the metropolis."

The Celts set upon the principle that must return religiously to the soil those materials they have taken out of it, and the result is their fields are the most productive in the island, and have supported a larger population upon any other land for a longer time. This example of the Chinese has indeed been imitated in their form in these islands for many years. Instead of carrying the sewage, it has been made to carry and distribute itself near Edinburgh for nearly a hundred years. The Craigentinny sewers were originally prolongations of the sea-beds, and worth only five shillings an acre. They are flooded ten or twelve times a year with sewage of the western part of the city, which, saturating the soil, flows off into the Firth. There are about 200 acres thus irrigated on the sewer system, and the crops of Italian rye-grass are prodigious, on some occasions as much as fifty tons per acre at one cutting, but averaging about five tons, with a money value of £25. As only five crops have been taken off in the space of one year. The success of the experiment has been ascribed to the fortunate lie of the land, which allows the sewage to flow downwards of its own gravity; but, as it is ascertained that hundreds of tons of sewage can be lifted a hundred feet for a penny, the value of gravitation need not be taken much into account in the problem. The expense of irrigating these famous meadows does not exceed £1 an acre per annum, and the gauge value of the system under which they are irrigated is the extraordinary rise that has taken place in the value of the meadows themselves—about 5s. to 30s. per acre. At intervals similar experiments have been made in England, notably at Rugby and Croydon, which, being conducted on principles which could not well yield a positive result, discouraged many agriculturists from using sewage; but since then many most convincing experiments conducted by private establishments have placed beyond all doubt the value of this unpleasant refuse.

(To be continued.)

For "The Friend."

Dr. James Henderson.

(Continued from page 379.)

I remained in this situation five years. Early in the beginning of the fifth I made up my mind to leave, in order to devote my time to study. I had a friend, James England, of my intention, and strange to say, he most strongly dissuaded me from this idea. My master also found out my purpose, and declared I must be crazy to think of leaving a thing; and when the time drew near for me to leave, he was so fully convinced that I

should change my mind that he never tried to supply my place. He offered me many inducements to remain, but I was resolute, though, to please him, I stayed a week longer than I intended. I left with much regret the home where I had been so happy for five years; it could scarcely be otherwise, for it was the only home I knew on the earth. I had come to it very inexperienced, ignorant, and poor; I had now acquired much valuable knowledge, I also felt that I was now a little independent, having more money in my pocket than I required; for though I had saved but little after purchasing many books, still, with my economical habits, I felt I had now formed a nucleus that would never entirely disappear, and subsequent events proved that I by no means made a wrong calculation. But, above all, I had come here at a critical period of my life, when, as I have shown, I was in great danger, and here I had found peace and rest through Christ Jesus. When I was leaving, my kind master told me always to look to his house as my home, and whenever I had any leisure to come and spend it there.

"I hired lodgings in the little town of Maeduff, determined to devote all my energies to the study of Latin, Greek, and Mathematics." He engaged a teacher to help him in his studies one hour every evening. "I shut myself up in my little room all day, working with all my power, went to Mr. P.—every evening to have my exercises corrected, returning quickly, and studying till long past midnight." I continued this from the end of November until the following April, teaching also on Sunday in the Sabbath-school. I lived on a most economical scale, my small room was worth two shillings a week, and my weekly bill for food seldom more than half-a-crown. I only had two meals a day, but notwithstanding this, and the close confinement, I enjoyed excellent health. At the end of five months I determined to go to Edinburgh, though I had neither friends nor acquaintances there. I thought I should have more opportunities for acquiring knowledge, and I was also anxious to find some situation where I should have leisure to prosecute my studies, and at the same time be gaining something. In this it will be seen that God guided me most wonderfully, and far beyond my expectations.

"I took a passage in one of the steamers from Banff to Edinburgh, and after a voyage of twenty hours landed at Granton. I took the next train to the city, and in ten minutes found myself standing at the railway station, homeless and friendless, an utter stranger, without the least idea where to go for lodgings.

"Every one at a railway station seems too much occupied with his own affairs to have time to devote to others, and the only person I could venture to speak to was a porter, who seemed exceedingly anxious to carry off my large trunk of books. I asked him where he meant to take it, because if he knew he was wiser than I. He at once assured me that there were plenty of places in Edinburgh capable of containing me and all that I had. He must have seen me look incredulous, for he immediately seemed puzzled, and fixed his gaze upon me as if there was something not yet explained, nor did he seem much relieved when I told him there were few places in the large city that would suit me, that I was a stranger, and feared I should find it difficult to obtain suitable lodgings. Again he looked at me and my large heavy box, and asked whether my stay would be long or short, and whether I should like the Old Town or the New. I said the New, and that I was prosecuting an experiment which was of very great importance both to myself and others, and

if matters went on as favorably as they had hitherto done, I should most certainly be successful. In the meantime I wanted a quiet little room where nothing might molest me, and as my experiment entailed much expense and hard work, I must have the lodging at as moderate a rate as possible.

"He seemed at once to comprehend my meaning, and, after a little reflection, told me he thought he knew a place that would just suit me; and accordingly we directed our steps to F—Street, where I engaged the rooms he recommended.

"I had brought with me no letters of introduction. I was never offered any, nor had I asked for them, they are of little or no use to one who is still struggling against wind and tide for a position in the social scale. Perhaps it is just as well that it should be so, it tends to keep down presumption, and throws the young man more on his own resources, gives him more confidence in his own inherent powers, teaches him self-reliance, without which no man can ever rise or become great; for how can others have confidence in a man who shows that he has none in himself? And it matters very little what opposition some men have to grapple with in their upward course if they have a strong will, and a cool head, and a steady hand, for the greater the pressure that is brought to bear against them, the more are their energies stimulated, their determination to rise increased, and their confidence of success doubled.

"It almost seems that the first position of such a man is merely accidental, for he never feels at home there, even when he knows no other; but like water which, like the laws of the natural world, will find its own level wherever it is placed, so will such a man, by the laws of the moral world, find his own level, however great the barriers in his way."

After spending about six weeks he obtained a situation with an elderly woman, who lived in furnished lodgings. His chief employment was to keep her accounts and post her letters. This left him much leisure time, which was employed in the prosecution of his studies. He thus describes his habits while in her employment, and the reasons which induced him to enter upon the study of medicine.

"The two years I spent with Mrs. Ross were not passed in idleness, luxury, or self-indulgence. I knew that there was a long, trying, and expensive course of study before me, and consequently I set myself to practise the most rigid economy. For nine months before I left Mr. Grant Duff I had subjected myself to take only two meals a day, and had enjoyed excellent health; this plan I carried on at Maeduff, and I had now been accustomed to it for fifteen months; I determined to continue it, and every month, when I received my wages and board wages, I deposited all in the bank except ten shillings—namely, 2s. 6d. per week for my food. But for the benefit of others I may say that it is not easy to live on half-a-crown a week in Edinburgh, and I should not like to go through the same course of regimen again; but, like some other men I have heard of, in leading a forlorn hope, I was determined to carry out what I had in view, or perish in the attempt. My motto was, 'If I perish, I perish.' It may seem rather strange too, that on entering college I took comfortable lodgings, and began to live like other people, and this after submitting myself to comparative fasting for three years.

"After being in Edinburgh a few months, I called on two or three clergymen, and told them that I intended to study for the ministry, but the same difficulties were raised as those which had

been suggested by all whom I had consulted in the north of Scotland; and there was the same anxiety to dissuade me from what they called 'a very imprudent step.' I have not the slightest doubt that these good men gave to the young student that which seemed to them sound advice and good counsel. Eight years of study for a man with scarcely any means of support was, doubtless, in their eyes, a very formidable difficulty. Nor were they aware of the principle of action which, as I have said, had at that time taken so strong a hold of my mind, namely, that whatever has been done may be done again. But I do not think I ought to be blamed if, after finding so little encouragement amongst those in whom I first sought it, I began to think of transferring my energies from them, to a class whose names I had constantly heard, especially amongst the poor and suffering, associated with feelings of gratitude, and often with a prayer that God would bless and reward them for their kindness and attention. I could scarcely enter a house where there was affliction or poverty but I found that some one had been there, doing all that possibly could be done for the relief of the body, and often did the poor sufferer declare, that but for his kindness he or she would have been dead long ago; and I began to think, here is a large field for usefulness; here are opportunities for doing good, totally unknown in any other calling; here the child of God may absolutely revel in the service of his Lord, and constantly, like his Master, go about doing good; here an avenue may be opened to the hardest heart, whereby the most unpromising and helpless may be reached; here a spark may be kindled which may gradually glow, and continue to shine, enlightening others, and growing brighter unto perfect day.

"It was with feelings of the deepest interest and diffidence that I contemplated the study of medicine."

(To be continued.)

Strange Freaks of Lightning.—Lightning, like light, furnishes another wonderful succession of marvels. How delicate, how subtle! It performs its work sometimes with scarcely a touch. Bodies have been killed by lightning, and they have not given the slightest trace of any wound or scar—no slight touch of a burn or contusion, no hint of the way by which the bird sprang from its confinement. Delicate and most subtle, we have said, has often been its work. Think of it melting a bracelet from a lady's wrist, yet leaving the wrist untouched; think of its melting a pair of crystal goblets suddenly, without breaking them. Arago tells how the lightning one day visited the shop of a Saxon cobbler, and did not touch the artisan, but magnetized all his tools. One can well imagine the immense dismay of the poor fellow; his hammer, pincers, and awl attracted all the needles, pins, and tacks and nails, and caused them to adhere firmly to the tools. We read of a merchant of Wakefield, who had placed in a corner of his room a box of knives and forks, and iron tools, destined to be sent to the colonies; in came the lightning, struck open the box, spread all the articles on the floor, and it was found, when they were picked up, that every one had acquired new properties—they had all been affected by the subtle touch of the current. Some remained intact, others were melted, but they had all been rendered more or less magnetic, so that there was not a single nail in the box but might have served the purpose of a mariner's compass.—*Eclectic and Congregational Review.*

"What lack I yet?"

"TEACH ME THY WAY."

Selected.

O thou unseen, eternal One,
Whom myriad worlds adore—
Whose being is—whose will be done,
Where'er the rays of star or sun
Through the wide realms of ether run;
"Teach me Thy way."

At morn, when first thy golden beams
Thy glorious works display,
When o'er the bill thy sunlight streams,
And earth with life and beauty teems,
Like some bright life in happy dreams;
"Teach me Thy way."

At evening, when Thy shadows fall
Around departing day,
And lowly vale, and mountain tall
And stream, and lake, and forest—all
Grow sombre with Thy mantling pall;
"Teach me Thy way."

Nor less, when in night's solemn hour,
Are sleeping silently,
The weary bee, in thy flower,
The wild bird, in his greenwood tower,
And soul, 'neath hatch or princely tower;
"Teach me Thy way."

When, by the smile of Summer blest,
The fields and woods are gay,
All in a robe of verdure dressed;
When the wild winds have sunk to rest,
Thy waves are still, on Ocean's breast:
"Teach me Thy way."

Or when Thou stretchest forth Thine arm,
In awful majesty,
In wintry skies, or climate warm,
Robing about thy unseen form
With clouds and darkness, fire and storm:
"Teach me Thy way."

Maker of All—Earth, Sea and Air,
Ruler of night and day,
Long as I live beneath thy care,
While goodness keep and mercy spare,
Be ever this my heart's prayer:
"Teach me Thy way."

And when Life's fleeting hours are past;
When in eternity,
The undying soul on Thee is cast,
O take me to thyself at last,
And through the endless, unknown vast;
"Teach me Thy way."

HYMN.

Selected.

When across the heart deep waves of sorrow
Break, as on a dry and barren shore;
When hope glistles with no bright to-morrow,
And the storm seems sweeping evermore,

When the cup of every earthly gladness
Bears no taste of the life-giving stream;
And high hopes, as though to mock our sadness,
Fade and die as in some fitful dream,—

Who shall hush the weary spirit's chidings?
Who the aching void with shall fill?
Who shall whisper of a peace abiding,
And each surging billow calmly still?

Only He whose wounded heart was broken
With the bitter cross and thorny crown;
Whose dear love glad words of joy had spoken;
Who His life for us laid meekly down.

Blessed Healer, all our burdens lighten;
Give us peace, Thine own sweet peace, we pray;
Keep us near thee till the morn shall brighten,
And all mist and shadows flee away.

Religion.—Religion leads to a proper industry; but it teaches to avoid surfeiting cares, and that our chief concern be to lay up treasure in heaven; to seek above all, the peace and favor of God; which must be by loving him with all our heart, and being faithful to the manifestations of his light, grace and truth.

The Land of Bashan.

(Continued from page 373.)

Turning eastward to the Kunawāt, the scene becomes grander and richer. The mountain Bashan are seen near by, rearing their lofty wooded to their summits. From the top of the rising ground the eye ranges over jungle grove to gray ruins, which rear themselves pro above the dense foliage. At length the city Kunawāt appears, its walls in many places al perfect; temples, palaces, churches, theatres massive buildings, whose original use is unknown being "grouped together in picturesque confusion while beyond the wall, in the glen, on the mts and sides of wooded peaks, away in midst of oak forests, are clusters of columns massive towers and lofty tombs." The remains of Phœnician and Roman idolatry are still to be seen within the walls, while cisterns, aqueducts, tombs, pillars, prostrate or still erect, testify glory which, by the side of the old Rephaim but a thing of yesterday.

No city of Bashan has more extensive ruins than Suweideh, yet its ancient name even unknown. The terraced hillsides and fields plains around it once fed a vast population. They are deserted now. At length, near miles southeast of Damascus, the massive towers and battlements of Bozrah, the ancient stronghold of Bashan, the capital of the Roman province, present themselves to the traveler's view. Here the centuries seem grouped together. Rephaim and the modern Turks clasp hands in a chasm of four thousand years. The dwellings of the old giant architects, "Jewish masonry and names, Greek inscriptions and temples, Roman roads, Christian churches, Saracen mosques, Turkish desolations," all are here. The ruins are nearly five miles in circuit. The walls are lofty and massive. Some of the buildings would grace the proudest capital of modern Europe. Yet, where a population of at least 100,000 once dwelt, only twenty families are now left. The plundering Arabs lurk and the nomads watch their chance to rob and slay.

From this once magnificent centre of a kingdom great highways radiated in lines, "as if from an arrow" to what were once flourishing cities. Ghazam on the west, Suweideh and Damascus on the north, Saleah on the east—while still old conducted the traveler forth to Kerioth, to mountains of Bashan, or to the towns and villages which still appear in every direction, this dotting the vast plain. Away in the distance seen the Beth-Ganul of Scripture, as large Bozrah, surrounded by high walls, and containing many enormous structures, built of large blocks of basalt, yet houses, walls, streets and gates in as perfect preservation as if the centuries which it has been deserted were only years. Some twelve miles east of Bozrah, on the extreme border of Bashan, is the frontier city, Saleah, a hundred of its houses still standing, so well served that, without laying a stone or expending an hour in repairs, they might be occupied homes by hundreds of families. On the summit of a steep, conical hill, three hundred feet high, rises the castle, from the top of which the view is magnificent. Thirty deserted towns may be seen scattered over the broad plain, while the landscape is checkered with fenced fields, groves of fig-trees and terraced vineyards clothing the hillsides and the distant mountain slopes. The traveler, passing the ruins of an ancient city, enters the deserted city. Street after street is traversed, the horse's tread waking mournful echoes, and startling the wild foxes from their dens in the palaces of Saleah, while long, straggling

ables in the doorways and windows of the many houses complete the picture of neglected habitation.

A few miles distant is Ayun, a deserted city as at Salcah, the circumference of whose ruins is nine miles. Kureiyeh (Kerioth) was once by the sea inferior, while in the same region are Beir, Aïn, Muneiderah and many other cities of strong and flourishing, but now as silent and desolate as tombs. The old dwellings, far outlasting the vanishing remains of Roman art, appear as just such dwellings as a race of giants would build. "The walls, the roofs, but especially the towering gates, doors and bars, are in every way characteristic of a period when architecture was the strength, when giants were masons, and the strength and security were the grand requisites. A door at Kerioth measured nine feet high, four and a half wide, and ten inches thick of solid slab of stone." It is not strange that they should say of these dwellings, reared by the old (Rephaim), that they "remain as eternal witnesses of the conquest of Bashan by Jehovah." "When we find," writes M. Graham, "one after another, great stone cities, walled and unwallled, of stone gates, and so crowded together that it seems almost a matter of wonder how all the people could have lived in so small a place; when we see houses built of such large and massive stones that no force which can be brought against them in that country could ever batter them down; when we find rooms in these houses so large and lofty that many of them would be considered fine rooms in a palace in Europe; and, finally, when we find some of these towns bearing every name which cities in that very country bore before the Israelites came out of Egypt, we link we cannot help feeling the strongest conviction that we have before us the cities of the Chanaan, of which we read in the book of Deuteronomy."

The Hebrew traveler finds the stone doors more massive than those of Kerioth, while the walls of the houses are in some instances more than seven feet thick. Two miles south is the deserted town of Afnah; three miles east, Schwch, with its great towers shooting up to the midst of a dense oak forest; and equidistant to the north is Kuf, whose walls still stand, with their stone gates ten feet high, but without a solitary inhabitant.

As much still remains to be explored. A century ago, Burkhardt stated that on the eastern declivity of Djebel Houran there were ruins of 200 ruined villages, all built of black rock, at a quarter or half an hour's distance from each other. Lord Lindsay walked through whole streets of stone houses at Ezra, an ancient Zarava, and found them in good repair, yet almost untenant. Most of the chiefs of the Houran exhibit the remains of the architectural magnificence which Rome lavished on her remotest colonies. There is scarcely a village without its tank and its bridge, while the man mansion still speaks of the princely wealth its owner. Yet these monuments of Roman art are often, to the dwellings of the more ancient inhabitants, only like inscriptions in plaster to solid rock which that plaster is employed to efface. They testify, however, to the significance that long centuries after the Rephaim had departed the country was able to support a population that might otherwise have seemed incredible. In the list of Arabic names of places appended to Dr. Robinson's Researches there are names of one hundred and fifty-six in ruins deserted in the Houran and Lejah; eighty-one in Batania, or Bashan; eighty-six in Ajlun, one

hundred and twenty-three in the Belka—in all, four hundred and forty-six on the east of the Jordan. The whole region must once, judging from this, as well as from the ruins of tenantless villages and towns scattered in every direction, have been one of the most thickly-populated and fertile regions on the face of the globe. The scene which it presented in the days of the Roman empire must have been scarcely less than enchanting. The luxuriant herbage, the waving harvests, the wooded heights and their noble oaks, the cities, with their palaces, theatres and temples, the villages sprinkled all over the broad plain—these must have composed a landscape full of beauty to the eye, and suggestive of the rare capabilities of the region of which the old Rephaim were dispossessed. Who can help feeling that the report of it given by Moses was from the lips of a contemporary and eye-witness?—"A good land, a land of wheat and barley, and vines and fig-trees and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." And who does not recognize the vividness of the historian in his prophetic words?—"I will make your cities waste, and bring your cities unto desolation. I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. The stranger that shall come from a far land shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?"

(To be continued.)

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 382.)

We have thought that those placed in the responsible station of teachers may derive instruction from the remarks of Christopher Healy in respect to this truly accountable stewardship. Would it not be well for such seriously to enquire whether their influence, both by example and precept, over those committed to their care, is calculated to lead and lure their youthful hearts in the way their Heavenly Father would have them to go. The apostle declares, "It is required in stewards that a man be found faithful." We have need often to ponder the nature and extent of our stewardship in life, particularly those who are appointed guardians of our youth. These constitute a sort of delegated under shepherds, whose influence and discipline, this way or that, may have such marked results in moulding for heaven or for the world, tender and susceptible minds placed under them. May these especially call to mind that day of awful reckoning, in which each one must give account of himself or herself to God. This course honestly and steadily pursued would doubtless realize to such the "great comfort" C. H. spoke of in conducting their respective schools.

The exhortation of our Friend to children to be obedient to their parents in the Lord; the intimation conveyed to him of his call to the ministry; the great peace that flowed from faithful obedience to this "arm of the Lord revealed" when the full time had come; his increased strength and encouragement to wait upon the Shepherd of Israel, and to draw near to Him oftener than the morning, who had now become his guard and guide, his light and life; his cautions respecting the use and exercise of this heavenly gift, with the deep places it led into, as well as out of, by Him who remains to be the resurrection and the life, and ever-present Helper in times of trouble: are all truly instructive, and, taken in connexion, prospectively, with what he

afterwards became, adds another to the "cloud of witnesses" who from one generation to another are raised up to bear a faithful testimony to the Truth as it is in Jesus. His own account follows:

"Much of my outward employment from the time of my being married was teaching school: and having many children, Friends and others, placed under my care, I found it always best to ask counsel of Him who is the great Lord and Lawgiver, that I might know how to instruct these dear children thus committed to my care, not only in the instruction necessary to fit them for business in this life, but also to train them in the fear of God, and in His nurture and admonition. And when I was careful and waited on the Lord for direction, I had great comfort in conducting my school.

"When I had entered the 28th year of my age, my dear father was removed by death. And for the loss of him my heart truly mourned: remembering his godly concern in the latter part of his days to instruct us in the way we should go. Oh! that children would hearken to the good counsel given them by truly concerned parents. I have often felt everything alive within me moved, by seeing inconsiderate, disobedient children slight and disregard their parents' good advice, whose hearts have been filled with anxious care, and no doubt many times they have strewn their tears in consequence of their children's disobedience, it may be after they have gotten out of their power to restrain them. May these things be treasured up in the hearts of children; and may they remember the great and ancient command, 'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.' And also to remember that to slight and disobey parents is a sin of no small magnitude; and that those who do so, are making a bed of sorrow to lay their head upon one day or another. But, dear youth, the desire of my heart is, that you may shun this source of sorrow, by obeying your parents in the Lord; so shall you be as a staff to their age, and as balm to their declining nature.

"Soon after my father's decease, which was on the 2nd day of Second month, 1801, I saw clearly that if I was faithful, I would soon be called to the work of the ministry. And on the twenty-second of the same month, upon a First-day of the week, at our meeting at the lower meeting-house in South Kingston, I uttered a few words in the dread and fear of Him, the great Shepherd of Israel, who had thus made known to me my duty at that time, and I felt great peace as a reward for obedience. This strengthened me; and I was thereby encouraged to draw near oftener than the morning to wait upon the God of my salvation, who alone had become my guard and guide. Thus I endeavored to be faithful and obedient, and found that language to be verified which was spoken from the Lord by Samuel to Saul, the first anointed king over Israel; 'That obedience is better than sacrifice, and to hearken than the fat of rams.' But O that none may presume to speak in the name of the Lord, without His holy influence, and the word of command laid upon them! Then only will such experience the answer of peace in their own bosom. On the contrary, if they offer an offering of their own preparing, they may expect to receive this language: 'Who hath required this at thine hand to treat my courts?'

"I many times had to go down as into Jordan, yea to the very bottom thereof. Oh! none can know the tribulated path the christian has to tread, but those that walk therein. But it is the

highway to holiness; the very way the blessed Saviour trod; and all His followers must become acquainted with it. For it is through many tribulations that any one enters the kingdom. I will remember one day being deeply ried, as to an air's breath, so that I was just ready to conclude I was forsaken, when I put up my cries to the Lord, and appealed to Him who knew the sincerity of my heart, for help and strength. Upon which the language of David was presented to my mind: 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him for the help of his countenance.' O my God, my soul is cast down within me; therefore will I remember thee from the land of Jordan. Deep calteth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.' And this encouragement was given me from the Fountain of all good, as I believe; and so I felt the seas to be stilled, and the raging, foaming waves to cease; blessed be his holy name forever. I did not for several years find it my duty very often to appear in public testimony in our meeting, but often felt it my place to wait upon the Lord out of meeting, as well as in meetings. And found as David said, that 'He inclined unto me, and heard my cry;' and graciously appeared for my comfort and consolation, yes with the healing balm of life under his wings.

"When I was about thirty-two years of age, I believed it best for me to remove with my family into New York State, within the compass of Coeyman's Monthly Meeting. But I had many serious considerations about this removal, it being a matter of great importance to me; and in the Ninth month, 1809, I went into that country in company with my brother-in-law Joseph Collins, to see it; which visit was satisfactory; and in about five weeks after my return, I removed with my family, having the unity of my friends herein. Being favored with a prosperous journey, we got well here, and I was truly thankful to my great Lord and Master; and finding many sympathizing friends, I was comforted in their company. Although I had many times to descend into Jordan, even to the depths thereof, yet these truly baptizing seasons were times of my greatest improvement and growth in the best things. For the law is a light, the commandment a lamp, and the reproofs of instruction the way of life. And it is in the valley of humiliation that the Lord doth instruct His people. I endeavored to abide in this Jordan spiritually with patience, and to endure various dippings therein, until He was pleased, by the lifting up of His holy countenance, to bring me out of these trials, and to enable me to bring up stones of memorial to the honor of His name. And as David praised God for his mercy, so doth my soul praise him, saying, 'Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who redeemeth my life from destruction; who crowneth me with loving kindness and tender mercies.' 'Oh Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment; who stretcheth out the Heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind. Who maketh his angels spirits; his ministers a flaming fire.'

"As I was concerned to perform my duty in whatever the Lord required of me, I found it

right to visit some neighboring meetings within the compass of our own Monthly Meeting. Wherein, notwithstanding I had many favored seasons, yet He who knew what was best for me, led me again and again into the valley and shadow of death. Oh! this is the cup our Saviour spoke of, and this is Christ's baptism, which all His true disciples must partake of. O dear brother and sister, whoever you are, do not think to reign with Christ in glory, unless you are willing to partake of His bitter cups, death, and sufferings. And in order to bear these trials, so as not to forsake your dear Lord and Master, you must pray for patience to endure the turning of His holy hand upon you. And may you remember for your encouragement, that 'If you keep the word of his patience, he will keep you in the hour of temptation. Oh give not out, my dear exercised brother or sister, but hold on thy way. Help is laid on One that is mighty; and He is willing to save all those who forsake all to follow Him; and when the time of refreshing shall come from the presence of the Lord, all those that have patiently endured their trials, shall witness the winter to be past, the rain to be over and gone, the flowers to appear on the earth, the time of the singing of birds to be come, and the voice of the turtle to be heard in their land.'

"When I had lived about two years within the compass of Rensselaerville Particular Meeting, where I first removed when I came from the State of Rhode Island, I believed it right again to remove to a little meeting at Middleburg, about ten miles distant, it being held under the care of the Monthly Meeting, and but two meetings a month. I had a desire to attend all our religious meetings, and not knowing there would be a meeting established there, it caused me to examine the ground of my removal. But making them a visit, and attending one of their meetings, they felt very near to me, and I was favored in this meeting, in a good degree, with the Heavenly Father's love, and my mouth was opened in testimony to His blessed truth: and having to believe, if the few Friends of the place remained steadfast in the Truth, there would be a meeting established there, after weighing the matter in a serious manner, and advising with some of my friends of Rensselaerville, I thought it would be safe for me to remove thither; though I was loath to part with friends of that meeting, as many of them expressed they were with me. And some of their spirits I had felt very nearly united to mine in the heavenly journey. May the Lord preserve them in His holy fear."

(To be continued.)

At the recent meeting of the British Christian Instruction Society, London, J. H. Wilson, is an able paper, gave the following statistics respecting the great metropolis:—"Three hundred thousand human souls have been added to the population of London since the census of 1861. Within the borders of this metropolis are gathered one-tenth part of the population of Scotland, England, and Ireland. It is five times more populous than New York, four times more populous than St. Petersburg, twice as populous as Constantinople, with two-thirds more people in it than Paris, and one-fourth more than the population of Pekin. Every eight minutes of every day of every year one person dies, and in every five minutes of every day of every year one is born. The extent of its territory is nearly the same. Measuring within its girdle ninety square miles, every year some green fields are built over, and some new suburb arises with five or six hundred houses, and three or four thousand inhabitants. It is at once the court, the seat of govern-

ment, the centre of fashion, the home of all charities, and a general rendezvous for men the criminal and desperate classes of the kingd. It contains one hundred thousand winter travellers, forty thousand costars, thirty thousand paupers in the unions, more Jews than are to be found in all Palestine, as many Asiatics and other then as are to be found in Poonah, with a total class, of whom 66,000 were committed year (50,000 males, and 16,000 females), an which number only 7,000 could read and write."

The religious statistics are no less painful, was assumed by Horace Mann, in his analysis of the census returns, that 58 per cent of the people were able to attend public worship; but it was ascertained that while there was church and chapel accommodation for 29.7 per cent, the whole of the metropolitan districts, scarcely 10 per cent. were in attendance on Sunday, M. 30, 1851—that is to say, out of 1,476,355 per cent of attending public worship only 295, were present, leaving upwards of a million of people in this great heart of the empire in open neglect of the means of grace—a number equal to the free populations of Liverpool, Manchester, Birmingham, Sheffield and Edinburgh. The case fear, is not much improved by the statistics 1861.

If we analyze the population, and compare different classes for whom we plead, with a town of 10,000 persons, we shall find that 3,000,000 of people in London contains as many Jews as would fill two towns; as many workers the Sunday as would fill ten towns; and as many habitual gin-drinkers as would fill fourteen towns.

More persons than would fill ten towns are every year taken off the streets in a state of intoxication; two towns might be filled with fallen women; towns with gamblers; two with children train orphans; three with thieves and receivers of stolen goods; half a town with Italians; two with French with Germans; one with Greeks; while there are as many Irish as would fill the city of Dublin and more Roman Catholics than would fill the city of Rome. Amongst this mass of people, who multitude awaits the labors of the christian evangelist! How suggestive also of the need peculiar adaptation of christian agency! sides all these there are 20,000 public houses beer-shops, with 500,000 people as customers, frequent them. In London, one in every 89 the population is insane; there is one baker every 1,206 persons, one butcher for every 1,400, one grocer for every 1,800, and one publican every 698 of the inhabitants.

For "The Friend

"Therefore thus saith the Lord, If thou return, will I bring thee again, and thou shalt stand before me: and if thou bring forth the precious from vile, thou shalt be as my mouth: let them re unto thee; but return not thou unto them." Jer xx. 19.

This was the language addressed to the prophet when under great affliction and sorrow for backslidings of his people, and the feeling it intended to set forth can but be the more covering of every one, who has no greater than to see the stakes of Zion strengthened, her cords lengthened, when the "missing link" is alluded to, in different periodicals, from silence of Philadelphia Yearly Meeting, relating to Epistolary correspondence. I trust the "ring link," if she keeps humble, little and continuing to enquire for the old ways and ancient paths, has nothing to fear; for Joseph was rated from his brethren, but brought honor even to the Master he believed in and obeyed while in prison. I believe the member

Yearly Meeting are conscientiously pursuing course which makes it the missing link; for other Yearly Meetings are permitting innovations of various kinds, Philadelphia Yearly Meeting is, I trust, faithfully endeavoring to keep the ancient land-marks, not being willing to lose one corner stone.

And shall we not be content to be so, while others of other Yearly Meetings are assailing and arraigning the doctrines of the Society which have borne the attacks and criticisms of its one-hundred and two hundred years? One, in one of its Yearly Meetings, who should have stood as a man upon its walls, saying in conduct and creation, "We have not followed cunningly devised fables." Is not this as when a standard or faintest, calculated to discourage the little in the Lamb's army? But let us still trust in Heavenly Leader, and as Aarons and Hurs, one to hold up the hands of those who are avowing to set these things in their true light by clearing of the Society, and for the sake of those who are enquiring the way to Zion. For nothing more can be laid to our charge, than to steadfast Daniel, let us lie low, with our heads in the dust; if so be there may be hope other links may come and have fellowship with us; for I believe our desire is, to have fellowship with the Father, and with His Son Christ Jesus, the Rock of ages.

Selected for "The Friend."

Port Catechism for the Sake of the Simple-hearted.

(Continued from page 381.)

Ques. But show more particularly how faith, living in the light, worketh out the salva-

tion. First, it causeth a fear and trembling to upon the sinner. And the Lord God Almighty, by the rising of his light in the heart, the powers of darkness to shake, the earth to tremble, the hills and mountains to melt, and oodly fruit trees to cast their fruit; and then the light of the Lord springs up out of the dry barren ground, which by the dews and show-ers above, thrives, grows, and spreads till it covers the earth. Second. In this fear and trembling the work of true repentance and conversion begun and carried on. There is a turning of the soul from the darkness to the light, from the power to the light power; from the spirit of the flesh to the Spirit of Truth; from all false appearances and imaginations about holiness, to that the eternal light manifesteth to be truly so. And now is a time of mourning, of deep weeping, while the separation is working; while the enemy's strength is not broken and subdued, while the heart is now and then feeling itself sinking under its old lovers. Third. In the light of the light, and in the fear placed in the heart, there springs up an hope, in the living principle, which hath manifested itself, and begun to work. For the soul truly turning to the light, the everlasting arm, the living power is felt; and the anchor being felt, it stays the soul in all the storms, storms, and tempests it meets with afterwards; which are many, yea, very many. Fourth. By the light, through the hope, works righteousness, and now the benefit of the former trouble, anguish, and misery brought to be felt, and the work goes on sweetly. All in the light is in the darkness, in the unbelief, in the false hope. Faith in the light works out in righteousness, and works in the righteousness of God in Christ. And it makes truly wise, in the living power; even wise against the world, and to the good, which no man can learn

elsewhere. Fifth. In the righteousness, and in the true wisdom which is received in the light; there springs up a love, and an unity, and fellowship with God the Father of lights, and with all who are children of the light. Being begotten by Christ the light, into the nature of the light, and brought forth in the image, there is an unity soon felt with God the Father, and with those who are born of the same womb, and partake of the same nature. And here is a willingness and power felt in this love, to lay down the life, even for the least truth of Christ's, or for the brethren. Sixth. Belief in the light works patience, meekness, gentleness, tenderness, and long suffering. It will bear any thing for God, any thing for men's souls sake. It will wait quietly and stillly for the carrying on the work of God in its own soul, and for the manifestation of God's love and mercy to others. It will bear the contradiction and reproach of sinners, seeking their good, even while they are plotting, contriving, and hatching mischief; laying many subtle snares, and longing thereby to entrap the innocent. Seventh. It brings peace, joy, and glory. Faith in the light breaks down the wall of darkness, the wall of partition, that which separates from the peace, that which causeth the anguish and trouble upon the soul, and so brings into peace. Christ is the skilful physician; he cures the disease by removing the cause. The unskilful physicians they heal deceitfully; crying peace, peace, when there is no peace, while that which breaks the peace is standing; but Christ doth not so, but slays the enmity in the heart by the blood of his cross, so making peace. And this is true peace, and certain peace. Now fadeth the clouds of earth removed, the enemy, the disturber, the peace-breaker trodden down, the sin taken away, the life and power present, the soul brought into the peace, here is joy, unspeakable joy! joy which the world cannot see or touch, nor the powers of darkness come near to interrupt. Here is now no more crying out, O wretched man! and who shall deliver! &c., but a rejoicing in him who hath given victory, and made the soul a conqueror; yea, more than a conqueror. Wait to feel that, thou who art now groaning and oppressed by the merciless powers of darkness. And this joy is full of glory; which glory increaseth daily more and more, by the daily sight and feeling of the living virtue and power of Christ the light; whereby the soul is continually transformed, and changed more and more, out of the corruptible into the incorruptible, out of the uncleanliness, the shame, the reproach, into the circumcision, the life, the glory.

Ques. Doth the light do all this?

Ans. Yea, in them that turn towards it, give up to it, and abide in it. In them it cleanseth out the thickness and darkness, and daily transformeth them into the image, purity, and perfection of the light. And this nothing can do but the light alone.

Ques. What makes men generally so averse from the light?

Ans. Their unity with the darkness, which the light is an enemy to, discovering and disturbing it.

Ques. But wise men, knowing men, men who are looked upon as having most light, they also are enemies to this light, and speak hardly of it.

Ans. Was it not always so? Did any of the rulers, or wise scribes and teachers of the law, believe in him formerly? And is it any wonder if such believe not in him now?

Ques. What may be the reason why the wise men formerly have not, and now cannot, believe in the light?

Ans. There are two great reasons for it. Ist.

Because they cannot comprehend it. They can comprehend the knowledge which they can gather out of the book of nature, or out of the book of the law and prophets, or out of the books of the evangelists and apostles; but they cannot comprehend the light which all these testify of. So that such a kind of knowledge they can receive; but the light they cannot; for it is not to be comprehended; but gathereth into itself, and comprehendeth. 2d. Because it is an utter enemy to them. It will not wick at the closest of their evils, nor speak peace to them therein. Their own gathered knowledge may speak peace to them; but this will not. Thus the Jews could speak peace to themselves, from temple ordinances, and sacrifices; though they walked in the stubbornness and unbelief of their hearts, resisting the checks and motions of the Holy Spirit there; and thus the Christians can speak peace to themselves, from a belief and hope through Christ's dying at Jerusalem (though they knew not him in them, and are at a distance, and not one with that in their hearts which is of Christ, and in his power and authority checks and reproves for sin); but the light will not speak so, but only where the virtue of the living blood is felt, cleansing away sin.

Ques. But there are many professors, who without doubt have once tasted of the living virtue; what makes them such enemies to the light? For there are none speak more against it than they.

Ans. Because they are fallen from what they once had; for if they were in that living principle, which once gave them a true taste of life, through the scriptures, they could not but know and own the light, which was the thing which gave them the taste and would have preserved their relish, had they known how to turn to it, and abide in it. 2d. The light is a witness against all their knowledge and religious practices, and imitations from the scripture, which they hold and practice out of the light, in the unrighteousness, even in that part which is not to know or be the worshipper. And can ye blame them, that when the light is so great an enemy to them, they all turn head against it? How is it possible that, having slain and murdered the Just One in themselves, they should acknowledge and give him his due honor in others?

(To be continued.)

Know this assuredly, there is no river capable of cleansing the soul, but that which proceeds from under the throne of God—no stream flowing from speculation, or any natural powers, can wash out the stain, and bring peace to the soul.—S. Fothergill.

THE FRIEND.

EIGHTH MONTH 1, 1868.

As the end of the present volume of "The Friend" is near at hand, and the subscription price remains to be two dollars if paid in advance, and two dollars and fifty cents if not paid within one month of the commencement of a new volume, we think it right to remind our subscribers of the terms, in season, in order that they may avail themselves of the opportunity to obtain the journal at the lowest rate.

The "Contributors" were gratified with the promptness with which their appeal for prepayment was responded to by the subscribers, almost universally, last year, and they doubt not their similar promptitude will be again observed. Although payment in advance yields less money, yet

it enables the expenses to be reduced by cash payments, and often prevents the "contributors" much embarrassment.

We are encouraged by the increased interest manifested in our Journal, by the addition annually made to our subscription list, and feel indebted to the Friends who aid us in our disinterested labors. We again appeal to Friends in different neighborhoods, to give their assistance in extending the circulation of "The Friend" among those with whom they may have influence, so that our forty-second volume may commence with a large accession of new subscribers.

SUMMARY OF EVENTS.

FOREIGN.—The House of Commons has passed a bill to prevent bribery at elections. The election expenses are to be borne by the candidates, and not paid out of the local rates. The bill providing for the purchase of all the telegraph lines in the United Kingdom by the government, has passed the House of Commons. The harvest in Great Britain is thought to be quite equal to the annual average.

The harvest reports from Russia are unfavorable. In the northern and middle sections of the empire the grain crops are small and poor.

The government of Prussia has assented to the proposition of Russia, that the great Powers of Europe should unite in an expedition to abandon the use of explosive bullets in time of war.

Prince Napoleon, on the 21st inst, was at Malta on his way home from Turkey. At Syria, the Cretan exiles presented him an address expressing the hope that France would not abandon their cause. The Prince replied with reserve, committing his government to no definite policy.

The government of Hesse has signified a desire to join the other German States in concluding a naturalization treaty with the United States, and U. S. Minister Bancroft expected soon to visit Darmstadt to make the necessary arrangements.

Telegrams from Madrid state that the Spanish government will make St. John, Porto Rico, a free port in case the ships of the Royal Mail Steam Packet Company, plying between Southampton and Aspinwall, will stop at that port instead of St. Thomas, as at present.

There has been an exciting debate in the French Corps Legislatif on the question of the Franco-Mexican bonds. Minister Rouher denied that the collection of Heller's bonds had any share in the cause of the Mexican war. The opposition insisted, in reply, that that was the main cause, as these creditors were the only ones who had received pay. A bill was passed providing 4,000,000 francs in rents to be assigned as partial satisfaction of the holders of some of these bonds.

Advices from Belgrade state that the Sultan of Turkey has confirmed the succession of Milan to the sovereignty of Serbia. Political riots broke out last week in Prague, but they were suppressed and order restored.

Late advices from Japan state that the Mikado has received edicts appointing the new Christiana. The civil war still raged in Japan. The natives of Osaka were throwing every obstacle in the way of foreigners, to prevent them from buying land according to treaty stipulations.

On the 23d inst., the boiler of the steamer Almendarez exploded in the harbor of Havana, killing and wounding about fifty persons.

Mexican advices, via Havana, state that the forces of the insurgents had been routed on the Sierra and at Queraturo by the government troops. The Juarez government is, nevertheless, thought to be in a precarious situation.

Diplomatic relations between Great Britain and Mexico, were suspended by the Juarez government in consequence of the recognition of the empire of Maximilian by England. Lord Stanley, in answer to a question addressed to the ministry, stated recently in the House of Commons that England was ready to resume friendly relations whenever overtures were received from the Republic.

On the 27th the Liverpool cotton market was dull and prices declining. Uplands, 9½; 10½; Orleans, 10½; 10½. Breadstuffs dull. California wheat, 12s. 6d.; red western, 10s. 6d. per 100 lbs. Consols, 94½. U. S. 5-20s, 127½.

UNITED STATES.—Congress.—The Senate has passed a bill relative to the rights of American citizens in foreign countries. It authorizes the President in case any naturalized citizen is wrongfully imprisoned and

his liberation refused, when demanded by the government of the United States, to use such means, not amounting to acts of war, as he may think necessary and proper to effect such release. The Freedmen's Bureau bill having been vetoed by the President, was passed over the veto: yeas, 45; nays, 5. In the House yeas, 115; nays, 23. Senators have been admitted from South Carolina and other reconstructed States. A bill of friendship line between New York and certain States of Europe has passed. The Congress has declared the ratification of the fourteenth amendment to the Constitution was adopted, also a joint resolution admitting steam-plows free of duty for one year. The bill requiring railroad lands to be sold only to actual owners, passed both Houses. Resolutions passed the House of Representatives requiring payment to be withheld from any tribe of Indians that hold white persons in captivity, and that the most efficient means shall be taken by General Sherman to reclaim from peonage the women and children of the Navajo Indians now held in servitude in the territory adjacent to their homes.

On the 27th inst. Congress adjourned until the 21st of Ninth month next. Just before the adjournment a bill passed which provides for the consolidation of the national loans. Bonds are to be issued payable, principal and interest, in gold. Some payable in forty years, and to bear an interest of four per cent, and others in thirty years, four and a half per cent, free from taxes of all kinds.

Philadelphia.—Mortality last week, 543. Under two years of age, 280. Of sun stroke, 40; congestion of the brain, 36; cholera infantum, 134; drowned, 12.

Mechanics.—On the 14th inst. very heavy rains fell in the vicinity of Baltimore, Md., causing inundations attended with considerable loss of life, and the destruction of property to the value of several millions of dollars. At Elliott City, formerly Elliott's Mills, the destruction was very great, and 37 persons were drowned or are missing. In Baltimore a number of persons were injured, and a number of houses and a few churches were damaged. Flour mills, iron foundries, cotton mills, and manufacturing establishments of various kinds were swept away from the banks of the Patapsco river. On the 25th inst. there was a great freshet in the Lehigh river. At Bethlehem the stream rose twelve feet in six hours. Many bridges were destroyed and much property damaged all through the valley of the Lehigh.

The fur trade of the Hudson Bay Company does not seem to diminish. One lot of eight and a half tons of beaver, otter, marten, mink and muskrat skins recently arrived at Montreal, which had been collected during the past season at their trading posts around Hudson Bay and the interior of the continent.

On the 16th ult., Pius IX. commenced the twenty-third year of his Pontifical reign. Out of 258 popes only Adrian I., Pius VI., Pius VII., and the present pope have lived to commence or finish the 23d year of their government.

A bill has passed both Houses of Congress creating the new territory of Wyoming, and providing a temporary government for it. Wyoming will embrace the whole region between the 27th and 34th meridians of longitude, and the 41st and 45th parallels of latitude, forming a perfect parallelogram.

The exports of specie from New York from the first of the current year to the 18th inst. about seven and a half months, amount to \$57,392,854, which is \$7,500,000 above the highest amount ever sent out within the same period, and \$35,500,000 above the average for the last sixteen years.

In France the average number of persons struck by lightning each year is eighty-two out of a population of 38,000,000; in Germany, seventy-two out of 47,000,000; in Sweden, eleven out of 4,000,000; in Saxony, six out of 2,000,000.

Governor Patton, of Alabama, expresses the opinion that 400,000 bales of cotton will be raised this year in that State.

General Canby has relinquished to the civil authorities, under the constitutions approved by Congress, all authority hitherto exercised by him in the States of North and South Carolina.

Trains are now running on the Pacific Railroad for 700 miles west of Omaha, Nebraska. About 20,000 men are at present employed on the road, which is expected will be finished to the Pacific within two years.

Henry M. Watts, of Philadelphia, has been appointed Minister to Austria, and General W. S. Rosecrans to Mexico, and the nominations confirmed by the United States Senate.

The Market, &c.—The following were the quotations on the 27th ult. *New York.*—American gold, 143 U. S. sixes, 1881, 115½; ditto, 5-20s, new, 102½; ditto,

10-40, 5 per cents, 108½. Superfine State flour, \$7.80; shipping Ohio, \$7.75 & \$9.50; extra, family fancy brands, \$10 & \$14. No. 1 Chicago spring flour \$1.55; No. 2, \$1.32; amber State, \$2.37; white Michigan, \$2.48 & \$2.53; new amber southern, \$2.30 & \$1.25; extra, 83½ cts. Yellow corn, \$1.19; mixed, \$1.12 & \$1.13. Cotton, 30 & 30½ cts. *Phil. Pa.*—Superfine flour, \$7.50 & \$8.25; extra, family fancy, \$8.50 & \$14. New red wheat, \$2.30 & \$1.35; \$1.60 & \$1.65. Yellow corn, \$1.25; western mid \$1.18 & \$1.25. 90 cts. per bushel. Arrivals of Timothy, \$2.75. Flaxseed, \$2.65. The arrival sales of beef cattle at the Avenue Drove-yard were reaching about 2300 head. The market in consequence was very dull and prices lower. Extra cattle sold at 10 cts.; fair to good, 7 & 8 cts, and common, 6 cts. per lb. gross. About 8700 sheep sold at 5 & 6 per lb. gross. Hogs, \$13 & \$14.50 per 100 lbs. net.

WESTWTON BOARDING SCHOOL.

A Friend qualified to take charge of the Mathematics Department on the boys' side, in this school, is now Application may be made to either of the undersigned: Samuel Hilles, Wilmington, Del. Jos. Scattergood, No. 413 Spruce St., Phila. Saml. Bettle, No. 151 North Tenth St., Charles Evans, M. D., No. 702 Race St., P.

RECEIPTS.

Received from David Edgerton, O., per Asa Gason, Agt., \$6; do do do, vol. 41; from William At O., per George Stratton, Agt., \$2; do do do, vol. 42; from Rhoda Russell, D. C., \$2, vol. 39.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 9 Ninth month next.

Applications for the admission of students should be made at the Office, No. 102 North Tenth street, Thomas P. Cope, No. 1 Walnut street, or James Wh No. 410 Race street, Philadelphia.

FRIENDS' LIBRARY.

There being a number of complete sets of *Free Library* (both bound and in sheets) in the hands of subscribers, they offer them for sale at very reduced prices, being desirous that they should be put into circulation.

The bound volumes are in sheep, with marble covers, and will be sold for fourteen dollars (\$14) per fourteen volumes; the subscription price being two eight dollars in sheets. Those in sheets will be sold ten dollars (\$10) per set.

Friends wishing to purchase will please communicate with Mr. EVANS or JONATHAN EVANS, 613 Market St.

WANTED.

A woman Friend to assist in the care of the fami Friends' Indian Boarding School at Tunesnessa, York. Application may be made to

Benjamin Worth, Marshalltown, Chester Co., Aaron Sharpless, West Chester, " Joseph Scattergood, 413 Spruce St., Phila.

WESTWTON BOARDING SCHOOL.

A Teacher is wanted for the Girls' 1st Mathemat also one for the Reading School, to enter upon duties at the beginning of the Winter Session. Application may be made to

Rebecca B. Cope, Germantown. Rebecca S. Allen, No. 335 North Fifth Elizabeth Rhoads, No. 702 Race St. Philada., Sixth mo. 1868.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSHUA H. WORTH, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES RELIS, of the Board of Managers, No. 1000 Market St. Philadelphia, or to any other Member of the Board.

Disd, on the 16th of the Fourth month last, F. SCOTT, widow of Israel Scott, in the 73d year of her age, a member of Concord Monthly Meeting.

WILLIAM H. HILE, PRINTER, No. 422 Walnut street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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The Land of Bashan.

(Concluded from page 389.)

Not less vivid is the picture of Jeremiah (iv. 26): "I beheld, and there was no man; . . . fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by his fierce anger." Ezekiel (vii. 1-23) adds yet other and still more striking features of the picture: "I will give it into the hands of strangers for a prey, and to the wicked heathen for a spoil; robbers shall enter into it to defile it. The land is full of bloody crimes, the city is full of violence." We might also imagine that Isaiah had the scene which is the eye of the modern traveller before him when he spoke of "the highways lying waste," "the wayfarer man cease," "Bashan and the judgments of heaven should continue," "until cities be wasted without inhabitants, and the cities without man, and the land be utterly desolate, and the Lord have removed men far away, there be a great forsaking in the midst of the earth." No wonder that the observant traveller, familiar with the words of scripture, should be emphatically "the whole of Bashan and the land is one great fulfilled prophecy." It is literature that the land is "made empty and waste," "utterly emptied and utterly spoiled." "Strand devour it, and it is utterly desolate, as overgrown by strangers."

The instruments by which the doom of prophecy has been brought upon the land have been various, but who would have supposed, especially the days of Roman magnificence, that the Arab desert would ever again resume his place, and by his very presence, as a wild robber, shatter at once security and industry, and the very objects of a change for the better? And yet this is the fact. "Not a spot of border land from Ty-Musa to Aleppo," said the Druse Sheikh Ad of Hit, "is safe from their raids, and Jews, Moslems and Christians are alike to them. Each, their hand is against all. When the flock came up in the spring, their flocks cover the plain like locusts, and were it not for our shepherds they would not leave us a hoof nor a blade of corn. To-day their horsemen pillage a village, to-morrow another in the Ghutah of Sham (Damascus), and the day following they strip the dead caravan. Oh, my Lord! these sons of the desert are fleet as gazelles, and fierce as leopards.

Would Allah only rid us of them and the Turks, Syria might prosper." The Sheikh of Bozrah declared that his flocks would not be safe even in his own courtyard at night, and that armed sentinels had to patrol continually round their little fields at harvest-time. If it were not for the castle, he said, which has high walls and a strong iron gate, we should be forced to leave Bozrah altogether. We could not stay here a week. The Bedouin swarm around the ruins. They steal everything they can lay hold of—goat, sheep, cow, horse, or camel—and before we can get on their track they are far away in the desert." Ages have wrought no change in the character of the Ishmaelite Arab, as drawn by the pen of inspiration nearly four thousand years ago: "His hand is against every man, and every man's hand is against him."

But in the providence of God he has been a strange instrument of Divine judgments upon Eastern lands, especially upon Bashan. His inveterate propensity to plunder makes him a pest fatal to all attempts at settled or civilized enterprise. Doubtless Jewish conquest for a time checked his maraudings, and Roman arms taught him respect for Roman civilization. But no sooner does the possessor of the land wax feeble than the irrepressible Ishmaelite, the wild man of the desert, is ready to act the spoiler's part and seize the effects of the dying man. Thus was the doom of the ill-fated land inflicted upon it. A natural stronghold itself, and with cities that were fortresses and private dwellings that were castles, it seemed most improbable that its rich soil should be left to neglect, and that its harvests should be subject to pillage. But the word of prophecy has been fulfilled. "Bashan languishes," and its cities are "without inhabitants." "The spoilers are come upon all high places through the wilderness. No flesh (can have) peace."

"I cannot tell," says Mr. Porter, "how deeply I was impressed, when looking out over that noble plain, rivaling in richness of soil the best of England's counties, thickly studded with cities, towns and villages, intersected with roads, having one of the finest climates in the world, and yet utterly deserted—literally 'without man,' without inhabitant, and without beast." I cannot tell what mingled feelings of sorrow and of joy, of mourning and of thanksgiving, of fear and of faith, I reflected upon the history of that land, and, taking out my Bible, compared its existing state, as seen with my own eyes, with the numerous predictions regarding it written by the Hebrew prophets. In their day it was populous and prosperous, the fields waved with corn, the hillsides were covered with flocks and herds, the highways were thronged with wayfarers, the cities resounded with the continuous din of a busy population. And yet they wrote as if they had seen the land as I saw it from the ramparts of Bozrah. The spirit of the Omniscent God alone could have guided the hand that penned such predictions as these (Is. vi. 11, 12; Jer. iv. 7; xlviii.).

Most appropriately does he remark, in the concluding paragraphs of his sketch, "I had often read of Bashan—how the Lord had delivered into

the hands of the tribe of Manasseh, Og, its giant king, and all his people. I had observed the statement that a single province of his kingdom, Argob, contained *threescore great cities*, fenced with high walls, gates and bars, besides *unwalled towns a great many*. I had examined my map, and had found that the whole of Bashan was not larger than an ordinary English county. I confess I was astonished; and though my faith in the divine record was not shaken, yet I felt that some strange statistical mystery hung over the passage, which required to be cleared up. That one city, nurtured by the commerce of a mighty empire, might grow till her people could be numbered by millions, I could well believe; that two, or even three, great commercial cities might spring up, in favored localities, almost side by side, I could believe, too; but that *sixty walled cities*, besides *unwalled towns a great many*, should exist in a small province, at such a remote age, so far from the sea, with no rivers and little commerce, appeared to be inexplicable. Inexplicable, mysterious though it appeared, it was true. On the spot, with my own eyes, I had now verified it. A list of more than one hundred ruined cities and villages, situated in these mountains alone, I had in my hands; and on the spot I had tested it and found it accurate, though not complete. More than thirty of these I had myself visited, or passed close by; many others I had seen in the distance. The extent of some of them I measured and have already stated. Of their high antiquity I could not, after inspecting them, entertain a doubt, and I have explained why. Here, then, we have a venerable record, more than three thousand years old, containing incidental descriptions, statements and statistics which few men would be inclined to receive on trust; which not a few are now attempting to throw aside as 'glaring absurdities' and 'gross exaggerations,' and yet which close and thorough examination proves to be accurate in the most minute details. Here, again, are prophecies of ruin and utter desolation pronounced and recorded when this country was in the height of its prosperity—when its vast plains waved with corn, when its hillsides were clothed with vineyards, when its cities and villages resounded with the busy hum of a teeming population; and now, after my survey of Bashan, if I were asked to describe the present state of plains, mountains, towns, and villages, I could not possibly select language more appropriate, more accurate or more graphic than the language of these very prophecies. My untalented conviction is, that the eye of the Omniscent God alone could have foreseen a doom so terrible as that which has fallen on Moab and Bashan."

Is it necessary to add anything more to the traveller's words? Let those who are accustomed to sift evidence and weigh testimony, estimate, by the severest critical rules, the importance of a discovery like that which, after an interval of more than three thousand years, serves to verify, in the most minute particulars, one of the most surprising statements of the sacred historian. Let him calculate the probabilities that a land like Bashan, with a soil of almost fabulous fertility, and with

houses of an imperishable structure, numerous enough to accommodate a crowded population, should become almost utterly deserted, bereft of inhabitants, as well as of all signs of industry and all the forms of orderly government; and then let him say whether Moses was a writer of fable, or whether the prophets were simply the copyists of their own fancies.

Bashan is only a single witness, but its testimony is most remarkable. It might be well deemed incredible if it had not been subjected to the test. As it is, we place it by the side of other evidence that "holy men spake of old as they were moved by the Holy Ghost."

Selected for "The Friend."

A Short Catechism for the Sake of the Simple-hearted.

(Concluded from page 391.)

Ques. But have the strict professors, who pretend great things in honor of Christ, murdered him in themselves?

Ans. Yea, verily, as really as the scribes and Pharisees and people of the Jews put him to death in Jerusalem; for what they do to the least appearance of his light in their hearts, they do it unto him. Yea, our Lord Christ, at this very day, is as really crucified in their spiritual Egypt and Sodom, as he was without the gates of Jerusalem! And his righteous blood cries as loud against the professors of this age, as ever it did against the Jews; and they are hardened against him by a conceited knowledge, which by their imaginations they have gathered from the scriptures, just as the Jews were; but the eye in them can no more see it, than the eye in the Jews could.

Ques. Surely if they knew the light to be the only living way, they would not be such enemies to it?

Ans. Yea, I believe concerning them (as was said concerning the Jews) that if they knew it, they would not crucify the Lord of glory; for I bear many of them record, that they have a great zeal, though not according to knowledge. But at present very sad is their state; for the god of the world hath blinded the eyes in them, which alone can see the truth; and with that eye where-with they now strive to see, they shall never see with comfort. Yea, so exceeding gross and thick are many of them become, and their hearts so fat, that instead of feeling the want of the Spirit of God in themselves, and mourning after it, they can mock at the appearance of it in others; and speak contemptuously of a light within, where Christ saith the light is; for, saith Christ, take heed that the light which is in thee be not darkness, for if, &c. Luke xi. 33, 36.

Ques. But will not they reply, that they do not oppose (much less mock at) the light of the Spirit, but only that which ye ignorantly call the light of the Spirit?

Ans. If we have found it to be the light of the Spirit, and to work that in us and for us which no other light ever could, do not blame us for giving in our testimony that it is that light. And take heed how ye reproach us with ignorance, seeing many of us have passed through all that which ye call knowledge; but our light is a new and strange thing to you, and ye are not yet able to judge it.

Ques. But may not men obtain eternal life by reading the scriptures, without knowing or owning this principle of the light?

Ans. The true end of men's reading the scriptures, is to turn them to the light. The scriptures contain messages concerning God, concerning Christ, concerning the Spirit; the end whereof

is to turn men to the power and life, which can do the thing for them; which God, which Christ, which Spirit, fill all things, and are within, in their heart, and in thy mouth, saith Moses to the Jews, saith Paul to the Christians. And to what end do they tell them it is there? But that there they should wait upon it, to hear its voice, and to obey it. Now mark; though men could perform and practise all things mentioned in the scriptures; yet not being turned to this, they are not in the way of salvation; for the way of salvation is not a peculiar path, or course of ordinances and duties prescribed in the scriptures; but is a new way, a living way, a way that the wisest professors out of it never knew (I will lead them in paths they have not known.) So that while men know not, nor are turned to, the light and power whereof the scriptures testify, all their reading of the scriptures, praying, and practising ordinances and duties there mentioned, are but in vain, and in the end will prove but a false covering, and not the covering of the Spirit.

Ques. But how did men do formerly? For this is but a late notion about the light. Have none ever been saved that have not embraced this notion?

Ans. I speak not of embracing a notion; but of turning to the thing itself, without which none ever was, or can be saved; for it is that alone can save, and it saves only them that are turned to it. Now if any man so read the scriptures, as thereby to learn to turn to this, he may feel that which will work salvation in him, though he know not its name. For as darkness, being turned to, works death in a mystery, though its name be not known, but it may appear and be taken for light; so light, being turned to, works life in a mystery, although he in whom it works should not be able to call it by its name.

Ques. Then by this a man may be saved, though he should not know the literal name Jesus, or the literal name Christ, &c.

Ans. The names are but the signification of the thing spoken of; for it is the life, the power (the being transformed by that) that saves, not the knowledge of a name. And Christians mightily deceive themselves herein; for they think to be saved by believing a relation concerning Christ, as he appeared in a fleshly body, and suffered death at Jerusalem. Whereas Christ is the same yesterday, to-day, and forever; and the saving knowledge reveals him, not only as he was then, but as he was the day before, and will be forever. And this knowledge is also revealed in the scripture; but they are so drowned in the letter, where-with the carnal part is so filled, that the spiritual eye cannot open in them to see; so that which was ordained for life, becomes death to them, and they perish; they perish just as the Jews did, for their eyes are withheld, by a wisdom which they are grown up in from the letter, from beholding the mystery of life in the Spirit, which alone can work out and save from the mystery of death.

Ques. But did not God formerly work life in men by their reading of the scriptures, and by the preaching of such godly ministers as are now despised, and accounted anti-christians?

Ans. When men read the scriptures formerly, in the times of thick darkness, and when some of those (who were not made ministers according to the order of the gospel) preached in the simplicity of their hearts, according to the best light of their hearts, and experience, the Lord lighted the simplicity of their hearts, and secretly refreshed this principle in them by such reading, and by such preaching. But now this principle is made manifest, their reading and setting up a knowledge of the scrip-

tures without this (which was the thing even then, from whence they had their life,) yea, in opposition to this, this increaseth their death and bondage, and shuts them out of life.

Ques. Well, I will keep to the scriptures, wait for light there; let who will follow this notion.

Ans. Wilt thou keep to the scriptures in position to that light, which alone can give thee knowledge of the scriptures? What kind knowledge wilt thou gather from the scriptures? Not a knowledge which will humble thee, cleanse thine heart; but a knowledge that puff thee up, and fit thee for the slaughter. Wilt thou art from the light, thou canst not know scriptures, nor the power of God; but art exact thine own imaginations, conceivings, and reasonings, without the sense of scriptures. And thou wilt one day know with sorrow, when I call thee to an account for thy boldness, in putting senses and meanings upon his words with light.

Ques. I am almost startled.

Ans. Many have fallen, and more must fall, for the sharp axe of the Lord is prepared to down every professor, with all his profession; religious practices, and imitations from scripture which stand not in the pure life. Happy art thou if thou now fall by that hand which now striketh at many in great loving-kindness and mercy, he might raise them up again, and fix them on the true foundations; but miserable are they whose eyes are withheld till the day of their vocation be overspilt, and so they continue keep their corrupt standing, and confidence in their fleshly knowledge of the scriptures; for they must fall, but their fall will be otherwise. I therefore my single-hearted advice: Let thy lighion be to feel the pure principle of life in pure vessel of life; for the eye must be pure to see the life, and the heart that receives it. Faith is a pure mystery, and it is only held in pure conscience. Know that in thee that pur- thee, and then thou knowest Christ, and Father, and the Spirit; and as that lives grows up in thee, so shalt thou know their dwelling place, and partake of their life and fulne

ISAAC PENINGTON.

From "The American Naturalist."
Sponges.

Among the dark-brown leaves and green elements which are borne upon the edge of the coming tide, one frequently observes a substance hardly distinguishable from the surrounding plants, except for its light-brown color and softness. This is sometimes dendritic, with branches springing from broad, thick-spreading bases; but generally it is broken into fragments, and only the palm-like parts, with their finger-shaped ends, are left grasping among the covered sea-weeds. A slight pressure will break the water, and the aspect of the half-dried specimen will at once arrest attention.

It is in fact a Sponge, differing only in the tails of its structure and its general form from sponges of commerce. The latter, whose irregular swelling outlines are so familiar to us, at foreign origin, the better kinds coming from more eastern shores of the Mediterranean, coarser and larger kinds from the Bahamas. The commercial value of these is based upon the nature and closely interwoven texture of their internal skeleton.

A sponge is, typically, a gelatinous mass which is imbedded numerous little spikes plates, of a horny, calcareous, or siliceous substance; or hair-like threads of various forms, with

so thickly disposed and closely knit together as animal matter, that they form a sort of open frame supporting the looser tissues.

In the common sponge this frame-work is wholly composed of horny hairs, which are so densely packed and elastic that they immediately resume their original shape after being compressed. The gelatinous matter is in all cases cleaned out after the sponge is torn up from its rocky bed, and those which we utilize are only the horny skeletons of the living animals. So loosely constructed and fragile, however, are the large branching species upon our own coast, that a dried specimen may be crushed to powder in the hand.

The exterior of our beach specimens have a very look, due to the projecting points of the spicules, which protude through the outer skin. The scattered holes of considerable size reveal portions of the interior, and between them are innumerable smaller pores. These larger apertures connect with distinct channels which ramify through the mass in all directions, and, when surrounded by their native element, expel continuous jets of water. In fact the whole is only an apparatus for absorbing and ejecting sea-water, well deserving the name of sea-lungs.

The surrounding liquid is taken in through the smaller pores of the outer side, and, passing through the lung-like interstices of the structure, is finally collected in the main channels and thrown out, again, together with quantities of feculent matter through the larger openings. The meshes of the sieve and the channels are thickly lined with myriads of microscopic animalcules, to which the perpetual current bears their minute aid, sifted of all the coarse, unsuitable particles, and maintains an invigorating supply of fresh sea-water throughout the whole colony. The animals themselves create this current by the motion of their little hairs, which grow out from the region of the mouth. The form of their bodies has been ascertained in only one species, called *Leucosolenia viridis*. In this, which is quite small, though common on the shore, Professor H. J. Clark found that they were minute sea-shaped beings, with a small projecting from the free end, in the middle of which was the mouth, situated at the base of a fine filament which was hardly ever at rest. It seemed to be employed principally in casting small morsels of food down into the mouth, and this action, in itself so slight, is yet, when carried on by the thousands of neighboring filaments, sufficient to keep the fluids in rapid motion through the meshes.

Until of late years the animal nature of the sponge was disputed. Then it was referred to the vegetable forms, creatures which are mere sprawling blobs of jelly, without mouths or stomachs, but which, however, manage to move about, and even some species build up most elaborate internal structures resembling minute shells. Now, through the investigations of Professor H. J. Clark, we know that they are colonies of such comparatively highly organized beings as those I have described, and we are also able to state, upon the same authority, that their young are free, roving globules, resembling an isolated individual of the parent stock.

The mode of growth has not been studied in the sponge itself, but in a closely allied animal there are a number of little bells grown upon a stem (*Podocoryne pulcherrima*). The young of this is at first, but finally attaches itself, and becomes elevated on a pedicle. Then the vase grows oval, the opposite sides at the narrowest nearer approach each other, coalesce and split, dividing all the internal organs, and the mouth and calyx, or collar, into two parts. Two other

filaments grow up from these halves, and a fissure begins in the disk, which gradually spreads both upward and downward, until two transparent vases, complete in structure, swing upon the trunk which bore only one an hour before. This process in some species is continued until quite a cloud of descendants cluster around the parent branch, but in others, again, only separate and distinct individuals are produced, the division totally separating the stem as well as the body.

The sponge, probably, grows in the same way; but the vases, having no stems, remain attached side by side, and secrete the gelatine and spiculae, or horny hairs, from the lower surfaces of their bodies. These support the membrane and enable it to maintain a definite outline, and continue its growth without the danger of collapsing.

There are several species on our coast, but the most noticeable is the great *Halichondria*, whose favorite resort is an old wharf-pile. This may not seem an attractive object, but Nature has clothed the whole coast with her living tapestries, and even here, her taste is as faultless, and her hand as lavish in decoration, as in more favored and sunnier spots.

Get into your boat, and when the tide is lowest float down under the wharves through which the current has a clean sweep. The waves lift the dank bladder-weeds and long green sea-hair which cover their stained sides, while below these, brown clusters of mussel-shells open their fringed mouths, and huge anemones, as thick as your arm, spread their laced crowns of white, brown, crimson, or variegated colors on the water-worn logs; and in the midst our great sea-lungs hang out its mass of branches, and spreads its weird fingers up towards the observer. Even the sponge is beautiful in such places and with such associations.

For "The Friend."

Dr. James Henderson.

(Continued from page 388.)

Jas. Henderson commenced the study of medicine at Edinburgh in the fall of 1855, and for the next three years his life was one of almost incessant toil. He usually read till one or two o'clock in the morning, and was never absent at roll call, except when laid aside for three weeks by an attack of small pox. In a letter written some years later, he thus alludes to this portion of his life:

"I have not seen much of Scotland; I never could afford time to travel for pleasure. All my years at college, instead of taking advantage of Christmas, and the holidays between the summer and winter session, as most others did, to visit the country, I never lost a day from the hospital, the library, and anatomical rooms; and when the summer session ended, early in August, having constantly studied for nine months without interruption, and when all the classes were given up for three months, I still spent my time among the patients in the hospital, and practised among the poor of the city till the first of November, when the winter session commenced again; and I felt as ready as any one to enter with all zeal and energy the new classes, and to compete successfully with those who had spent the autumn among the mountains, streams, and lakes; and although I was in daily contact with the most dangerous and malignant diseases, and saw some of my dearest companions cut down by them, my God preserved me through them all, and made good His gracious promise, 'As thy day is, so thy strength shall be.' There shall no evil befall thee."

He thus describes the manner in which his attention was turned to foreign countries, as a

place in which to practise the knowledge he was so earnestly acquiring:

"I had always been looking for opportunities to serve my God, and I had determined to study medicine, knowing that wherever my lot might be cast, I should never lack opportunities of doing good both to souls and bodies. When I was just half through my curriculum of medical study, I went on the evening of the 18th of December to a meeting of the Edinburgh Medical-Missionary Society, and hearing many interesting remarks on the value and importance of medical missions, before twenty-four hours I had fully made up my mind to be a Medical-Missionary, and soon after I spoke to my friend Professor Miller, who strongly advised me to do as I had resolved.

"After I had finished my studies in Edinburgh, I was offered a very good situation as partner with an old gentleman in the county of Durham, who wished to retire from practice. In two years I was offered all the practice, which was worth more than £700 a year. Many friends advised me to accept the proposal, but, having determined to go abroad, I declined it."

In 1859 he was engaged by the London Missionary Society to take charge of a Chinese hospital in Shanghai, and one of the directors of this society, who became intimately acquainted with him, thus speaks:

"I confess that I often looked at him with astonishment. He told me very frankly all his previous history, and when I saw before me that educated and gentlemanly man of nine-and-twenty, thoroughly abreast of the intelligence of the age, so free from the common faults of self-taught men, I could hardly believe that he had never seen the inside of a school, even of the humblest character, and that, twenty years before, he had been a bare-footed lad, herding sheep on the moor of Rhyne; that, some thirteen years ago, he could not have written his own name, and nevertheless he had forced his way to the University of Edinburgh, had taken prizes in classes of two hundred medical students, received the diploma of the College of Surgeons, and won for himself the respect and friendship of men of the highest christian character and professional distinction."

He reached Shanghai in the spring of 1860, and soon after took charge of the hospital which he had come out to superintend. The following extracts from the annual hospital report, will show the manner in which that institution was conducted.

"The daily work at the hospital is as follows: At half-past seven o'clock the hospital bell begins to ring for patients to assemble; at a quarter-past twelve the native preacher belonging to the hospital begins the religious services in the hall where the patients meet; he reads the Scriptures and preaches till one o'clock, concluding with prayer. I begin to examine the cases at one o'clock, by taking first ten women into the dispensary, where they sit down, and each is prescribed for separately; ten men are then admitted in like manner; thus ten women and ten men are admitted successively until all are seen. Any case requiring a surgical operation is put aside till all the others are prescribed for. Cases of accident are admitted at all hours. Chin Foo, my apothecary and house-surgeon, is all I could desire; he has been in the hospital now about eight years, and assisted Drs. Lockhart and Hobson; he is attentive to all his duties, very intelligent, and kind to the patients, has carefully read all Dr. Hobson's medical works in Chinese, and were it not that he wants practical anatomy, he would be a good surgeon, but owing to the stupid prejudices of the Chinese he has never seen even the interior of a dead body.

I have tried to teach him from anatomical plates, but these are not sufficient; he can, however, perform the minor operations well under my directions. There is a dispensary coolie who assists Chin Foo to make up the medicines which I order, and give them to the patients. There is also a doorkeeper who gives each patient a ticket as he is admitted into the dispensary. Chin Foo's brother, Keih Foo, is the native preacher at the hospital, and is very attentive to all his duties. After I begin to see the patients in the dispensary, he commences to distribute tracts to all who can read, and to converse with those who are waiting on the all-important truths of christianity. Soon after my arrival here I had fifteen thousand copies of a small tract printed in Chinese, containing, within a short space, an epitome of the gospel; each patient who can read, and very many can, receives a copy of this; and thus during the past year large numbers from different parts of the country have heard the glad tidings of salvation through the Redeemer. Last May I opened a dispensary in the city, where I attended for two days every week, but was obliged to give it up, the people having left the city on account of the rebel panic. One hundred and sixty-nine patients have been treated in the wards of the hospital since April last, more than sixteen thousand persons have been proscribed for, and the aggregate attendance has been considerably above twenty thousand. I have had a large number of opium smokers, of these one hundred and thirty-seven expressed a wish to be cured of the habit; scarcely half the number, however, had resolution enough to persevere; forty-two have been permanently cured, but twenty-eight cases disappeared after a few days' treatment. One of the forty-two was a respectable man's wife, who had smoked opium for more than ten years, and was very anxious to give it up; she was under treatment twenty-nine days, and expressed the deepest gratitude that she was cured. Nothing seems to excite the attention of the Chinese here more than the use of chloroform. In all the larger operations I have given it with the best results. Forty or fifty Chinese may be seen witnessing a severe operation on one of their own countrymen in mute astonishment, scarcely believing their own eyes that the patient is in a quiet sleep; when the operation is over they begin to chatter, telling each other that 'it is twelve parts wonderful.'

(To be continued.)

About Fences.—The cry, "Down with the fences" is daily becoming louder. One eminent English agriculturist has removed three and a half miles of what he regards as unnecessary fence from a farm of two hundred acres. It is estimated that Great Britain might dispense with 500,000 miles of fencing now in existence. If we suppose this fence to occupy a width of nine feet, which is a very moderate estimate for the wide live fences of England, this would be an addition to the arable land of 589,280 acres. Our common worn fence usually occupies a width of four and a half feet—the rails being fourteen feet long. A fence made with longer rails occupies more space. If the rails are shorter, the space occupied is less. To this it is safe to add eighteen inches for land that is not cultivated. This gives a width of two yards appropriated to the fence. Every 2240 yards of such fence occupies an acre. An acre of land in a form nearly square, and consequently in the most economical shape as regards fencing, is 220 feet by 198 feet. To fence this requires 278 yards of fencing, which occupies just about one-eighth of the whole. Such a fence surrounding a ten-acre lot of the comparatively economical shape of 242

yards, by 200 yards, would occupy 1768 yards, or considerably less than one-eighth of an acre. This would be less than 1-30 of the whole amount—a striking illustration of the advantage of large lots over small ones.

SOME PLACE FOR ME.

Selected.

What if a little ray of light,
Just starting from the beam,
Should linger in its downward flight,
Who'd miss the tiny one?
Perhaps the rose would be less bright
'T was sent to shine upon.

What if the rain-drop in the sky,
In listless ease should say,
I'll not be missed on earth, so I
Contented here will stay;
Would not some lily, parched and dry,
Less fragrant be to-day?

What if the acorn on the ground
Refused its shell to burst?
Where would the stately tree be found?
Or if the humble dove
Refused the germ to nestle round,
What could the sailor trust?

I am a child. It will not do
As idle life to lead,
Because I'm small—with talents few—
Of me the Lord has need,
Some work or calling to pursue,
Or do some humble deed.

I must be active every hour,
And do my Maker's will;
If but a ray can paint the flower,
A rain-drop swell the rill,
I know in me there is a power
Some humble place to fill.

—Congregationalist.

THE WANING MOON.

Selected.

BY W. C. BRYANT.

I've watched too late; the morn is near!
One look at God's broad silent sky!
O hopes and wishes vainly dear,
How in your very strength ye die!

Even while your glow is on the cheek,
And scarce the high pursuit begun,
The heart grows faint, the hand grows weak,
The task of life is left undone.

See where upon the horizon's brim,
Lies the still cloud in gloomy bars;
The waning moon, all pale and dim,
Goes up amid the eternal stars.

Late, in the flood of tender light,
She floated through the ethereal blue,
A softer sun, that shone all night,
Upon the gathering beads of dew.

And still thou wane'st, pallid moon!
The encroaching shadow grows apace;
Heaven's everlasting watchers soon
Shall see thee blotted from thy place.

O Night's dethroned and crownless queen!
Well may thy sad, expiring ray,
Be shed on those whose eyes have seen
Hope's glorious visions fade away.

Shine thou for forms that once were bright,
For ages in the mind's eclipse;
For those whose words were spells of might,
But falter now on stammering lips!

In thy decaying beams there lies
Full many a grave on hill and plain,
Of those who closed their dying eyes
In grief that they have lived in vain.

Another night, and thou among
The spheres of Heaven shalt cease to shine,
All rayless in the glittering throng
Whose lustre late was quenched in thine.

Yet soon a new and tender light
From out thy darkened orb shall beam,
And broaden till it shines all night
On glistering dew and glimmering stream.

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 390.)

The more any of us are brought into that state of poverty of spirit—after the example of the Apostle Paul,—in which they have nothing glory in but their infirmities, the better it will for us. There is such a danger of self getting into dominion, with, to our fallen natures, the prevalent desire to honor it and the worldly wisdom in others, instead of seeking that honor which cometh from God only—that honor which consists in doing, it may be in the night of toil and wrestling conflict, our Heavenly Father's will which is life eternal,—that it is most needful for us to "watch" singly unto Him in those far alone there is life; and who, as we patiently follow Him, in the way of holy dedication, making to the refreshing of our sinking spirits, the goings of the morning and evening to rejoice.

We believe it will ever be found, that in proportion to the depth and extent of our suffering for Christ, and His cause' sake, the greater will be our rejoicing in His own time. Agreeably the scriptures, "As the sufferings of Christ abound in us, so our consolation aboundeth by Christ; And," "They that sow in tears shall reap in joy." "If we have been plowed together in the likeness of His death, we shall be also in the likeness of His resurrection."

Christopher Healy often experienced a being introduced again and again into the furnace of humiliation and trial, that so not only the dross and the tin, but the reprobate silver might be consumed, whereby a vessel meet for the habitation of "Holiness unto the Lord" should be wrought. He was often brought into a state of mourning and lamentation. But could as acknowledge with the Psalmist: "Thou hast put off my sackcloth, and girded me with gladness. The following from his memoranda, clearly prove this:

"In the latter part of 1807 I removed to Milledburg, and when there was no meeting there, found it my duty to go to Rensselaerville Meeting of Friends, they still feeling very near to me; I was often favored with the Lord's holy presence in them to my satisfaction and comfort. But a meeting was soon allowed, that is once a week which I believe was in a good degree overshadowed by the wing of Ancient goodness, who is the support of all our religious meetings; who is the bread that cometh down from heaven. Oh then, saith my soul, may we be concerned often than the morning lily, to wait upon Him, and pray for our daily bread; and He, who is rich in mercy, will not fail to hear our prayer and to fill our souls, in His own time, with that sustaining bread of heavenly life, and cause us to draw water out of the well of salvation. Then shall we experience the mountain of the Lord's house to be established in the top of the mountains; and have the pleasant prospect of nations flowing unto it. And feelingly can I mind united with the Psalmist who said, 'Great the Lord, and greatly to be praised in the city our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, Mount Zion, on the sides of the north, the city of the great King. God is known in her palace for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and they marvelled; they were troubled, and hast away. Fear took hold upon them there, a pain. Thou breakest the ships of Tarshish in an east wind. As we have heard, so have seen in the city of the Lord of hosts, in the city

our God: God will establish it forever. We thought of thy loving kindness, O God, in midst of thy temple. According to thy name, O God, so it is thy praise unto the ends of the earth: thy right hand is full of righteousness. Mount Zion rejoice, let the daughters of Judah lead, because of thy judgments. Walk about, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider palaces; that ye may tell it to the generation coming. For this God is our God for ever and he will be our guide even unto death."

On the fourth day of Second month, 1808, I did our own meeting in the middle of the year, and soon after I sat down in the meeting, at the Heavenly Father's love to spread, and as a shower of celestial rain, which refreshed us of our minds: and though our number was small, I did believe that ancient promise was fulfilled, that where two or three are gathered here in Christ's name, there will he be in the midst of them. The next First-day following, at the same place, the Lord's mighty power was sent, and did enable me to open Truth's door to my own comfort, and to the encouragement of the sincere hearted, and to the strengthening of the feeble-minded. Blessed be the name of our Lord who is our strength, and without whose aid all are poor. O may my soul be truly blessed before the Lord, that I may learn contentment, and also to suffer hunger, as my God smect. For blessed are they that experience hunger and thirst after the heavenly bread of water of life, for they shall be filled in the Father's own time. At our next Monthly Meeting were allowed meetings before hinted, twice a week; which was an encouragement to our little number; and we esteemed it a favor from the Father, who cares for those that cast themselves on Him. And feeling my heart to abound thankfulness, under a sense of the power of life, my soul was poured out in gratitude praise to the great Author of all our blessings. 25th of Fifth month attended our Monthly Meeting, where an exercise came upon me to set men and women Friends to sit together, under that I might clear myself of what lay upon my mind. And having the unity of both things herein, I was favored to lay before my brethren and sisters the great difference between faithfulness to the Lord and unfaithfulness: remembering the words of the Lord, by the mouth of His Prophet to reviving Israel, saying: 'She hath not known that I gave her corn, and wine, and multiplied her silver and gold, which they stored for Baal. Therefore will I return, and I will away my corn in the time thereof, and my wine in the season thereof, and will recover my silver and my flag given to cover her nakedness.' will be the punishment of all the disobedient. The Lord will take away the blessing and talents from them, if they will not improve them, and draw His manifold favors from them, and leave them in darkness. But unto faithful Israel the true church of Christ—who live in obedience to God their Heavenly Father, the encouraging language of Isaiah the prophet, which also is in my mind to communicate, may be applied: 'For Zion's sake will I not hold my peace, for Jerusalem's sake I will not rest, until righteousness thereof go forth as brightness, the salvation thereof as a lamp that burneth. The Gentiles shall see thy righteousness, and thy things thy glory; and thou shalt be called by thy new name, which the mouth of the Lord shall give. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt not more be named

forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. Under these encouraging prospects my soul doth lift up its head in hope. And the language presented: 'O Zion arise, and shake thyself from the dust of the earth, and put on thy beautiful garment, even the white robe of righteousness, purity, and holiness, in which thou shalt be presented to the Lord a royal priesthood, a holy nation, a peculiar people, zealous of good works.' After this time I went through many heights and depths, sometimes feeling almost forsaken of any good; and many times was made very sensible that the true watchtower was too much neglected by me; which was the occasion of my feeling myself forsaken, and sometimes to prove my faith and hope in God. But blessed be his holy Name forever it was not long before he returned, and I felt myself comforted in His holy presence. For He loves His poor humble, dependent children, and will arise for their help.

"Seventh month, 1808.—Attended meeting on the First day of the week at Stanton Hill. The forepart of which I sat under great weakness. But light and life arising towards the conclusion, I was favored to clear myself of an exercise that I had been under for some time, to the comfort of many faithful burden-bearers. Many of the dear youth being present, my mind was largely opened to them, in the love of our Heavenly Father; and also to the parents, showing them the great obligations, we as parents are under, to train up our dear off-pring in the nurture and admonition of the Lord; and that if we neglect this, and our children make themselves vile, and wound religion through their impicity, which is oftentimes chargeable on the neglect of parents and masters while the children are under our care, we shall stand accountable for them. Oh dear parents, and such that have the care of children, my mind is enlarged towards you, on account of the little lambs committed to your trust. I fear if the children should become aliens and strangers to God, and the commonwealth of His chosen Israel, the blood of many of their precious souls will be chargeable to you. While the debt contracted on your part will, I fear, be such as you shall find it difficult to fully discharge. This favored meeting was of the Lord, the fountain of all good. And may no praise be given to the creature, but all the praise, glory, honor, and renown be ascribed to our Father in heaven, who enables, through the influence of his son Jesus Christ, to open truth's doctrine to our own admiration; and well may we say, it is the Lord's doings, and marvellous in our eyes. Oh thou ever blessed Shepherd of Israel, keep me in the low valley of humiliation; and suffer me not to take my flight on the Sabbath-day—a day of joy and favor from the Lord to my poor soul—but lead me in thy wisdom, and by thy right hand, so shall I be enabled, at thy command, to teach transgressors thy ways, and to speak a word in due season to them that are weary: so shall the praise be given unto thee forever. Amen."

(To be continued.)

Man being nothing as such but what God has made him, and possessing nothing but what He affords him, is wholly God's and not his own; and is therefore in duty bound to walk in obedience to him every moment of his life, which is given him for that end.—Joseph Phipps.

Address before the Teachers' Association of Friends of Philadelphia Yearly Meeting, 4th mo. 22d, 1808.

Next after the highest concerns of all—and indeed, with many obvious points of connection with those highest concerns—are the claims of the proper education of the young. I desire that each one of us here present may feel that he has some duty of his own, in his appropriate sphere, in this great cause. Is it too much to say that the secular work (so far as it is a secular work) which is now peculiarly incumbent upon the Society of Friends, if they would exert their proper influence in the world, prepare their children for lives of wide and generous influence, and perpetuate their pure and noble doctrines, is to provide for their children and all those under their care, schools as good, in all that is of sound and real worth, as the very best in the land? Is not this one of the *foremost* duties of the hour? See what other denominations are doing for their colleges, academies, and common schools; observe the general recognition of the fact that the future destinies of our beloved country, intellectual, moral, and religious, are (under divine Providence) to be shaped in our school-rooms. Let us take example, too, from the activity of Friends in other parts of the country; and find a lesson for ourselves in the wonderful results of labors in this cause in North Carolina—labors prompted at once by Christian love, and the wisest, truest patriotism. All honorable motives conspire together to incite us to earnest diligence in this field. What better provision for the temporal welfare of a son, than to store his mind with useful knowledge, and train it to work clearly, promptly, and surely? What conduces more certainly to the wealth and prosperity of a State, than the intelligence of its citizens? By what earthly instrumentality can the cause of morality and virtue be better furthered than by instilling sound principles into the minds of the young, and training clear heads and persuasive tongues to advocate and defend them? And if to any religious body there have been committed clearer views of religious truth than to others, combined with a purer practice, how peculiarly is it the duty of such a people to do their full part and exert their full share of influence in moulding the minds of those who have been aptly called "the children of to-day, the men of to-morrow, the immortals of eternity."

Friends, we need *quickening*, to take hold of this work with the energy and zeal it deserves. I do not forget that much has been done already, on which we may look with reasonable satisfaction. Few institutions can show a more honorable record of usefulness than the excellent Boarding School, so fairly seated among the beautiful hills of Chester county. The very best facilities for obtaining a thorough collegiate education are furnished at Haverford. The Select School, in whose hall we meet to-night, is, both in its male and female departments, in the front rank among the many excellent schools of Philadelphia. From what I have seen, in this Association, of the teachers of other schools under the care of Friends in this city and its neighborhood, I cannot doubt that the seminaries over which they preside are models of excellence. Similar praise is doubtless due to many other Friends' schools, in various parts of the Yearly Meeting. But it is always the case, my friends, with human institutions, that even the best can be made *better*—better either outwardly, or inwardly, or in both respects. A school, like a man, is always either growing better or growing worse. Give Westtown \$20,000, or \$200,000 if that sum be needed, and let the

school add to its present buildings a new and larger edifice, with cheerful study-rooms and recitation-rooms, cabinets of natural history, an enlarged library, a green-house, and high, sunny, airy, *well-ventilated* apartments for all its uses. More teachers, more books, more charts, drawings, diagrams, and specimens of natural objects, will always be wanted. If there be any *poor* schools among us, the need of improvement in their regard needs no demonstration. And doubtless there are neighborhoods which would support a good Friends' school, in which, as yet, none exists. If so, we need a home mission and home missionaries to carry the light of truth and knowledge into those darkened regions. But the great need *everywhere* is that all our people, and especially parents, should be more deeply *alive* to the importance of the subject, and be willing to devote their influence, their time, and their money to the improvement of their schools.

A few words in regard to the part in the work developing especially upon the parents. First, it is theirs to make the *school-house* as comfortable, cheerful, and healthful as possible, taking care that it be properly warmed, and well and *thoroughly ventilated*; the latter is a point of the very first importance, but one too much neglected in all our buildings, public and private. Secondly, to provide the best illustrative apparatus of all kinds, maps, drawings, photographs, specimens, and the best dictionaries and other books of reference; to which, especially if the school be in a community where private libraries are few and small, it would be well to add a good collection of works of sound literature and instructive science. Thirdly, what is the most essential thing after all—to procure a competent, an enthusiastic, and a *live* teacher—the best teacher that can be got, for love, or money, or both (remembering that a *cheap* teacher is a very expensive article), and then to uphold his hands with their constant sympathy, support his authority, and prove their interest in his school by frequent visits. Let parents take pains, also, to show their children their sympathy in their studies, and often converse with them about their lessons.

Without undertaking a complete view of the proper *courses of study* to be pursued, I may allude to a few points under this head. Some three or four elementary studies will always remain to be the essential groundwork of a good education, of more importance than any part of the superstructure. Among these are the arts—in some places, I fear, almost lost arts—of correct spelling, legible writing, and *good reading*, that is, reading with clear, full tone, correct enunciation, naturalness, modest ease of manner, and exact *expression of the meaning and spirit* of the passage selected.

By the use of the *best* books of selections, such as Hillard's Readers (not necessarily discarding old favorites, like Murray, and Pierpont's American First-Class Book,) or of works like Cleveland's excellent compendiums, these exercises in reading should be made conducive, further, to an acquaintance with the best literature, and the cultivation of a love for its study. Nothing is a surer preventive against indulgence in idle and pernicious reading than a taste for sound and healthy literature; nothing more fruitful in lawful enjoyment, nothing more refining and liberalizing as a means of mental culture. So far as practicable, it would be well to introduce the more advanced pupils to whole works of our best authors, or at least to longer extracts than are found in the Readers. The study both of English literature, and of the history and structure of our language, should occupy a larger space

in the curriculum of our schools than it has claimed heretofore.

The various branches of natural science demand attention. Of the uses of their study, now widely recognized, I shall speak of but one—that of cultivating the habit of *careful, accurate observation*. Practice in drawing strengthens this same most useful habit; and drawing—a study which educates the eye, the noblest organ of sense, and the hand, the chief executive officer of the will—should be taught in all our schools, beginning with the very youngest pupils; drawing not so much from copies as from *nature* and from *actual objects*. In all teaching, appeal to the eye as much as possible, by specimens, drawings, or writing upon the blackboard.

Combine clear and concise *oral* instruction with the recitations from text-books. Teach *things*, not mere *names*. See to it that your scholars can do something better than *recite the lesson*—namely, show that they *understand the subject*. And aim to teach *thoroughly*, a few things at a time.

A matter too much neglected, which should receive attention in all our schools, is the inculcation of the *laws of health*, as understood and set forth by our best physiologists and hygienists. Unwholesome and ill-cooked food, imperfect drainage, deficient ventilation, the exclusion of the healthful light of the sun, uncleanness, idleness, over-work or over-study, and all unwholesome habits of mind and body, should be held up in their native ugliness before the young so impressively as to make it next to impossible that those thus taught should tolerate any of these monstrous evils. Hours of mental labor should alternate with hours of active exercise in the open air, or practice of calisthenics and light gymnastics. Erect carriage and proper posture, and the avoidance of bending over desks and of all cramped and unnatural positions, should be inculcated and enforced as points essential both to health and to decorum.

And good manners—an accomplishment which is in danger of becoming another of the lost arts—*should be taught* in the school-room, as they were in the olden time. In Friends' schools, especially, it should appear that *simplicity and christian sincerity* are not inconsistent with *true civility and christian courtesy*. "True courtesy of manners is one of the natural fruits of the love of God 'shed abroad' in the heart. It is christian benevolence carried into detail, and operating upon all the circumstances of life." We should aim to make our children what William Penn said George Fox was himself: "Civil beyond all forms of breeding."

Above all, a high moral influence should be constantly felt. The moral and religious training should be strenuous and decided, bold and unmistakable. Friends may certainly make their principles prominent in their schools with as much propriety as Episcopalians and Presbyterians in theirs. Yet, in some places, it is to be feared that a larger proportion of the young people in the Society of Friends grow up unacquainted with the religious views of their society than in any other denomination. Teaching on these subjects should be *definite and earnest*. The best text-book is the Bible; but Dymond, and Evans, and Barelay, and Gurney are useful as expounding its meaning. But remember that a *glib recitation* of even the best book does not involve an actual *internal appropriation* of the truths it contains. A teacher will need all his tact, to enable him to convey religious truth by incidental allusions and delicate, indirect methods, often more effectual than any *formal* teaching;

but his greatest need is of sincere interest in great theme himself—of Christlike love for a—And of constant prayer for divine aid and grace in the holy work. In little cases of a pline, and in any occurrence in the school which can illustrate great moral principles, the teacher appeal always to the highest stand and point to the true Source of enlightenment and of moral and spiritual strength. How can he be enabled, leading his pupils to "the L of God, which taketh away the sin of the world to know them as converted and forgiven, and encourage them, "denying ungodliness and worldly lusts," to "walk in the light," that the b of Jesus Christ may cleanse them from all (1 John, i. 7.)

But I do not think that the duties of Society of Friends end with the education of their own children. We should do our full part sustaining the public schools and promoting education in the whole community. It would well if a much larger number of our young should feel called to devote themselves to work of teaching. We ought to furnish a share of the teachers of the public school teachers faithful to our principles, and bold holders of spiritual christianity, of peace, temperance, and good morals. Let them go from our ranks as apostles of christian civilization of sound knowledge, and of virtue—as disseminators of kindly affections among the people, noble aspirations, of generous sentiments, of religious hope and trust. Perhaps no new institution could be added, to those already existing among us, more valuable than a first-rate Normal School for the training of teachers. If I am misinformed, liberal Friends in this neighborhood are ready to establish such a school, if the concerned Friends can be found to undertake management and instruction. Will not such be forthcoming? Do they not exist, engaged with their merchandise, or living in ease retirement? Let them come forward and put hands to the plough, in full faith of an abundant harvest.

Finally, a few words to teachers. *May your calling*. I do not mean magnify yourself for the higher and the truer our estimate of a teacher should be, the more painfully conscious shall we be, each one of us, of our own deficiencies and shortcomings. But of the dignity, importance, and, above all, the responsibility of *our work*, we cannot form too high an estimate. An enlightened community requires as ability and faithfulness in the men who train form the minds and characters of its sons future citizens, as in those who heal disease, fight lawsuits. When I contemplate what I do a perfect teacher, when I consider what may of its own spirit these words imply, what may and discernment of the spirits of others—I finished culture—what rounded virtue—I that one who had really attained to such eminence might look down upon all other callings occupations upon earth. Humble, as he was surely be, he would yet be conscious that in opportunity of influence, in power to shape minds of men and control the future destiny of his race, no office, save that of an inspired messenger of God, could claim a comparison with own. None of us can hope to be a perfect teacher, not yet to come very near to that character; we can all hold this ideal before us, and determine to approach it as nearly as our ability and of quantity shall allow. Our success will be greater proportion as we take a high view of the great and the responsibility of our office, and cherish love and enthusiasm for our work, with an ear

in cultivating all our nobler faculties as practically as possible, and the rewarding contentment that while our pupils are growing we are growing ourselves. I have no patience with a want teacher. Well has it been said of one that his pupils but drink "of the green sea of the standing pool." The teacher, above all, should be alive—fresh, ardent, earnest, interested in the important movements of the age, and the refined—embracing every opportunity of improvement—always bearing on his ear the motto, "Excelsior," and yet always ready to listen with patience to the simplest child, to the perplexity and explain the difficulties of the most backward student, and like that teacher, Milton, willing, nay longing,

"The lowliest duties on himself to lay."

who is sufficient for these things?" How we find strength for such labors? Only by prayerfulness, and living

"As ever in our great Taskmaster's eye."

Chinese Calculation.—The following interesting account from Sir John Bowring appears in the *Annals of the Athenaeum*: The reference of Professor Morgan to the employment of the fingers for purposes of notation induces me to speak of the ingenious application in China of this living system to arithmetical calculations, of the facility of the fingers for the settlement of accounts, and the solution of all sums, whether of addition, subtraction, multiplication or division, from one up to a hundred thousand. Every finger on the left represents nine figures; the little finger the tens, the ring finger the tens, the middle finger the hundreds, the forefinger the thousands, the thumb represents of thousands. The three inner joints represent from 1 to 3, the three outer 4 to 6, the middle 7 to 9. The forefinger of the right hand is employed for pointing to the figure to be put into use; thus 1,234 would at once be denoted by just touching the inside of the upper of the fore finger, representing 1,000; then the inside of the second, or middle joint of the fore finger, representing 200; thirdly, the inside of the lower joint of the ring finger, representing 30; and, lastly, the upper joint of the little finger touched on the outside, representing 4. Or 99,999 would be representing by touching the inside of the lower joint of the thumb (90,000), the lower side of the joint of the fore, middle, and little fingers, representing respectively 9,000, 900, 90 and 9. The universal correctness of the accountancy of China when there is no use of fraud, and the rapidity with which all trading and commercial accounts are calculated, and the notoriety to all who have any acquaintance with purchases or sales made in that country. Independently of the well known mechanical system (the abacus, which, by the way, is to be introduced into all the elementary schools in Europe, as is the practice in Russia, and it is seen everywhere in the shops and markets), the ten figures are an omnipresent *calculation*—an easy detector of roguery, or intention of false reckoning. Before the introduction of the decimal system in the Spanish colonies, the natives were constantly cheated, from the impossibility of correcting their accounts, made up of the ancient, inconvenient, and perplexing divisions of the dollar. I have seen an Indian divide his fingers, since the dollar has been divided into cents, and boast that he could not be imposed upon.

When I contemplate the years of deeply trying probation through which I have been sustained, the bereavements dispensed, the anguish experienced—whilst links most tenderly binding to the natural part, and in some instances sweetly cementing to the best feelings, have been severed—what waves have rolled, and billows followed in succession, I may well query where had a stay and support been found but in Him, who, under the early visitation of his love, was graciously pleased to seal the sacred promise, "I will never leave thee nor forsake thee." To the Lord's adorable mercy be it ascribed that He has not left, for I had uttered the reprehensible language "What dost thou?" under His dealings with me a poor, feeble, and naturally, erring creature, disposed to cleave unto the dust and centre in the gifts of divine love. The hand of inexplicable wisdom has been laid, in the line of judgment, upon the very closest ties, so that through my pilgrimage thus far, that which clung the nearest has been called for, or crucified, by death passing upon even apparently allowable possessions. The life has been so shaken in desirable things that 'I am consumed by the blow of thine hand,' has been a language well understood in the line of my experience. Oh! the depth of that repugnance to the heart cleansing work of religion which is hid in the human mind. In mine how has it impeded a growing fitness to join in the consecrated anthem of redeemed spirits, 'Thy will be done.' I reverently acknowledge my unshaken belief in the loss which mankind has sustained by the fall, and the need of a Mediator to reconcile a degenerate world to a pure and holy Being.—*Mary Dudley.*

Gold in France.—A pamphlet by M. Debonbourg, recently published at Lyons under the title of *Gallic Aurifera*, gives the following curious details:

Gold in France lies chiefly in the Alps, the Pyrenees, and the Cevennes, and the water-courses from these mountains are constantly bringing down particles of the precious metal disengaged from the rocks. Probably there does not exist in the whole country more than one real vein of gold, that in the Gardette (Isere), discovered in 1700, and worked up to 1841, at an expense infinitely greater than the produce. The principal gold-bearing rivers of the Alps are the Rhine, the Rhone, and the Arve; of the Pyrenees, the Arriege, the Garonne, and the Salat; of the Cevennes, the Ardeche, the Ceze, the Cardon, and the Hérault.

In 1809 a field laborer at Tronquay, near Saint Quentin, struck with his ploughshare a large mineral mass which he thought was iron. He took it home, where, for twenty years, it served as a support to his pot-au-feu, in the fire-place. One day he discovered some yellow streaks in it, and he said to himself that they might possibly be copper. A coppersmith, to whom he sold it for 2f., could never succeed in melting it, and at last he took the mass back to the peasant from whom he had bought it. A dispute arose, which the judge de paix directed to be decided by an expert in chemistry. The latter declared that the article which the seller would not receive back was pure gold, and worth 30,000f. The buyer thereupon redemanded his property, but the other contested the claim, and the case subsequently went before the Civil Tribunal, which awarded the nugget to the finder.

"Weeping may endure for a night, but joy cometh in the morning." How short the night compared with the eternal day of which that morning is but the harbinger.

Selected.

A Criminal's Brother executed by mistake.—A deplorable mistake was recently committed in a town of La Mancha, Spain. A criminal was being conducted to the place of execution, when he escaped and took refuge in a hospital. As admission could only be enforced in presence of the civil authorities, the building was surrounded until the corregidor (magistrate) would arrive. When that functionary came an entrance was obtained, and a person wearing a dressing-gown and a nightcap was seen walking in the yard; an alguazil thought he recognized him as the fugitive, and at once arrested him. The man, on being questioned, did not reply, but gesticulated with great animation; he was, nevertheless, hurried away, and the sentence of execution carried out without his having uttered a word. It turned out afterwards that he was a deaf and dumb inmate of the hospital, and the brother of the real culprit, which last circumstance accounts for the resemblance.

Trials, however evil in themselves, become invaluable blessings, when inflicted by a Father's hand. Of all the children now in glory, it is true, that "He led them forth by the right way, that they might go to a city of habitation." It was often a rugged way, a dark way, a mysterious way, but always the right way. It is so still.

THE FRIEND.

EIGHTH MONTH 8, 1868.

We have received a copy of the "Educational Address by Thomas Chase, A. M., of Haverford College, and the proceedings of the annual public meeting of the Friends' Teachers Association of Philadelphia Yearly Meeting."

The address delivered before the above named association will be found in this number of our journal. It is gratifying to find that the subject of school education is occupying the attention and study of so many among our earnest and capable members. It is one of grave import, in every aspect in which it may be viewed, and the responsibility resting on those who undertake to carry it out, and of those who select the school where the children over whom they have control are to be taught, is great, and we fear too often not sufficiently felt. No system of scholastic education ought to be considered admissible, which does not unite with its literary and scientific instruction, the higher training which treats the pupils as immortal, responsible beings, whose highest aim should ever be to live conformable to the will of Him who created them. It is not the mere development of the intellectual faculties, and storing the mind with sound knowledge, which should satisfy either teachers or parents; but the duty is incumbent, whether performed or not, to use the proper means to train the child in the way of religion, in which he should go, that when he is old he may not depart from it. All who undertake to educate the young, assume a grave responsibility, and need to have learned themselves wherein they lack ability to perform their duties, and accustom themselves to apply to the great Teacher for wisdom and strength to fulfil their task in accordance with his will. If this is kept steadily in view we have no fear of literary education being carried too far.

SUMMARY OF EVENTS.

FOREIGN.—Despatches received in Rio Janeiro from the commander-in-chief of the Allied armies on the Parana, announce that the fortress of Humaita, so long

and obstinately defended, had fallen into the hands of the allies. The dispute which had arisen between the allied commander and Washburn, the American Minister to Paraguay, remained unsettled. It originated in an attempt to prevent the U. S. steamer *Vesuvius*, with the Minister on board, from proceeding up the Parana river.

It is announced that Queen Victoria intended leaving England on the 5th inst., for Paris, and from thence would make a tour through France, Switzerland, and Germany, returning to England about the first of Ninth month. She would be accompanied by Prince Albert, with an interview with the Empress Eugenie. The weather in England has been unusually warm, causing a great increase of mortality in London, and the other large cities.

The session of Parliament was prorogued on the 31st ult. The Queen was not present, and her speech was without royal comment. It speaks of the foreign relations of Great Britain as most friendly and satisfactory, and says there is no reason to fear war in Europe. The cessation of attempts at rebellion in Ireland renders the further use of exceptional powers granted by the two houses needless. The Queen congratulates the Parliament on the passage of the Irish and Scotch Reform bills, the Public School bill, the bill for the purchase of the telegraph lines throughout the kingdom, and other bills of less important character. The speech also announces that a dissolution of Parliament will soon take place, in order that the people may reap the advantages of the more extended system of representation recently provided.

All the prisoners who were arrested in Ireland under the suspension of the writ of *habeas corpus*, and detained without trial, have been discharged.

In a recent speech Disraeli touched upon the relations existing between Great Britain and the United States. He said, with regard to the subjects of mutual understanding, every day leads to a better feeling upon the subject, and he expressed the opinion that their solution is near at hand. This result is expected from the good sense and mutual good feeling of two great kindred nations.

The pending political troubles in Spain have resulted in a Ministerial crisis. It is understood that the distinguished Liberal Minister *Espartaco* has been summoned to form a new Cabinet, and has gone to Madrid for that purpose. Discontent continues to prevail in Spain, and threatens to break out into armed insurrection at any moment. Disaffection is also apparent among the officers of the fleet.

The session of the French Corps Legislatif has closed. Prince Napoleon has returned to Paris from his tour to the East. The population of France is stated to be 38,066,074.

Peace has been concluded by Russia with Bokhara, and the Russian troops are to leave the country at once. A conference is to be held at St. Petersburg on the 10th inst., for the purpose of arranging an International Convention pledging all the great Powers to abandon the use of explosive bullets in time of war.

The Paris *Moniteur* publishes a decree suspending for three months the collection of tonnage dues of small vessels entering French ports with cargoes of cereals. It is strictly contrary to the Convention of Commerce between France, Great Britain, and the United States, for the restoration of peace between Paraguay and the allied South American Powers.

It is announced that a new French loan will be placed in the market.

A formalization treaty has been concluded between the Government of Hesse and the United States. It is precisely similar to that negotiated with the North German Confederation, except that a protocol is added to explain doubtful passages. U. S. Minister Bancroft, was about to open negotiations for a like treaty with the government of Wurtemberg.

Last news from Japan encourages the hope that the civil war is drawing to a close. A compromise had been effected between the Damios of the north and south, which would probably lead to a speedy termination of hostilities between the Mikado and the Tycoon.

On the night of the 1st inst., a panic was created among a large crowd assembled at Manchester, Eng., at a musical performance, by a false alarm of fire. The people rushed wildly for the doors, and many persons, chiefly women and children, were thrown down and trampled under foot. When the alarm subsided it was found that twenty-three persons had been crushed to death, and a large number more had their limbs broken and were otherwise injured.

Quotations of the 3d inst. Consols, 94½. U. S. 5-20s, 72. Uplands cotton, 9½d.; Orleans, 10½d. Breadstuffs quiet and unchanged. Stock of American cotton in Liverpool, 278,000 bales.

UNITED STATES.—The Land Office.—The Commis-

sioner of the Land Office, with the approval of the Secretary of the Interior, has organized a corps for the geological exploration of the new territory of Wyoming. The instructions to the geologists are to follow the route along the line of the Pacific Railroad, from Cheyenne city across the Laramie plains, as far west as Green river, in the direction of Fort Bridger, and along the eastern slope of the Rocky Mountains, southward to the Arkansas river.

Alaska.—On the first inst., a warrant for the payment of the Purchase money for this region was signed by the Secretary of the Treasury, and transmitted to the Russian minister in Washington, and he gave his receipt for the same, viz: \$7,200,000 in coin. Alaska deposits of 7th mo. 20th have been received at San Francisco. Coal mines have been discovered near Sitka on the coast of Alaska. The coast is over twenty feet wide and traceable for some distance. It has the appearance of pure anthracite. The United States steamer *Sigain* made trial of the coal and found it excellent.

Philadelphia.—Mortality last week, 405. Under one year of age, 189, from one to two, 55. Of cholera infantum, 59; cholera morbus, 48; convulsions, 24; drowned, 3. According to a census taken by the police a few months ago, the number of children in Philadelphia, between six and eighteen years of age, is 142,517 viz: 70,674 boys, and 71,843 girls. The number attending the Public Schools at the close of last year was 80,400.

Boston.—Mortality last week 158, viz: 89 males and 78 females. There were 58 deaths of cholera infantum, and 107 deaths were of children under two years of age.

The Indians.—The U. S. Senate, before its adjournment, ratified treaties with numerous bands and tribes of Indians, adjusting many points of difficulty, and stipulating for permanent peace. The Indian Bureau has received but few reports recently from the Indian country respecting serious hostilities on the part of the natives. There is less apprehension now than some time since of trouble with several of the tribes. The Camanches, in particular, have been surrendering captives who were held by them.

Alcohol.—The U. S. Commissioner of Internal Revenue has given notice by telegraph to collectors that spirits may be withdrawn from bond on payment of fifty cents per gallon, and four dollars per barrel of forty gallons—equal to sixty cents a proof gallon.

All distilleries must be closed until the distillers have given new bonds as complied with the recently passed law in all other particulars.

The Fourteenth Amendment.—The United States Secretary of State has issued his official proclamation announcing that this long pending amendment has been duly ratified by the requisite number of States, and that the same has become valid to all intents and purposes, as if it had been adopted by the United States.

The National Finance.—During the year ending 6th mo. 30th last, the total revenues of the United States amounted to \$406,300,000, and the expenditures for the same period were \$371,550,223. The expenditure for interest on the public debt was \$141,635,531. Under the new law the Government has been enabled to save the revenue and the expenses will be greatly reduced.

Maculaneous.—Very destructive fires have raged in the woods of Canada during the past month. The loss in the Ottawa district is estimated at four millions of dollars.

The police reports of New York city show that 53,362 children reports have been recovered by the police of that city in seven years, averaging 8392 per year.

The number of school-houses in Ohio is stated to be 11,358, valued at \$9,072,413. The number of children in the State between 5 and 21 years, is 971,705. The number of pupils enrolled 704,767.

The Atlantic cable of 1866 ceased to work at noon on the 3d inst. It is supposed that it has been damaged by an iceberg.

The Markets, &c.—The following were the quotations on the 3d inst. *New York*.—American gold, 145½. U. S. sixes, 181½; ditto, 5-20s, new, 108½; ditto, 10-40s, 5 per cents, 108½. *Superfine* Sugar, 7½; *St. Louis*; shipping Ohio, \$5.15 a \$5.40; *St. Louis* extra and double extra, \$11.40 a \$14. *No. 1 Milwaukee* spring wheat, \$2.05; amber Michigan, \$2.45; choice Tennessee, \$2.55. *Western* oats, 80 a 82 cts. *Yellow corn*, \$1.18; *western mixed*, \$1.12 a \$1.15. *Cotton*, 30 a 30½ cts. *Philadelphia*.—*Superfine* flour, \$7; *best*, \$8; *extra*, \$9; *choice*, \$10. *St. Louis* extra and double extra, \$11.40 a \$14. *No. 1 Milwaukee* spring wheat, \$2.05; amber Michigan, \$2.45; choice Tennessee, \$2.55. *Western* oats, 80 a 82 cts. *Yellow corn*, \$1.18; *western mixed*, \$1.12 a \$1.15. *Cotton*, 30 a 30½ cts. *Philadelphia*.—*Superfine* flour, \$7; *best*, \$8; *extra*, \$9; *choice*, \$10. *St. Louis* extra and double extra, \$11.40 a \$14. *No. 1 Milwaukee* spring wheat, \$2.05; amber Michigan, \$2.45; choice Tennessee, \$2.55. *Western* oats, 80 a 82 cts. *Yellow corn*, \$1.18; 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From "The London Quarterly Review,"
The Use of Refuse.

(Concluded from page 387.)

Gas-tar, and ammoniacal liquor from the gas-works, not many years ago formed one of the most noxious nuisances known to manufacturers. It either thrown into the river, where it floated in ghastly blue patches, under the name of Blue Boy; or, as at Edinburgh, was conveyed away at night and emptied into the sea. These offensive products have within these last few years been distilled and transferred into a number of liquids and solids, all of which are more or less valuable. The gas-tar, a material of soiling powers unequalled, and with an odor which is unapproachable, yields benzol, an ethereal oil of great solvent powers, which forms the principal constituent of 'benzine,' the most effective remover of grease stains known, and generally used to renovate kid gloves. Benzol produces nitric acid, nitro-benzol, a body resembling odor bitter almond scent, which is largely employed in perfuming soap. Could any two products appear more antagonistic to the substance in which they spring? From the same tar we have various mixtures of substances chemically similar to benzol. These are popularly known as 'naphtha.' One liquid of this kind is the gas-substitute of the peripatetic costermonger and cheap Jack, besides being the source of illumination of many large factories and yards in which night-work is done. Another of them, mixed with turpentine, is at once elevated to the dignity of the drawing-room, where it appears in the table lamp as camphine. Naphtha is also frequently used in dissolving resins, india-rubber, and gutta-serena. Lampblack is made by burning, with slight access of air, the least volatile components of gas-tar. Moreover, if these be melted and mixed with pebbles, a valuable paving material is produced, with the appearance of which most of us are familiar. Red dyes, but, unfortunately, of only ephemeral beauty, can be made from that poor dead enemy to the gas manufacturer, naphthalene. The singular thing is that, when distilled at a lower temperature than is required to form asphaltum, oil comes over in which is comparatively pure paraffin. It is not, however, from coal, but from certain shales, that the most abundant yield of paraffin is thus obtained. This beautiful, white, and crystalline product has been applied to several purposes. When mixed with about two per cent.

of stearin, excellent and very cheap candles can be made of it. Melted with a little oil, it furnishes, as Dr. Stenhouse has shown, the best waterproofing agent, perhaps, that we possess. It may also be turned to good account as a lubricant for machinery: and, lastly, it is an essential ingredient in 'paraffin oil,' the manufacture of which has acquired, during the last decade, such gigantic proportions. The watery tar-liquor contains ammonia, very extensively used in the arts. If the ammonia produced in coke-making could be saved, as proposed by Dr. Lyon Playfair, it would be a great gain to agriculture, as from the million tons of coke annually made in England at least sixty tons of sulphate of ammonia that is now wasted could be utilised. Grace Calvert, in his paper read at the Society of Arts, referring to hydrochlorate of ammonia, pointed out that originally the only source from which it was procured was a district in Egypt, where it was obtained in the form of sal ammoniac, by heating in glass vessels the soot which had been produced by the burning of camels' dung. Now, by the aid of science, we can obtain it from a score of sources without going so far for it at charges so costly; and one of these sources is the watery tar-liquor to which we have just alluded, which yields crude sal ammoniac when evaporated with hydrochloric (muriatic) acid. We had forgotten to mention that among the light oils of tar were some which, mixed with the heavy oils, are very effective in preserving wood from rotting, and a very singular product called tar-cresote or carboic acid, which is one of the most remarkable antiseptics in existence, and is evidently destined to play a great part in the world. In the last visitation of cholera to London, thousands of gallons of carboic acid were used to disinfect the courts and alleys of the city; and, according to some experiments of Mr. Crookes, the cattle-plague itself promises to succumb to this remarkable agent.

"The by-products of gas-works are now so valuable that factories are actually set up beside them for the purpose of working them up. On Bow Common a company, under the name of the Gas Products Utilizing Company, is thus located beside the Great Central Gas Company. Many of the products mentioned above are made here, beside others, the most important of which is alum. This product, like sal ammoniac, once came at a great cost from Egypt, but is now mainly procured from an aluminous shale, which forms the roof of coal-mines, and which has to be brought to the surface before the coal can be gained. This was for a long time a perfect refuse material, covering acres of ground like the spelter and cinder heaps, but chemistry has found it out, and is now converting it into the product which is so valuable to our dyers and calico-printers. This product is made at the works we have mentioned by setting fire to the shale—the carbon and sulphur it contains being sufficient for that purpose—and treating the friable porous residuum in iron pans with sulphuric acid, to which is added the ammonia from the gas-liquor, and the three bodies combine with water to make common or ammoniacal alum.

"When one goes over this remarkable list of materials called forth by the aid of chemistry from the homogeneous looking substance coal, one almost wonders when they will come to an end: from the black material they issue forth like the prisoners rising from the gloomy doorway of the prison-house in 'Fidelio,' and like them they come forth to liberty, to enter into new combinations. We may mention that from one of the products of the coal distillation made at this factory at Bow, is prepared the impure muriate of ammonia in crystals, to which we have already referred; and in order to work up this salt into the 'sal ammoniac' of commerce a chemical firm has built a factory adjoining. Thus three laboratories placed side by side pass on from one to the other products, which, in the passage, suffer transformations quite as remarkable as any that we read of in Arabian story.

"Another material which was for a long time considered a noxious refuse in the old method of manufacturing Price's patent candles from palm-oil is glycerine, a colorless, inodorous, sweet, syrupy body. The object in the manufacture of the candles made from this oil was to eliminate this substance, which obstructed the steady burning of the candle, and caused an unpleasant smell when the charred end of the wick gave forth smoke. By the process now adopted, steam at a temperature of 550° to 600° Fahrenheit is introduced into a distillatory apparatus containing a quantity of palm-oil. The neutral fats and oils act chemically on the steam, forming fatty acids and glycerine, both of which are then distilled together into a receiver, when the condensed glycerine, being of a greater specific gravity than the fatty acids, sinks below them, and is easily filtered away. Formerly this glycerine passed off into the Thames as a refuse substance: in this manner, when the Belmont works were making their full supply of candles, this useful material escaped to the value of 400% per week! Glycerine is very valuable in certain skin diseases and ear affections, and it is found to be an admirable means of preserving all perishable matters, meat and fish being kept in it for months perfectly fresh.

"The value of scientific knowledge in the production of materials involving large commercial interests, is especially exemplified in this happy discovery. In many trades the by-products alone give the profit, in these days of keen competition, and the able chemist who presides in such establishments, the more these by-products are likely to be remunerative. The rule of thumb which has so long obtained, will no longer avail us now that we have to compete with the able and scientific manufacturers of France, Belgium, and Germany."

"Some of the more delicate perfumes are entirely guiltless of ever having had their homes in flowers; indeed they are made by chemical artifice, concocted in short from oils and ethers, many of them of a most disgusting kind, the by-products and refuse of other matters. Professor Lyon Playfair, in a lecture delivered in 1852, referring to the Exhibition of the preceding year, says,—

"Commercial enterprise has availed herself of

this fact, and sent to the Exhibition, in the forms of essences, perfumes thus prepared. Singularly enough, they are generally derived from substances of intensely disgusting odor. A peculiarly fetid oil, termed "fusel" oil, is formed in making brandy and whisky. This fusel oil, distilled with sulphuric acid and acetate of potash, gives the oil of pears. The oil of apples is made from the same fusel oil by distillation with sulphuric acid and bi-chromate of potash. The oil of pine-apples is obtained from a product of the action of putrid cheese on sugar, or by making a soap with butter and distilling it with alcohol and sulphuric acid, and is now largely employed in England in the preparation of pine-apple ale: oil of grapes, and oil of cognac, used to impart the flavor of French cognac to British brandy, are little else than "fusel" oil.

"The artificial oil of bitter almonds, now so largely employed in perfuming soap and flavoring confectionery, is prepared by the action of nitric acid on the fecid oils of gas-tar. Many a fair forehead is damped with the oil de mille fleurs, without knowing that its essential ingredient is derived from the drainage of the cowhouse! The winter-green oil imported from New Jersey, being produced from a plant indigenous there, is artificially made from willows, and a body procured from a distillation of wood. All these are a direct modern appliance of science to an industrial purpose, and imply an acquaintance with the highest investigations of organic chemistry. Let us recollect that the oil of lemon, turpentine, oil of juniper, oil of roses, oil of copaiba, oil of rosemary, and many other oils, are identical in composition, and it is not difficult to conceive that perfumery may derive still further aid from chemistry."

For "The Friend."

Dr. James Henderson.

(Continued from page 395.)

Dr. Henderson in the prosecution of his hospital labors manifested the same energetic and earnest character which had marked his career of study. Some extracts from his correspondence will show the state of his feelings and the manner in which his time was employed.

"April 22, 1861.—Last Saturday I had 212 patients at the hospital—more, I believe, than ever attended on one day before. Three of them are candidates for baptism. Robert is to examine them more fully with the aid of the hospital preacher to-day. Every day I have operations on the eye, giving sight to as many blind as I can. Thus, you see, 'the blind receive their sight, the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them.' I believe we are engaged in a great and good work, doing the Master's will, and sorry indeed should I be to leave it. I want first to try and do all the good I can for this poor benighted people, and prepare the way for the advent of Him whom I strive to serve.

"I told you I had begun to write the story of my life, but I have not touched it lately; sometimes I think I shall not finish it, at any rate I must leave it for a more leisure time. . . . I believe I began life in all its stern realities before I was fourteen years old. I have been in a hard school ever since. A fair enough field, perhaps, but certainly no favor; and during more than seventeen years' hard experience, I have seen many with prospects far brighter, and circumstances far more favorable than mine ever were, trodden down and completely crushed under the pressure of rivalry and competition; some entirely crushed to death, and many receiving such physical and moral injury that they can never lift their

heads again. While I, 'having obtained help of God, continue unto this hour' the happiest and most hopeful, and with prospects far brighter than almost any of the children of men. Most certainly, beloved, do I consider the hardest and most trying portion of my life past and gone. I have met, and fought with, and conquered foes of almost every kind; ghastly hunger has often stared me in the face, shouting give—give—when I had nothing; fiery and fierce disease has pulled me down and laid me prostrate, and death has stared me in the face, with no earthly friend near to help or comfort me, and yet 'none of these things could move me' much, for I had always THE FRIEND near, who 'sticketh closer than a brother'; and now, by God's grace, and past experience of His goodness, I feel so strong and steadfast, ever trusting in my Lord, who 'doeth all things well,' that I now rejoice with a joy almost unspeakable."

July 31.—'I have had a very busy day; I was out visiting the sick in the morning, and it was so hot that my chair coolies broke down three times, and I was obliged to walk; then I got word that one of the ladies in the American mission had burnt her hand severely, and I had to take a little boat and go across the river to see her. It was a quarter to one when I reached home, and at one I went to the hospital, where two hundred patients awaited me. When I had prescribed for them, and performed several surgical operations, it was nearly four o'clock, and on returning to my study I found a small pamphlet, with a note from the editor of a weekly paper, asking me to write a short review. At half-past seven I had to conduct the weekly prayer meeting at the chapel, as there was no one else to do it. Then I went up stairs to see my patients, Robert and Mrs. Wilson, who are progressing favorably, and sat down to my pamphlet. Now it is past twelve. This is a specimen of my life at present. Nearly every one is down with the heat; all our mission except Mr. Muirhead and myself. Work is life for me, and thank God, I feel strong and fit for anything, though I sometimes get tired and weary, as you may suppose."

In the annual report of the operation of the hospital made at the close of the year 1861, he gives the number of patients treated during the year as about 38,500. From this report the following extract is taken:

"Although China has reached what some are pleased to call the highest degree of civilization of which a nation is capable without the gospel, it presents, I believe, more physical suffering, for want of medical knowledge, than any other nation on the face of the earth. The multitudes of sick, and lame, and blind, which crowd the streets of this and other cities, are ample evidence of her deplorable condition in this respect. In an institution like this a good surgeon may almost every day of his life make the blind receive their sight, the lame walk, the deaf hear, and the paralytic whole; besides bringing hundreds together, under the most favorable circumstances, to have the gospel preached to them. I might be allowed to give one example of the influence which even one successful case exerts, not only upon an individual or a family, but upon a locality or neighborhood.

"Last spring I operated on a man's eyes for artificial pupil. For several years previously he had only just been able to distinguish day from night, light from darkness. Three days after the operation he was able to read the ordinary character, and on the fifth day he left the hospital. He was a boatman, and lives about half way to Nankin, on the northern bank of the Yantze river. Two months afterwards he arrived again in Shanghai

with his boat, and brought six blind people: hospital, five men and one woman, from his neighborhood, and they not only wanted to their sight restored, but made enquiries about christian religion, which, they said, their father who brought them had told them about. I rated upon five of the six; three of these were eight so as to be able to read, two considerably benefited, but one was past all hope.

It having been concluded to change the loc of the hospital buildings and erect new and convenient ones, Dr. Henderson took a vacation from his labors, went over to England and married, returning in a few months with wife to the scene of his labors.

"Quiet and accurate in observation, very theological and punctual, he seemed, to our observers, to go through it all with the greatest ease; and yet to most men it would have almost overpowering. One secret of his success in his untiring diligence, and constant ployment of every moment. Time was a precious gift, never thrown away, and every hour of day had its own appropriate duties so arranged that they never seemed to clash with each other. He was never hurried in his visits, or late for appointment, and though very soon after arrival he was busy from morning till night, still found time for professional reading, those studies and investigations which he considered it his duty, as it was his pleasure, to pursue. Little did some of his patients know the hours of careful thought he bestowed on them, for he was not one to make a display, or conceal his anxiety, and being most reserved on those subjects on which he felt most deeply and tenderly.

"His 'seventeen years' hard experience' of his mother's death, when he had no one to whom he could pour out his joys and sorrows, had produced this reserve of his deepest feelings. He knew the world too well to expect or receive much sympathy from it, and yet he was not the least sour or discontented. He was markedly genial and friendly, and though, perhaps, some strangers might think him indifferently or occasionally stern, those who knew him in his own home loved him very dearly. It was that his character shone in its sweetest, brightest colors, and those who enjoyed the pleasure of society there will not soon forget the radiance that he ever brought with him. No gloom shade seemed possible where he was; he was hopeful and cheerful, always looking on the bright side, always thanking God for His great mercies. To live with him was like dwelling on the mountain side, above all the mists and fogs of the low ground, and his influence could not but be as a great help and blessing. The secrets of inner life were, however, rarely mentioned, even to his wife, and she knew as none else the anxieties and care, the thought and prayer bestowed every part of his daily work. Once he said to her, 'Do you know, I have never lost a patient for whom I have been specially drawn out in prayer. If I can plead for their recovery, my earnestness I *knew* God will restore them; but I feel sometimes as if he said to me, 'I cannot give this prayer, do not ask for life,' and then I pray for restoration, only that they may be made ready to die.'"

(To be continued.)

A Golden Slave.—Socrates seeing a young man rich, but ignorant of heavenly things, and using earthly pleasures, Behold, says he, a golden slave.—Penn's No Cross No Crown.

From the "North American and U. S. Gazette."

Review of the Weather, &c.

FOR SEVENTH MONTH (JULY.)

	1867.	1868.
during some portion of the		
twenty-four hours, . . .	8 days.	13 days.
all or nearly all day, . . .	2 "	0 "
only, without storms, . . .	5 "	10 "
as ordinarily accepted, . .	16 "	8 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, &c.

	1867.	1868.
temperature of Seventh		
month, per Penna. Hospital, 76.48 deg.		80.94 deg.
best, do. during month do.	92.54 "	98.00 "
worst, do. do. do.	62.00 "	69.00 "
mean during the month, do.	2.38 in.	3.51 in.
mean during the month, do.		
four current weeks for		
month, do.	1405	1782
range of the mean temperature of Seventh		
month for the past seventy-nine years,		75.75 deg.
best mean of temperature during that		81.00 "
five period, 1793 and 1838, . . .		
worst mean of temperature during that en-		
ty period, 1816, . . .		68.00 "

COMPARISON OF RAIN.

	1867.	1868.
month (January),	1.70 in.	3.62 in.
second month (February),	2.89 "	2.52 "
third month (March),	5.46 "	3.36 "
fourth month (April),	1.81 "	5.44 "
fifth month (May),	7.82 "	7.00 "
sixth month (June),	11.02 "	4.37 "
seventh month (July),	2.38 "	3.51 "

For the first seven months of the year, 33.08 " 29.82 " the "heated term," as it was appropriately called, lasting from the first to the sixteenth of the month under review, and in a mitigated form for several days after that, was truly remarkable. It also has been that the mean for the entire month has only been exceeded twice during a period of seventy-nine years, and then only by a small fractional part of a degree.

We republish the following table, showing the use of the thermometer at noon on the first six days of the month for the four years therein cited, viz:

	1868.	1867.	1866.	1865.
July 1,	84	89	76	83
" 2,	91	83½	82	81
" 3,	91	90	85	80
" 4,	91	90	83	84
" 5,	94½	91	87	84
" 6,	88	84	99	80
" 7,	87	87	90	90
" 8,	87	76	90	83
" 9,	88	78½	75	82
" 10,	82½	76	75	72
" 11,	85	82	87	70
" 12,	91½	85	87	70
" 13,	95	76	90	70
" 14,	96	75	90	72
" 15,	94½	78	90	75
" 16,	94	77	94	81

The averages of which noon temperatures are follows:

For 1865, . . .	78.81 degrees.
" 1866, . . .	85.25 "
" 1867, . . .	82.18 "
" 1868, . . .	90.62 "

We are sometimes reconciled a little to the present by looking back into the past. We have in "Heated Terms" before, but the writer with his own diary, commencing with 1834, and after a review, extending back as far as 1790, believes there has been none of so long continuance during that entire period.

In the same month of 1866 we had one which

Dr. Conrad, of the Pennsylvania Hospital, of this city, then believed to constitute the hottest week on record, his notes registering the following maximum:

12th, . . .	91 degrees.
13th, . . .	95 "
14th, . . .	97 "
15th, . . .	94 "
16th, . . .	99 "
17th, . . .	99.25 "
18th, . . .	97.25 "

In 1880 we have also very high figures, constituting a heated term from the 16th to the 28th, both inclusive. We have other notes of like character, which, although possessing considerable interest, are too lengthy to quote here. From a long and carefully compiled statement from the records of W. Y. McAllister, No. 728 Chestnut St., we glean the following days on which, since 1834 inclusive, the mercury reached 99 degrees and upwards, viz:

July 21, 1825, . . .	100
August 6, 1827, . . .	99
June 28, 1828, . . .	100½
July 30, 1828, . . .	99
June 9, 1845, . . .	101
July 14, 1845, . . .	101
July 19, 1856, . . .	102
July 28, 1856, . . .	99
July 14, 1866, . . .	99
July 17, 1866, . . .	101½

While for the present year, ninety-eight was the highest record at the Pennsylvania Hospital, although in some localities in the city 100 degrees was several times reported.

The deaths have fearfully increased, the excessively hot weather having also left its record there—an increase of 367 having been experienced in the four current weeks of this over those of last year. Of the entire number, 101 were of *coup de soleil*. In New York this death increase has been still more alarming—1142 deaths having occurred during the week ending on the 18th, of which the victims of *coup de soleil* numbered 132. A portion of this great mortality has been attributed to defective sewerage and draining, and an insufficient supply of water. In reference to the latter, our citizens can scarcely be thankful enough for the blessing they enjoy.

In addition to the intense heat, the month will be memorable for the terrible flood at Baltimore, Md., which occurred on the 24th. Bridges, houses, factory buildings and movable property were swept away like straws, while streets were inundated to the depth of several feet, reaching, in some instances, to the tops of the awning posts in front of the stores. In others boats were moored to the second story window. The body of a street passenger car was floated off, and swept down the street until it came in contact with a building, which stopped it. The passengers were saved. Nor was this the worst. Many lives were lost, probably from 70 to 80, including those at Elliott's Mills, where the flood raged terribly. Scenes were witnessed at that place calculated to appal the stoutest heart. In one instance the occupants of a row of houses were driven from roof to roof, until the whole were assembled on the roof of the last in the row. Suddenly it was seen to waver, and in a moment more, with all its precious burden of men, women and children, it fell with a terrible crash, and not one soul was saved.

On the 25th a tremendous rise took place in the Lehigh river, in our own State. At Bethlehem the water rose twelve feet in six hours! All along the valley above that place the damage was reported as "terrible." Amongst the bridges car-

ried away we heard of the Lehigh Valley Railroad bridge at Slatington; the track badly washed at Lehigh Gap; the Lehigh and Susquehanna Railroad bridges at Perryville and Lehigh Gap; also one below, as well as the aqueduct at the Gap.

At Allentown the water rose suddenly eight feet above low water mark, carrying away bridges, and doing much damage to property. One man was drowned here, being carried over a dam in a small boat.

Truly the summer of 1868 may claim to be borne in remembrance for a long time.

J. M. ELLIS.

Philada., Eighth month 5, 1868.

Selected.

I feel constrained to say, that if by an inward principle is meant the insinuating of the Light of Christ in the heart, which is his second coming without sin unto salvation, is fast to be believed in and depended upon, then I am in most deplorable state. Now at my advanced age, at this solemn period, for a solemn period I feel it to be, and in the prospect of being soon called to stand before the judgment seat of God, to receive the reward of my works, then where shall I be? And if there is no inward principle, then, for sixty years past I have been following "a Jack o' the lantern," a "Will o' the wisp." For it is now more than sixty years since I became acquainted with the principles of this Society. Oh no, my friends, the evidence on my mind, at this time, is that as I have followed the leading and guidance of this inward principle—this insinuating of the Light of Christ—it has led me safely along through all the dangers and perils of the way, and will continue to lead me to the end. And it is the chief corner-stone on which I build all my hopes, and shall do to the end of my days. And I grieve that during the remainder of my life, nothing I may ever hear, nothing I may ever read, nothing any man may say, may jostle me from off this foundation, and I warn you to take heed how you receive any other doctrine than this.—Thos. Skittito.

Perilous Balloon Ascention.

One dull day in autumn, just after noon, a balloon rose into the air at the foot of Cleets' Hills, on the western edge of the great central plain of England. It was inflated with the lightest of gases which chemical skill could produce. It rose with amazing velocity. A mile up, it entered a stratum of cloud more than 1000 feet thick. Emerging from this, the sun shone brightly upon the air-skip; the sky overhead was of the clearest and deepest blue; and below lay cloud-land—an immeasurable expanse of clouds, whose surface looked as solid as that of the earth, now wholly lost to view. Lofty mountains and deep dark ravines appeared below; the peaks and sides of these cloud-mountains next the sun glittering like snow, but casting shadows as black as if they were solid rock.

Up rose the balloon with tremendous velocity. Four miles above the earth! A pigeon was let loose; it dropped down through the air as if it had been a stone. The air was too thin to enable it to fly. It was as if a bark, laden to the deck, were to pass from the heavy lakes of the open sea into an inland unsavory lake—the bark would sink at once in the thinner water. Up, up, still higher!

The spectrum, when opposed to the sun, showed marvellously clear; lines appeared which are invisible in the denser atmosphere on the earth's surface; but as the car swung round in its gyrating upward flight, the moment the direct rays of the sun passed off the prism there was no spec-

trum at all. The air was so pure, so free from the comparatively solid aqueous matter, that there was no reflected light: the air was too thin to retain or reflect any portion of the rays which fell upon it.

And what a silence profound! The heights of sky were as still as the deepest depths of the ocean, where, as was found during the search for the lost Atlantic cable, the fine mud lies as undisturbed from year to year as the dust which imperceptibly gathers on the furniture in a deserted house. No sound, no life—only the bright sunshine falling through a sky which it could not warm. Up, five miles above earth—higher than the inaccessible summit of Chimborazo or Dewangiri. Despite the sunshine, every thing freezes. The air grows too thin to support life even for a few minutes.

Two men only are in that adventurous balloon—the one steering the air-ship, the other watching the scientific instruments, and recording them with a rapidity bred of long practice. Suddenly, as the latter looks at his instruments his sight grows dim; he takes a lens to help his sight, and can only mark from the falling barometer that they are still rising rapidly. A flask of brandy lies within a foot of him; he tries to reach it, but his arms refuse to obey his will. He tries to call to his comrade, who has gone into the ring above; a whisper in that deep stillness would suffice—but no sound comes from his lips—he is voiceless. His head droops on his shoulder; with an effort he raises it—it falls on the other shoulder; once, more, with a resolute effort, he raises it—it falls backward. For a moment he dimly sees the figure of his comrade in the ring above; then sensation fails him—he lies back unconscious. Some minutes pass—the balloon still rising upward! The steersman comes down into the car; he sees his comrade in a swoon, and feels his own senses failing him. He saw at once that life or death hung upon a few moments. The balloon was still rising rapidly; it must be made to descend at once, or they were both dead men. He seized, or rather tried to seize a valve, in order to open it and let out a portion of the inflated gas. His hands are purple with the intense cold—they are paralyzed, they will not respond to his will. It was a fearful moment. In another minute, in their upward flight, he would be senseless as his comrade. But he was a bold, self-possessed man, trained in a hundred balloon ascents, and ready for any emergency. He seized the valve with his teeth, it opened a little—once, twice, thrice. Then the swooned marksman heard a voice calling to him "Come take an observation—try!" He heard as in a dream, but could neither see nor move! Again he heard in firmer and commanding tones, "Take an observation—now, then, do try." He returned to consciousness, and saw the steersman standing before him. He looked at his instruments; they must have been nearly eight miles up! But now the barometer was rising rapidly—the balloon was descending. Brandy was used. The aeronauts revived. They had been higher above earth than mortal man, or any living thing, had ever been before. But now they were safe.

Such are the perils which science demands of her votaries, and which they encounter bravely and cheerfully. Such was the memorable balloon ascent of Coxwell and Gashier from Wolverhampton, on the 5th of September, 1862.

"There is no other way than whole-hearted and honest-hearted christianity to attain the Heavenly kingdom."

About this time I was under a very heavy exercise of spirit, being environed with darkness, and made to stand as in the state of such as despise religion; and call in question Divine justice and mercy. Under this painful baptism I continued many days, whereby all the blessings of a kind Providence were embittered, and my life seemed a burthen; yet sometimes a glimpse of light would dart through the cloud, and I conceived a hope of deliverance thereby, and that this dispensation was allotted, *renewally* to fit me to minister to some in this state, as well as to sympathize with the afflicted and tempted. It appeared to me remarkable, that although I was thus exercised when out of meetings, both by day and by night, and perhaps for considerable part of the time I was in them, yet was I not entirely disabled for service; the cloud would break as in an instant, and I had just light and strength afforded, to see and discharge my duty, and after a while it would close up again as before. My soul bath abundant cause to bless the name of my God in this, and such like painful seasons, which I desire to retain in lasting remembrance; for had it not been for the support of his powerful, merciful hand, I had been as one who goes down into the pit; being, as it were, entered in thought into the dark avenues which lead to destruction; yet faintly—as I thought—adhering to that faith which is more precious than that of gold which perisheth.—C. Payton.

Rum, and what it costs the City of New York.—Van Meter, Superintendent of Howard Mission, addressing a large meeting at Buoyan Hall, New York, said:—"I have with great care prepared the following statement. It is established upon the most trustworthy official reports, much of which will be found in Dyer's Report recently published—the most astounding document I ever read. I believe them, and therefore present them. Examine them, and if you are not satisfied, call on me at Howard Mission and Home for Little Wanderers, No. 40 New Bowery, and I will furnish you with the proof. There are in this city, 5203 licensed places selling intoxicating liquor. Superintendent Kennedy placed policemen at 223 of them for 24 consecutive hours, and this is the result:—Each run-hole receives a daily average of 134 visits, making an aggregate of 697,202 per day, 4,183,212 per week, or 218,224,226 visits in one year! Each visit averages at least 15 minutes. This gives us 5,455,605 days of 10 hours each, or 1848 years. At present wages each one, if sober and industrious, would earn \$1 per day, or \$5,455,605 in one year. But this is not all the lost time. The time of at least three persons is occupied by each grog-shop to do its work. This gives us 15,609 persons—enough to make a large city. At \$1 per day for each, we have (not including Sunday) \$4,870,008, or an aggregate of \$10,325,603 of wasted time by seller and drinker—a sum sufficient to carry on all the Sunday-school, Missionary, Tract, and Bible Societies in the land. But this is a mere fraction of the cost of rum. From the same source we have the following:—Each run-hole receives a daily average of \$141.53, making an aggregate of \$736,280.59 per week, or \$38,280,590.68 per annum, to which add the value of lost time, and we have \$48,012,193.68. But the real cost cannot be estimated. Look at the thousands of shivering, hungry, helpless, hopeless little victims. What sum would compensate for loss of character, domestic unhappiness, ruined husbands, wives, sons and daughters? for the absence of every ray of light and hope in this, and in the world to

come? Still, were this confined to this Sod it would be comparatively a small matter. The nation is deluged with rum. The rum-drags down to deepest infamy and woe, many of our most distinguished judges, lawyers, ministers, artists, and profound scholars. The destructions around our dwellings, watching for us, those dearer than life to us."

For "The Friend."
Sketches from the Memoranda of our late Friend
Christopher Healy.

(Continued from page 397.)

The indispensable necessity of every faithful child of Adam being reborn in and through a mission and obedience to Christ Jesus the son of Adam, is most clearly and forcibly presented in the conversation of our blessed Lord and Lawgiver with Nicodemus: "Except a man be born again (or from above), he cannot see the kingdom of God." This certainly leaves no room for cavil or misconception. And again, the Apostle embracing the proposition of both death and life: "We thus judge, that if one died for all, *we were all dead*. And that he died for all, *that they which live should not henceforth live unto themselves*, but unto him (the new birth & righteousness) which died for them and again." "As in Adam all die, even so in Christ shall all be made alive." Again, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God," &c. Again, "There is no condemnation to them who are in Christ Jesus (the new creation of God,) who walk after the flesh, but after the Spirit. For the spirit of the spirit of life in Christ Jesus hath made free from the law of sin and death." Again, "To be carnally minded is death; but to be spiritually minded (after the new birth) is life and peace." These scriptures, or those of import, might be almost indefinitely multiplied. For nothing is more frequently asserted, than more true, nor should be more acted upon by than the unalterable requisition of putting "the old man which is corrupt according to deceitful lusts," and being renewed in the spirit of our minds, put on the new man, "which a God is created in righteousness and true holiness."

Christopher Healy, with every other child of the Spirit, had felt his need of this "liberty heart derived from heaven." And no doubt experienced, through submission to the effective working of the Lord's power, the growth of dominion of that incorruptible seed and word of God, which liveth and abideth forever. And also the encouraging promise, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." And "as many as walk according to this rule, peace be to them, and mercy, and upon the Israel of God." His diary proceeds:

"14th of Eighth month.—This morning I myself measurably brought under the government of the Prince of Peace, which gives victory over our wills and inclinations; an fervent desire attended that others may with the same. Which as we dwell under the present dominion thereof, causes our love to flow to God and through him to all mankind. This Prince of Peace is thus spoken of by the Prophet: 'Thou shalt come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of fear of the Lord.' This is Christ Jesus: and

all hearken to His counsel, and obey His requirements in our own hearts, we shall witness of His love and His love to us. Then shall we experience the fruits of the Government of the Prince of Peace; the prophet declared: 'The wolf shall lie with the lamb, and the leopard shall lie with the kid; and the calf, and the young lion, and the fawn, together; and a little child shall lead them. And the cow and the bear shall lie down together; and their young ones shall lie down together; and the lion shall eat straw like the ox. And the young child shall play on the hole of the asp, and the weaned child shall put his hand on the viper's den. They shall not hurt nor destroy: all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' O blessed day indeed: and is experienced by each as witness the new birth brought forth in them: yea, of being born again of that incorruptible seed and word of God, which abideth forever.

I informed my friends at our next Monthly Meeting, that it was on my mind to visit a few friends' families in the compass of Coeyman's narrative Meeting. And the meeting uniting in me therein, it left me at liberty to perform the same, in company with an elder and sympathizing brother belonging to that meeting. I went, to the said Friend's house on Seventh-day, the 10th of Ninth month, preparatory to the visit. The next morning before meeting we went to see some of the families: and a favored time it proved; wherein my heart was truly humbled under a sense of the importance of so great an undertaking, it being the first visit that I had ever made on this way of going from house to house. After we went to meeting at Stanton Hill; wherein I was favored, I believed, with the word of life in my own humble admiration. O may I see Him all the glory to whom it is due. Who can appoint, anoint, and qualify for His work and service. Many of my dear brothers and sisters were brought very near to me in that meeting; and the word of comfort and consolation flowed freely. The nursing fathers and mothers were encouraged to persevere. The warm were warmed: and the dear young were comforted. After meeting we performed the rest of our visit to a good degree of satisfaction. Remaining next morning, we went to see one of my companion's neighbors, a woman that appeared to bear her end. I found a concern to lay before her the necessity of a preparation for death: also that some were received at the eleventh hour. So expressed great satisfaction with the visit. The same day attended a meeting appointed at Mary Post's, which proved a trying one, though I tended to some satisfaction. After this meeting I returned home to my family.

"O Lord! when I remember thy loving kindness to me, a poor worm of the dust, my spirit is humbled under a sense of thy condescending love. O may I ever dwell in the low valley, where thou art pleased to visit, and feed thy flock, by the side of still waters, and in the midst of green pastures, where shall rest under the shadow of thy love.

"21st of Ninth month.—Attended our Monthly Meeting at Coeyman's; where we were favored with the company of several Friends, who were pointed by the Yearly Meeting to attend the subordinate meetings with a minute of advice, maintaining a living concern and travail of the early Meeting for a reformation herein. The company and gospel labors of these, were truly strengthening and edifying to many of our excited minds; and, I believe, had a powerful

tendency to reach the witness in many of the lukewarm among us. There was also a word of invitation, in the love of the gospel, to the dear youth. One part of the Yearly Meeting's advice, together with that of its committed, proved relieving to my mind, viz., that of the evil connected with using spirituous liquors any otherwise than as a medicine. For I had believed for some time, that no person while under the influence of good, could, when in health, partake of an article so destructive as this to the human race. I also believe if professed christians of all denominations were to live under the circumscribing power of the Spirit of Jesus Christ, that a lesser quantity would serve them as a medicine.

"O may all professing the christian name consider these things! And may such as are in the unnecessary use of this destructive article—destructive to both soul and body,—and which is affecting the peace of so many families, and especially those who are buying and selling, and making themselves rich by the profit thereof, consider whether they are not of that number our Lord said offended his little ones that believe in Him! In love to your souls I leave these lines to be read when I am in another state of existence.

"On the First-day of First month, 1809, I felt my mind relieved from a close trial that had been resting on it for some months, and at times so heavily that had not the Lord in His loving kindness reached forth His helping hand, I must have been utterly discouraged. But now, under a renewed sense of His goodness to me this day, I am brought to renew my covenant with Him whom I feel to be my only Lord and Lawgiver. The prayer of my soul is that I may be preserved so watchful and careful, as with His holy help never to depart from my covenant with Him. O what a comfort those feel who are engaged to live near to the great Fountain of all good from whence doth flow the sweet refreshing stream that waters the soul. These are they that can praise Him in truth in the land of the living. O blessed Redeemer, remember those in every quarter of the world, whom thou hast given largely to partake of afflictions. Reach forth Thy mighty Hand of power, and place it underneath that they may not sink. Endow with patience to bear all trials that thou permits to come upon us; for thou alone can enable to persevere into obedience unto holiness. Unto Thee, O Lord, belongs all the praise for evermore. Amen.

"On the 9th of Fourth month I felt my mind drawn to go and see one of my neighbors who had a man residing with him who pretended to have a familiar spirit, whereby he could tell what had or what would come to pass, taking pay therefor. Feeling the indignation of the Lord against such conduct, I found it laid it upon me to go the next day, which I did; and told my neighbor if he allowed this man thus to proceed in his house, he would be partaker with him in the plagues with which he would be visited as a reward for his iniquity: for it is an abomination in the sight of the Lord. This neighbor said he was obliged to me for my visit; and appeared to be affected with what I had to say to him; and said he had felt uneasy about it himself; and further expressed that he believed my message was of the Truth. In a few days after I was informed that he had put a stop to such conduct at his house. For this act of obedience I felt great inward peace. On my way I continue in humiliation before the Most High. After this time I had several highly favored meetings, wherein we were truly comforted together in the name and with the presence of the Lord."

(To be continued.)

From "The American Naturalist."

Coccol Nut.

Cocos nucifera, Coconut. To attempt to give a bare enumeration of the qualities of this most useful of the noble family of Palms would be a difficult task, and there is a saying among Eastern nations that its attributes would fill a book. Although its strict territory is bounded by the tropics, and although a denizen of the sea-shore, it will grow as far north as Lucknow, in India (26° 50' N.), and is planted far in the interior of that peninsula; but in the one case it does not bear fruit, in the other it is dwarfed and languishes. From its littoral position, its buoyant and well-protected nuts have been driven by winds and currents all over the tropical seas, and almost as soon as the stoll changes from a mere reef to an island, the coconut lands on the shores.

The tall unbranching stem, often attaining the height of ninety feet, with a diameter at the base of three feet, and at the crown a foot, is a most attractive object. The scars of the fallen leaf-stalks, more and more distinct as they approach the top, show clearly the way in which the stem has grown, starting almost at the commencement of life with its full diameter, and throwing off crop after crop of leaves as it grows in height. The leaves are usually twelve or fifteen in number, often fourteen feet long, and cluster around the apex. As a new leaf comes out, it is covered with a brown fibrous sheath, which is soon split through by the sharp end of the leaf. At first the leaflets are folded closely upon the central rib, so closely that they seem a part of the smooth, bright green blade. The midrib is now quite short, much like the midrib of our common palm-leaf fan, and if we could crumple one of these dried leaves up, we should have much the plan of the young coconut leaf. If the blades should now expand the leaf would be palmate; but it goes on lengthening the axis and becomes pinnate, showing a higher order of development. Five or six leaves are unfolded every year, and as many wither and fall off. When young the leaves are quite tender, but when fully expanded, become very stiff and hard.

The axillary spathe opens always on the under side and soon falls off, leaving a spathe spadix bearing the female flowers near the base; as in most palms the blossom is beautiful from the great number of the flowers, rather than from any individual grace. In favorable places each stem will bear from five to fifteen nuts, and a mature tree may have eight or ten, or even twelve of these stems, one blossoming every four or five weeks; so that a tree will produce from eighty to a hundred nuts annually. They ripen in succession, so that blossoms and fruit are seen at once.

As the fruit comes to us its glory is gone. It is in its best condition just before ripeness, or when the shell is soft enough to be cut with a knife; then the interior is filled with a rich clear milk, always cool when just gathered, and the shell is coated with a gelatinous cream almost transparent, and so soft as to be eaten with a spoon. When fully ripe, the inner crust has hardened, and absorbed the better part of the milk, leaving an insipid water. The milk is quite nutritious, and many medicinal effects have been attributed to it. I have drank nothing else for several days, without perceiving any unfavorable result. It is perhaps with more reason regarded as a cure for sea-sickness. Carefully picked with a portion of the stem attached, they may be carried for three weeks at sea uninjured, perhaps longer, so that we might be supplied with fresh nuts from the West Indies.

A coconut is always planted with the three

black spots, which are seen at one end, upwards. From one of these stem rises, and the shell is soon split. Often the nut does not begin to germinate for six months, or even a year after planting, and it grows slowly for the first two years of its life. In favorable situations the tree begins to bear when six years old, and continues until seventy years, or even longer.

It is said that the palm loves the company of man, and grows best near his habitation, and well may man return the love, for it furnishes him with all the necessities, and many of the luxuries of life, requiring no cultivation or care. The wood is hard in old trees, and very ornamental, and is used for timber. The rootlets are eaten, or rather chewed as tobacco: the young leaves are boiled and eaten as cabbage; when they are older they furnish a good surface to write on with a sharp point (cow-dung is usually rubbed in to make the characters more visible), and also to thatch houses, fence gardens, make baskets, mat-beds, fish-nets, fans, sieves, and hats; when old and dry, the stout midrib is used for clubs, paddles, rafters, fence posts; the ribs of the leaflets for brushes, torches, or the whole is burned to furnish potash. The husk of the nut is stripped off by means of a small stake fixed in the ground, and a man can strip a thousand nuts per diem, and the husks are then soaked for several months in water to separate the fibre, and finally twisted into rope, or woven into mats under the name of coir. This rope is very strong and light, does not rot when wet, and floats on the water. Forty nuts usually yield six pounds of coir. The undressed fibre of the husk is a capital polishing material, and sailors use nuts split in halves to rub down decks.

Before the spathe opens it is often tapped, and a clear juice runs out which is fermented to form toddy, or boiled down to make jaggery, or palm sugar. This tapping is supposed to injure the tree if long continued.

The ripe nut is cooked and eaten in various ways. When grated it is an ingredient of the best curries; mixed with sweet potato, or kaho, and baked, it forms a fine pudding. The Pacific islanders chew up the meat and rub it into their hair as a pomatum, and whether owing to this application or not, their hair is exceedingly abundant and black.

The oil is, perhaps, one of the most valuable products. The Micronesians break up the nuts, and expose the meat to the heat of the sun in covered troughs, wetting the mass constantly. Fermentation takes place and the oil drops out into containers.

The Solemn Oath of the Chinese.—A Chinaman named How Junk killed a brother Chinaman in Montana, and was put upon his trial for murder by the "barbarian" authorities of that territory. The ceremony of swearing Chinese witnesses has some points of a novel character about it, of which the subjoined extract from the *Helena Herald* will give a fair understanding: Ah Lee was interpreter for the prosecution, and Sam Wah for the defence. The ceremony of swearing the witnesses and interpreters was a curious one, inasmuch as it was conducted, as far as possible, in the Chinese fashion. A copy of the usual oath to "tell the truth, the whole truth" &c., or to "truly interpret," as the case might be, was written in Chinese, and presented to each of the persons to be sworn, each one at the same time putting a piece of red joss paper, about four inches square, into his pocket. Two roosters, which had been in "attendance upon court" for nearly two days in order that they might be ready for this ceremony, were now brought in front of the

judge's desk, in order that, through their martyrdom in the cause of justice, they might influence the Celestials to tell the truth. Rooster No. 1 now had his head laid across a block of wood, beside which stood witness No. 1. A hatchet being handed to him—the Celestial, not the rooster—he struck a blow upon the neck of the poultry specimen, and witnesses Nos. 2 and 3 followed suit, the third blow despatching the fowl. Rooster No. 2 was similarly served by the interpreters and remaining witness. While the fowls were still bleeding, and their blood being caught in a plate, the persons being sworn stood up before the clerk of the court and burned the oaths to which they had subscribed, at the same time taking upon themselves the following Chinese substitute for an oath: "If I do not tell the truth I shall die as the chicken dies, but if I do tell the truth I shall go home to China in a short time." The swearing of the witnesses and interpreters being thus concluded, the examination commenced, the court-room being filled with a mixed assemblage of curious whites and half a hundred Chinamen.—*Late Paper.*

Francis Howgil.

For "The Friend."

Francis Howgil was born about the year 1618. He received a university education, and being of a serious turn of mind was successively a teacher among several bodies of professing christians; but not meeting with that spiritual comfort which he thirsted to enjoy, about the thirty-fourth year of his age, he united with the religious Society of Friends, in which he became a devoted minister.

He has left upon record an interesting account of his early experience. He tells us, that when about twelve years of age, he earnestly sought "to know that God whom the world professed," and of whom he read in Holy Scripture, whom Abraham, Moses, the Prophets and Apostles served and worshipped. He became very strict in his religious duties; he often desired to be alone, and gave himself much to reading and meditation. He began to see that the sports in which youth delight "are vanity, and last but for a moment." When he had indulged in folly, he found afterward, that he was judged in himself for what he had done, and this sense of condemnation often caused him to weep. For some time he would refrain; but again the temptation offered, and again he was overcome. He therefore endeavored to abstain from the company of those who by their conduct and conversation allured him into evil, and as he obeyed the checks of conscience he had peace.

"He now 'read much and prayed often three or four times a day;' yet, he says, 'he knew not where God was, but imagined a God at a distance.' Being still condemned for his vanity, he adopted a course more strict, and would go five or six miles to hear 'some more excellent means, (as they called it,)' nevertheless he only grew in words, he found himself the same, nay worse, for knowledge puffed him up.

Such continued to be his condition for several years. But when at length his attention was turned within, it was shown him that his heart was corrupt; and as he kept within, the eye of his mind directed to the light in his conscience, he was restrained from many things he would otherwise have yielded to; for often in the very instant when about to commit sin, either in word or deed, he was stopped. When he saw himself thus preserved out of the error to which he had been in danger of yielding, great joy arose in him; but when through disobedience to that which thus checked him he did anything forwardly or

rashly, he was judged in himself for it. But his teachers said, was only his natural conscience hearkening to them, he slighted that heavenly light which illuminated his conscience, as but too low a thing, only "common grace." He told him that the saints had "a peculiar grace and faith." So he listened to those who dark counsel by words without knowledge; but he still convicted of sin. Then, Francis Howgil observes, they said that the saints believe Christ, and therefore His righteousness was put to them, and sin was not imputed; that I must seek Him in the means, as prayer and receiving the sacrament, as they called, and they judged me a worthy communicant; I was in great fear lest I should eat unworthily and none could instruct me what the body of Christ was." "At one time I read all the scriptures that spake of Christ's sufferings, teachers said I must believe that He suffered me, and I believed it all, yet I could not see He died for me, and had taken away my sin; the witness for God in my conscience, told me I was the servant of sin while I committed it."

Francis Howgil informs us that, at this period he fasted, and prayed, and walked mournful and thought, surely none were like him, but tempted upon every hand. He ran from man to another for help, and they reminded of the promises; but he could not apply them, knew that the body of sin was whole, and that root of iniquity remained within him. When told them that he felt there was guilt in him, he replied that our sin was taken away by Christ, that the guilt would remain as long as we lived. So he would say within his heart, this is a noble salvation, that the guilt and condemnations of sin shall still remain! Thus though pressed from gross evil, sorrow compassed him about, he was led to question all he had ever experienced, which they said was grace, repentance, or faith.

At length he ceased to mind their doctrine he said, "Surely this is not the ministry of Christ!" He retired into solitary places, wept. All that he had ever done, seemed to brought before him, inasmuch that even his thoughts were judged. His heart was tendered greatly broken. When he could sorrow most, had most peace, for something spake within from the Lord, though he knew Him not fully then. He was told that it was heresy to exhort the word of the Lord to be spoken in these days, for that it was only to be found in the scriptures. He however found peace and joy springing up in him when he was obedient to the inspeaking voice of the Good Shepherd, and the promise was applied to him that God himself would be his Teacher and his God.

But though thus partially enlightened, it was considerable time before he attained to a state of peaceful confidence and trust. Yet he presumes in this condition to exercise the duties of a gospel minister, preaching up and down the country, and as he says, admired by many. At the period, 1652, George Fox was the means of convincing the teachers of the congregation accustomed to meet at Fribank Chapel, Westmoreland who all joined in christian profession with him among these was Francis Howgil.

He remarks respecting this important change in his religious views: "As soon as I heard declare that the light of Christ in man is the witness to Christ, I believed the eternal word of truth and the light of God in my conscience sealed to me. I saw it was the true and faithful witness for Christ Jesus. My eyes were opened, and all things were brought to remembrance that I had ever done the dreadful day of the Lord fell upon me; and

pain, terror for the sight that I saw with eyes * * * all was overturned. I suffered loss of all for that I ever did I saw was the accused nation. But as I bore the indignation of the Lord, I found the serpent's head to be bruised. And as I gave up all to merit, the captive came forth out of prison, my heart was filled with joy. I came to be Him whom I had pierced. Then I saw the will of Christ and stood by it, and the enmity slain by it; the new man was made, so made peace, and eternal life was brought in through grace and judgment. I received from God the best gift; the holy law of God was revealed to me, and was written in my heart, and His and His word which did kill, now made alive. It pleased the Father to reveal his Son in the flesh, and I came to witness clearly by his blood, which is eternal. I have peace in the will of God, and am entered into the rest, and lie down with the lambs in the fold of God, where the sons of God rejoice together." which is the substance of Francis Howgill's account of his religious experience. And now, introduced into the glorious liberty of the gospel, he concerned freely to preach that Gospel to us; and we are told, that being no longer satisfied to retain the money he had formerly received as a teacher in the parish of Colton, in Leicestershire, he esteemed himself commanded of the Lord to go and return that day to the parish and people from which he received it," which he accordingly did.

On after his conviction, Francis Howgill travelled in company with James Nayler. They underwent an unjust imprisonment of nearly months in Appleby jail, yet after his liberation, F. H. continued his religious labors, travelling, and directing the attention of the people to Christ Jesus, as their Teacher and their Saviour. In 1654 he laboured extensively in London, along with Edward Burrough, Anthony Smith, John Audland, John Camm and Richard Hubberton, and large meetings of Friends in consequence established in that city. In 1655 he visited Ireland, in company with Edward Burrough; after some months of religious labors in various parts of the island, separately and in company, they were expelled from it by order of Sir Cromwell, Lord Deputy. In 1661, he was banished to London. In 1663 he was arrested at the market at Kendal, where he was engaged in the affairs of his business, and brought before a bench of magistrates, who tendered him the oath of allegiance and supremacy, (well knowing for conscience' sake he could not swear at) and upon his refusal committed him to Appleby jail. His trial at the assizes resulted in a verdict, which was then considered to include imprisonment for life. On judgment being pronounced, Francis Howgill observed: "A hard sentence for my obedience to the commands of God! The Lord forgive you all!"

He bore his lengthened confinement with great meekness; indeed he dates one of his epistles, from Appleby jail, the place of my rest, where days and hours are pleasant unto me." His meekness and christian resignation gained the esteem of the jailer and his family, as well as of the inhabitants of Appleby, many of whom were wont to refer their differences to his arbitration.

After nearly five years' imprisonment, he was released with his last illness, which was of only nine days' duration. He continued very patient in prayer, and uttered many heavenly exhortations, to the refreshment of those who were with him.

On one occasion he observed: "God will own his people, even those who are faithful. As for me I am well, and content to die; and truly one thing I have observed, which is that this generation passeth fast away. We see many precious Friends within these few years have been taken from us; therefore Friends had need to watch and be very faithful, so that we may leave a good and not a bad savour to the succeeding generation; for it is but a little time that any of us have to stay here."

Several respectable inhabitants of Appleby, not of the Society of Friends, coming to see him, some of them prayed that God might speak peace to his soul: to whom he sweetly said, "He hath done it." A few hours before his death he observed: "I have sought the way of the Lord from a child, and lived innocently as among men; and if any enquire concerning my latter end, let them know that I die in the faith which I lived and suffered for." After this he uttered words of prayer to God, and peacefully finished his course.

He died the twentieth of First month, 1663, in the fiftieth year of his age.

A Broken Heart.—The following interesting case of a literally broken heart was related by a late distinguished medical professor of this city, to his class, while lecturing upon disease of the heart. It will be seen on perusing it, that the expression "broken-hearted" is not merely figurative: In the early part of his career Dr. Mitchell accompanied, as a surgeon, a packet that sailed between Liverpool and one of our Southern ports.

On the return voyage, soon after leaving Liverpool, while the doctor and captain of the vessel, a weather-beaten son of Neptune, but possessed of uncommon fine feelings and strong impulses, were conversing in the latter's state-room, the captain opened a large chest, and carefully took out a number of articles of various descriptions, which he arranged upon the table. Dr. M., surprised at the display of costly jewels, ornaments, dresses and all the various paraphernalia of which ladies are naturally fond, inquired of the captain his object in making such valuable purchases. The sailor, in reply, said that for seven or eight years he had been devotedly attached to a lady, to whom he had several times made proposals of marriage but was as often rejected; that her refusal wed him however, had only stimulated his love to greater exertion, and that finally, upon renewing his offer, declaring in the ardency of his passion that without her society, life was not worth living for, she consented to be his bride upon his return from his next voyage. He was so overjoyed at the prospect of a marriage from which, in the warmth of his feelings, he probably expected more happiness than is usually allotted to mortals, that he spent all his ready money for bridal gifts. After gazing at them fondly for some time, and remarking on them in turn, "I think this will please Annie," and "I am sure she will like that," he replaced them with the utmost care. This ceremony he repeated every evening during the voyage; and the doctor observed a tear glisten in his eye as he spoke of the pleasure he would have in presenting them to his affianced bride. On reaching his destination, the captain arrayed himself with more than his usual precision, and disembarked as soon as possible, to hasten to his love.

As he was about to step into the carriage awaiting him, he was called aside by two gentlemen who desired to make a communication, the purport of which was that the lady had proved unfaithful to the trust reposed in her and had married another, with whom she had deigned shortly before. Instantly the captain was observed to

put his hand to his breast and fall heavily to the ground. He was taken up and conveyed to his room on the vessel. Dr. M. was immediately summoned, but before he reached the poor captain he was dead. A post mortem examination revealed the cause of his death. His heart was found literally torn in twain! The tremendous propulsion of the blood, consequent upon such a violent nervous shock, forced the powerful muscular tissues asunder and life was at an end. The heart was broken.

For a man to have his bible in his hand and read, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," and then venture to say that any soul is created for destruction! I have not so learned Christ. It is dangerous, dangerous. I am a believer in the election of grace, the covenant and seed of life, but not in the possibility of any state where the petition, "Lord save me," will not be necessary, nor that any human being is excluded from the offer of divine mercy.—*Mary Dudley.*

Self-Examination.—The Apostle Paul exhorts: "Examine yourselves whether ye be in the faith; prove your own selves." Would that this examination were extended to the bearing of all our business and pleasures upon our eternal interests. The early Christians, "of whom, the same Apostle declares, the world was not worthy," "confessed that they were strangers and pilgrims on the earth." Can we, gentle reader, be "followers of these, who through faith and patience inherit the promises," unless—so far as we also have attained through self-denial and watchfulness unto prayer—we are engaged to walk by the same rule, and to mind the same things?

Yesterday, I was eighteen years old. This is a very important period. May I form good habits now in the morning of my life, and be more and more watchful over my words and actions, so as to become a good example to others. Wilt thou, dearest Father, be pleased to preserve me from the many evils that abound in the world.—*E. Jeffers.*

THE FRIEND.

EIGHTH MONTH 15, 1868.

Absence from the city of those who usually inspect the matter offered for publication in "The Friend," has somewhat interfered with that close supervision which it commonly receives. Our attention has been called to the paragraph in the Address before the Teachers Association of Friends of Philadelphia Yearly Meeting, printed in our last number, in which reference is made to "Gurney" as an exponent of the principles of Friends. As many views found in the writings of J. J. Gurney are inconsistent with those inculcated by our early Friends, and always approved by our religious Society, we feel bound to state that we do not endorse that recommendation of the author of the Address, and that the admission of the paragraph into our columns was an oversight.

SUMMARY OF EVENTS.

FOREIGN.—Baron Von Beust, in a speech on the 6th inst., declared that Austria would not interfere in German affairs, and that the Imperial government utterly ignores any policy of vengeance. Violent demonstrations had been made in Prague, in the name of Bohemian

nationality. Placards threatening Von Beust and insulting the Emperor, were posted in several places.

Entire provinces of Spain are suffering severely and are threatened with famine, the distress being greater than at any time for half a century. A Spanish general cannot but have declined to assume the protectorate of San Domingo, which was tendered by one of the political parties of that republic. Dispatches received from Paris from various parts of Spain, represent the whole country in a state of disquiet, and the utmost efforts of the government are required to prevent the outbreak of a new Spanish Revolution. The Empress Eugenie in Paris on the 6th inst., and from thence proceeded to Switzerland. On the 8th inst., an extended peace conference was held at the French Office for Foreign Affairs, in Paris, between Lord Stanley and the French minister Moustier. It is said to have been cordial and friendly. General Fleury has been called for, and is waiting for the purchase of additional supplies of horses for the army.

The Portuguese Council of State have concluded not to prohibit the royal exiles of Spain from remaining in that country, and the Duke and Dutchess of Montpensier have taken up their quarters in Lisbon.

Constantine, the son of the late Sultan, the Caliph of Egypt, and the rightful and legitimate successor to the Vicery's throne in the event of the death of Ismael Pasha.

The Italian government has agreed to pay that portion of the debt of the former Papal Provinces which is due to France, and look to the French for reimbursement. The Italian Parliament has passed a bill according pensions to the widows and orphans of physicians who died in consequence of attending cholera patients.

The Irish Church Commission report in favor of the abolition of all Episcopal sees and Cathedral establishments in Ireland except eight—the latter to be maintained on reduced incomes. They also recommended measures to encourage church tenants to buy property in perpetuity, and to enable landlords, by payment of titles and rent charge, to redeem their lands.

In the week ending 7th Mo. 18th, there were 4222 births, and 2483 deaths in London.

The inhabitants of Nova Scotia appear to be indelibly opposed to the union with the other provinces of British America. The petition to Parliament for a repeal of the Act of Union having failed, a Convention has been held in Halifax, at which it was resolved, without a dissenting voice, that in the opinion of the Convention it is necessary to use every means to extricate the people of Nova Scotia from a confederation that has been forced upon them without their consent and against their will.

The wheat harvest in the British Islands is nearly over, and according to such estimates as can now be made, the yield of the crop will be double that of last year, and will exceed by one-third the annual average.

The latest advices from Japan represent that the Tycoon was re-establishing his power. His adherents had again occupied Jeddo the capital.

Civil war continues in Hayti. The revolutionists have an army of 4000 men around Port-au-Prince, and were capturing the city of Cap-Haïtien. The forces of Salnave had been defeated by the revolutionists near Jacmel. In St. Domingo the revolutionary movement against Baez was steadily progressing.

Another terrible colliery explosion has occurred at Jemappes, in Belgium, by which 51 persons were killed and many more injured.

The 10th Consols were quoted in London at 94, U. S. 6-20's, 7½. The Liverpool cotton market active, sales of 15,000 bales. Uplands, 9½d.; Orleans, 10½d. California wheat, 12s. 4d. per 100 lbs. Red western, 10s. 10d.

UNITED STATES.—The Public Debt.—On the first inst., the total debt of the United States, funded and unfunded, amounted to \$2,633,588,750, and at the same time the amount of coin in the Treasury was \$83,409,918, and the amount in currency was \$26,614,358, which if deducted leaves \$2,523,564,480, showing an increase in two months of \$123,288,594. By a comparison of the statement issued on the first inst. with that of the 1st of May last, it is seen that the debt bearing coin interest has increased \$77,443,958, while that bearing currency interest has decreased \$118,512,650. The balance in the Treasury was \$23,453,403 less than it was two months previously.

Domestic Exports.—The Director of the Statistical Bureau reports the aggregate value of all the exports from the United States during the last fiscal year, including specie, to be \$302,616,000 valued in American gold dollars. The amount of custom duties received is \$163,287,925, being about 50 per cent. of the value of

the dutiable imports. These returns embrace the entire country, from Maine to Alaska, and include all the river and lake districts from the mouth of the Mississippi to Canada. Exports are compiled from over 750,000 entries and dockets.

Troops on the Plains.—From the report of the Quartermaster General, submitted by the Secretary of War to the Senate, it appears that a force of 15,358 officers and men, is now stationed at various points for the protection of the Pacific railroads, and the safety of travel across these wide regions. The troops are distributed through Montana, Dakota, Wyoming, Nebraska, Utah, New Mexico, and Arizona.

Philadelphia.—Mortality last week, 425. Of cholera infantum, 112; consumption, 44; old age, 18. The mean temperature of the Seventh month, by the record kept at the Pennsylvania Hospital, is 80.5 degs.; the highest during the month, 98 degs. and the lowest 62 degs. The amount of rain was 3.51 inches. The average of the mean temperature of the Seventh month for the past seventy-nine years, is stated to have been 75.75 deg. In 1793 and 1838, the average temperature of the month was 81 deg., and in 1816 only 68 deg. The amount of rain in the first seven months of 1867, was 32.32 inches, which is 3½ inches less than fell in the corresponding portion of 1867.

Bridging the Mississippi.—The Quincy (Ill.) bridge across the Mississippi was completed on the 5th inst. It is about 3800 feet long, having 20 fixed spans, two pivot draw spans, twenty-two piers, and 808 arches.

The South.—General Grant has recommended the remission of the remainder of the sentences and the release from imprisonment of all persons now in confinement under sentence of military commissions organized under the Reconstruction acts of Congress, in the States in which such commissions have ceased to be operative.

The Legislature of Alabama has passed a bill providing for the choice of Presidential electors by the Legislature instead of by popular vote, and a movement for the same object has been made in Florida, Tennessee, and other States. It has originated in an apprehension of violent outbreaks at the election, resulting from the sudden return of the natives to the polls in the lead of unscrupulous politicians. The bill was earnestly opposed in the Alabama Legislature, the Speaker and others protesting against it as anti-republican and opposed to the spirit of liberty.

The Governor of Louisiana has made an appeal to the President of the United States for military protection against the marauding and outraging parties in that State by organized bands of men regularly embodied and drilled, and having for their object to subject the blacks to virtual bondage.

The present political condition of the States lately in rebellion, is thought, however on the whole, to be favorable to the Union, and the military power vested by Congress in the district commanders, has ceased to exist. The persons elected to Congress from these States have generally taken their seats, and a majority of them appear to be honest and sensible men.

The Crop of Indian Corn.—The Commissioner of Agriculture reports, estimates that there are 36,000,000 acres of growing corn in the United States this year, being 3,000,000 acres more than last year. In most sections the prospect is favorable.

The Market, &c.—The following were the quotations on the 10th inst. *New York*.—American gold, 140s. U. S. notes, 18s. 11½d.; ditto, 5-20's, 18s.; ditto, 10-40's, 18s. Superfine State flour, \$7.50 to \$8.00; shipping Ohio, \$9.15 to \$9.50; St. Louis extra and double extra, \$11.00 to \$14.00. No. 1 spring wheat, \$2.15; No. 2, \$2.10. Western oats, 82 s 83 cts. Rye, \$1.86. Mixed western corn, \$1.16 to \$1.17; white, \$1.28. Middling uplands cotton, 23½ cts.; Orleans, 30 to 30½ cts. *Philadelphia*.—Prime extra, \$2.40 to \$2.50. Yellow and mixed corn, \$1.25 to \$1.30. Oats, 92 to 95 cts. Clover-seed, \$8 s 9. The arrivals of beef cattle at the Avenue Drove-yard numbered 2280 head. The market was dull and prices declined ¼ a cent. Prime cattle sold at 9 s 4½ cts.; fair to good at 8 cts., and common, 5 s 6 cts. *St. Louis*.—Old sheep, 4 s 5½ cts. per gross. About 3000 hogs sold at \$14 to \$14.75 for 100 lbs. net. *St. Louis*.—Fall red wheat, \$2.10 to \$2.34; choice, \$2.35 to \$2.40. Yellow and mixed corn, 89 s 91 cts. Oats, 50 s 55 cts. *Chicago*.—No. 2 spring wheat, \$1.75; No. 1 corn, 98 s 99 cts. Oats, 57 s cts. Rye, \$1.41 to \$1.44. *New Orleans*.—Cotton, \$1 s 11.05 cts. 15 s cts. *Baltimore*.—No. 1 wheat, \$2.10; No. 2, \$2. *Corn*, 95 s 97 cts. Oats, 52 s 55 cts. *Baltimore*.—Prime white wheat, \$2.70; red, \$2.60 to \$2.65. *Corn*, \$1.26 to \$1.28. Oats, 88 s 92 cts. *Louisville*.—Red wheat, \$2 s 1.30. *Corn*, 90 s 95 cts. Oats, 45 s 50 cts. Rye, \$1.05.

RECEIPTS.

Received from W. Blackburn, Pa., \$2, vol. 42, at Nathan M. Blackburn, \$2, vol. 42; from S. Hobson, O., \$2, vol. 42, and for Edwin Hollingsworth, \$2 42; from Nancy M. Stanley, lo, per L. S., \$2, vol. 42; from Miriam L. Vail, N. J., \$2, vol. 42; from Mrs. Morhag, Art. O., for B. Antram, Rebecca Woolman, Stratton, Olive Holloway, T. Heald, and Joshua pock, \$2 each, vol. 42, and for C. Satterthwaite, \$2, No. 19, vol. 43; from M. Willis, Art. O., \$2, vol. 42; for J. Hoyle, Str., J. W. McGrew, J. Hoyle, Jr. F. McGrew, \$2 each, vol. 42.

WESTON BOARDING SCHOOL.

The Visiting Committee meet at the Sch. Seventh-day afternoon, the 15th inst.; attend the sittings on First-day, and visit the Schools on Second-Third-days. SAML MORSBY. Eighth month 10th, 1868. Cl

For the accommodation of the Visiting Com. conferences will be at the Street Road Station Seventh-day, the 15th inst., to meet the trains leave Philadelphia at 2.30 and 4.50 p. m.

WANTED.

A competent and rightly concerned person is wanted to serve as Superintendent of the schools of Philadelphia Friends' Freedmen's Association in North Carolina and S. W. Virginia, the coming year.

Applicants will please address, M. E. SMITH, Actuary, No. 116 North Fourth street, Philada., 8th mo. 10th, 1868.

WESTON BOARDING SCHOOL.

Friends are wanted for the stations of Superintendents and Matron of this institution, to enter upon their duties at the close of the present Session. Those who feel drawn to engage in these services are requested to make early application to either of the undersigned: Elizabeth Peirson, No. 448 North Fifth street, Germantown, Pa. Hannah A. Warner, do.

Sarah A. Richie, No. 444 North Fifth s. Samuel Hilles, Wilmington, Del. Charles Evans, No. 702 Race St. Soml. Battle, No. 151 North Tenth St. Joseph Scattergood, No. 413 Spruce St. Philada., Eighth mo. 1868.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, Ninth month next.

Applications for the admission of students should be made at the Office, No. 109 North Tenth street Thomas F. Cope, No. 109 North Tenth street, or James W. N. 410 Race street, Philadelphia.

WESTON BOARDING SCHOOL.

A Friend qualified to take charge of the Mathen Department on the boys' side, in this school, is W. Application may be made to either of the undersigned: Samuel Hilles, Wilmington, Del.

Ebenezer W. Marston, Chester Co., Pa. Saml. Battle, No. 151 North Tenth St., Charles Evans, M. D., No. 702 Race St.

WANTED.

A woman Friend to assist in the care of the Friends' Indian Boarding School at Tunesass York, Pa. Application may be made to Ebenezer W. Marston, Chester Co., Pa. Aaron Sharpless, West Chester, Pa. Joseph Scattergood, 413 Spruce St., Philadelphia.

WESTON BOARDING SCHOOL.

A Teacher is wanted for the Girls' lat Mathen also one for the Reading School, to enter upon duties at the beginning of the Winter Session.

Application may be made to Rebecca B. Cope, Germantown. Rebecca S. Allen, No. 335 North Fifth. Elizabeth Rhoads, No. 702 Race St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent.—JOSUAH H. WATSON, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS of the Board of Managers, No. 1000 Market Philadelphia, or to any other Member of the Board.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLI.

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Philistia and its Five Cities.

The origin of the Philistines is involved in no little obscurity. It is even uncertain whether they belonged to the race of Ham or Shem. There is some reason for believing them to be the same people with the "Shepherds," who acquired some time the dominion of Lower Egypt, but were afterwards expelled by a revival of Egyptian national feeling. The country which they occupied lay between Palestine and Egypt, but after the time of Abraham and before that of Joshua they exchanged their quarters and advanced northward into the Shephelah, or Plain of Philistia. This plain has been in all ages remarkable for its fertility. Its fields of standing corn, its vineyards and olive-wards are incidentally mentioned in Scripture, and in the time of Elisha its abundance of harvests tempted the famished Israelites to pluck them. The crops which it yielded were more than sufficient to ensure national wealth, while its characteristic features fitted it for the residence of a warlike people. The plain itself favored the use of war-chariots, at the same time that its occasional heights offered advantages for fortified cities and strongholds.

It is very position, moreover, was favorable to commerce. In all ages it must have been the great thoroughfare between Syria and Phœnicia, the north and Egypt and Arabia on the south. Ashdod and Gaza, two of its leading cities, were the keys of Egypt, commanding the trade that passed through the country, while history testifies that the latter city was a storehouse for Arabian produce. Gaza and Ashkelon had their sea-ports, and a Philistine navy came in conflict with the fleets of Egypt. Smiths, armorers and builders among the people a high degree of skill, as the images of the Philistines, and their golden cups and emeralds, attest their acquaintance with the founder's and the goldsmith's arts.

Their wars with neighboring nations sufficiently evince their military prowess. More than twelve centuries before Christ they are said to have been engaged in conflict with the Sidonians, and to have been forced them, for better security, to remove their capital to Tyre. Assisted by their allies, they ventured, though unsuccessfully, to attack Sennacherib, of Egypt, and for successive generations, from the times of the Judges till the reign of David, they gave occasion for perpetual aggression to the people of Israel. Some of the

latter were carried off by them, and either held as captives or sold as slaves. Even in the times of the prophets their predatory invasions were continued, and for their wickedness the judgments of heaven were denounced against them.

The cities of Philistia continued, however, to enjoy a considerable degree of prosperity, although they were a common prize for the rival and conflicting powers of Assyria and Egypt. Repeatedly were they the scenes of fierce conflict, yet fortified again after their capture by the foe. Though they passed from the control of one nation to another till the time of Alexander, they commanded a certain measure of respect. But their prophetic doom was inevitable, and in the long course of subsequent centuries it was accurately and terribly fulfilled.

In the days of Isaiah the Philistines were still strong enough to warrant the prediction (Isaiah ix. 12), "they shall devour Israel with open mouth;" but soon we find (xi. 14) that Ephraim and Judah were to "fly upon the shoulders of the Philistines toward the west." Jeremiah (xxv. 20) utters threatenings against "all the kings of the land of the Philistines, and Ashkelon, and Azah (Gaza), and Ekron, and the remnant of Ashdod." He announces (xlvii. 4) "the day that cometh to spoil all of the Philistines." "Baldness is come upon Gaza, Ashkelon is cut off with the remnant of their valley." The Lord hath given to his sword "a charge against Ashkelon and against the seashore." The flood that was to "overflow the land and all that is therein, the city and them that dwell therein," was to come "out of the north," "while at the noise of the stamping of the hoofs of the strong horses, at the rushing of the chariots, and at the rumbling of the wheels, the fathers shall not look back to the children for feebleness of hands."

Ezekiel (xxv. 15-17) denounced upon the Philistines "great vengeance with furious rebukes." The Lord would "stretch out his hand upon them, to cut off the Cherethims and destroy the remnant of the sea coast" (haven of the sea). For their guilt had culminated in that they had "dealt by revenge," and had "taken vengeance with a spiteful heart to destroy" Judah "for the old hatred."

The prophet Amos (i. 6-8) pronounces the doom of the cities of the Philistines, while declaring also the occasion of it: "Thus saith the Lord: for three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom. But I will send a fire on the wall of Gaza which shall devour the palaces thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord God." These words were uttered probably many years before those of Isaiah's prophecy.

Obediah prophesies that the people "of the plain" shall "possess the Philistines." Zephaniah declares (ii. 7) that "the sea coast shall be dwellings and cottages for shepherds and folds for

flocks, and the coast shall be for the remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening." Zechariah (ix. 5-7) foretells the terror with which Ashkelon, Gaza and Ekron shall regard the fall of Tyre, and that "the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth and his abominations from between his teeth; but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite."

These various prophecies, accordant with one another, were written at various periods during the two centuries which witnessed successively the captivities of Israel (741 B. C.) and of Judah (606 B. C.). The power of the Jewish nation was rent in twain, and there was little prospect, from the growing power of Assyria and Babylon, that it would be restored. Yet at this very time the doom of Philistia is pronounced, and it is repeatedly coupled with prophecies of the triumph or prosperity of Judah.

Yet it was centuries before the doom of the cities of the Philistines fully overtook them. The Assyrians, under Sargon, besieged Gaza in the year B. C. 720, and in 712, in their expedition against Egypt, possessed themselves of Ashdod, the key of that country. Under Sennacherib, some twenty-two years later, the Assyrians attacked Philistia. Ashkelon was taken and its dependencies were plundered. Ashdod, Ekron and Gaza submitted, and received, as their reward, a portion of the territory of Judah. Ashdod remained under Assyrian control till its capture (about 600 B. C.) by Psammetichus, king of Egypt. But Egyptian power was vain to resist the progress of Nebuchadnezzar. Gaza was taken by him, and the population of the whole plain was reduced by the invading armies to the "remnant" spoken of by Jeremiah. During the Jewish captivity the "old hate" of the Philistines was displayed toward their conquered neighbors, while the accession of Cyrus and the victories of the Persians brought a restoration of favor to the Jews, and undoubted retribution, through them, upon the Philistines. Thus, nearly a century after several of the prophecies were uttered, did the judgments denounced against the guilty cities begin to overtake them.

But it was only the beginning. Philistia may well have enjoyed a moderate prosperity under the Persians, but it shared largely in the fate of neighboring kingdoms in the centuries which followed. Alexander captured Gaza after a two months' siege. Its vicinity was subsequently the battle-ground between Demetrius Poliorcetes and Ptolemy. Antiochus the Great invaded Philistia and took Gaza, 198 B. C. The other cities experienced, perhaps, along with Gaza, a varied fortune. They were the prize for the ambition of rival powers. But it is evident that down to the Christian era they maintained a considerable degree of splendor and importance.

(To be continued.)

For "The Friend."
Dr. James Henderson.
(Continued from page 402.)

Though living a quiet, and in some respects a routine life, it was never monotonous; and there was always something fresh and interesting in the hospital, which was his chief delight. He knew exactly how to manage the Chinese, and made himself acquainted with all the indoor patients, spending much time with them, listening to their histories, and through the assistant-surgeon, or hospital chaplain, giving them good advice. Many of them were heard of in after days by letter or message, and if visiting Shanghai would come to "chin-chin" him, and in passing through the streets with him, one and another could be heard saying, "There is the Doctor." His friends will recall many an amusing story connected with the work of the hospital, yet, notwithstanding the trouble he occasionally had with his Chinese patients, he liked them, and they all knew that he was their friend. He rarely passed the hospital without turning in to see how matters were going on, apart from the stated times that he devoted to his duties there; and during the whole period of his residence in Shanghai he was never absent from it for one whole day, except when compelled by illness to keep his room, and to go to Hankow for ten days for change of air in 1864.

Owing to the disorder of state of the country, and the misery in the villages, caused by rebel and imperialist soldiers, great numbers of country people flocked to Shanghai, and the city was crowded with refugees. In December 1862, and January 1863, there was fearful distress among these poor creatures, many of whom could find no habitations, though the English settlement was much encroached on by houses built to meet the demand, and the most wretched dwellings commanded a heavy rent. Bamboo and mat sheds were erected, and subscriptions were raised to purchase food for the starving multitudes, but all could not be reached, and one scene, among many, shows the distress that constantly met the Doctor's eye.

A letter written at this time says:—"Just as we were going to chapel, Mr. Sillar came running up to the Doctor, and asked him to go with him to see some refugees, about two miles off, who were in a deplorable condition. He started immediately, and on reaching the miserable shed, divided into two compartments, found nearly a hundred poor creatures huddled together; five were dead, many dying, others very ill, all starving. As the Doctor drew near they screamed for food, or moaned out their ailments. The place was in such a state, that Mr. S., unaccustomed to such sights, could not enter. Some of the poor things had been dead seven or eight days, and were rotting in the filthy straw that had not been changed for weeks. There they lay with limbs stretched out or twisted, just as death's agonies had left them, and so terrible was the apathy among the living that no one had thought of removing them; one little child had crept between two dead bodies to get the shelter of a mat that covered them. Coolies were called from the street, but they would not touch the corpses, till the Doctor with his own hands brought one outside, when they took courage and helped him with the rest. After removing these, a huge bowl of rice was obtained, and the poor things clustered round, and fought for it like savage wolves. A few days after, the Doctor went with Mr. S. to see them again. The place had been thoroughly cleaned, food provided, and a Chinese Christian was taking care of them. They were supplied with Testament, and many were reading as they entered.

At least thirty lives have been saved. A great many children are brought to the hospital now, found in the streets in a dying state. One little fellow was carried in a few days ago, who would not have lived through the night had he been left under the door-way where he was lying. A girl about twelve years old was sent in lately who has had both her feet chopped off by some soldiers; poor little creature, she smiles quite cheerfully when I go in, and seems so fond of the Doctor, he is at a loss what to do with her, and also with another child about the same age; for the hospital is not a fit school for them. Whenever the Doctor has to go out in the night, or very early in the morning, he is sure to see one or two dead bodies lying in the roads. Coffins made in the rudest, slightest manner, are laid under the city walls, and on any waste piece of ground, without attempt at covering.

During this spring Dr. Henderson employed his spare moments in writing a pamphlet, entitled "Shanghai Hygiene; or, Hints for the Preservation of Health in Shanghai." It found great acceptance in the community, and was very favourably reviewed in the *Medical Times and Gazette*.

During the summer cholera was very severe in Shanghai, and Dr. Henderson's work in the hospital was greatly increased, for, in addition to the large numbers who crowded in during the day, he was constantly called up in the night to attend those whose cases admitted of no delay. He thus refers to the visitation in the annual report for 1863:—

"Cholera became common, and assumed a rather unmanageable type about the middle of June; the great heat commenced on the 24th of June, and lasted without intermission, until the 15th of July; and during those three weeks the mortality among the Chinese was very great, seven, eight, nine, ten, eleven, twelve hundred daily, and on the 14th July the mortality reached 1500 in twenty-four hours.

"Statistics show that the above number of coffins were given out daily from the various coffin-shops in and around the city during that period. In former reports I have described the most common and striking symptoms of cholera, as it appears in Shanghai. Last summer, however, there were peculiarities connected with this disease which ought not to be passed over in silence, more especially the symptoms and progress of what is properly termed *cholera asphyxia*, which was more manifest than I have ever yet seen. One peculiarity of cholera last summer was, that patients walked into the hospital complaining merely of slight indisposition, although their pulse was gone, their countenance sunken and pinched, and if they were not taken notice of they threw themselves down on one of the forms, and died in three or four hours.

"On three or four occasions I noticed this. Men came in at eleven or twelve o'clock, and sat down with the other outdoor patients, and when their turn came to be sent into the surgery, between one and two o'clock, they were found dead, or in *articulo mortis*; so that in these cases cholera literally commenced by killing the patient. During the epidemic, beds were made up in the hospital hall, and as soon as decided symptoms of recovery appeared, patients were sent away to make room for others."

On the 14th of July Dr. Henderson's eldest child, a son, was born, and very joyfully he wrote to her whom he now loved to call his "beloved mother," telling her of the new gladness that had come to the home already so full of blessing; but the earthly enjoyment of that precious life was very short, for at the end of three weeks the little child

was taken suddenly ill, and after suffering thirty-six hours the Saviour took him to Himself. Very characteristic was the way in which Henderson told his wife of the extreme danger the attack; he called her from the nursery, sitting down beside her, said, very gently, "Would it not be an honor for us to have a lion son in heaven?" There was but one answer he given to such a question, asked in a tender love and high courage, and though to come fast, and the pain of parting was severe, sacred sympathy of sorrow brought its own balm to it both from heaven and earth. Persons guessed how very closely this new lion had twined round the father's heart, but more afterwards the handkerchief that he had up when moistening the lips of his dying child, found carefully wrapped up and laid aside, the sweet memory dwelt constantly with him though he rarely alluded to it except in his will.

(To be continued.)

From "The American Naturalist."
Mushrooms.

To say that fungi may be found everywhere would not perhaps be literally true; but to where they are *not* found under any circumstances would be puzzling,—every rotten stump or tree every decaying leaf or fruit, has its peccable species,—some large enough to attract immediate attention, others so small as to be invisible to the unaided eye.

Of these latter may be mentioned, as confirmatory of this statement, the parasitic fungus, which destroys by a slow consumptive disease the life of the common House-fly (*Sporodanema musce*) and the *Botrytis bassiana*, which infests the worm; the mother of beer and vinegar is the *cellium* of other species; and similar myceloid riot in the inkstand, and even in pharmaceutical preparations; the decaying hoofs and horns of animals, and the feathers of birds produce particular kinds; the lungs of water-fowl attacked by others; the skin of fishes, and eggs of toads and frogs are destroyed by parasitic fungi. No substance escapes their visits, even iron hardly cooled has been found invaded in a few hours with fungoid threads. The microorganisms, which serve for seeds and know spores, float in the air and lodge in the waiting opportunity to germinate and grow. If the cavities of nuts, and the tough kernels of pines develop certain species; and the roots solid timber alike are rent asunder by the presence of particular kinds. The mildews which cover gooseberries and hops, and the foliage of vine, or the husk of the ripening grain, are full of the smaller fungi, and all powerful in littleness.

Nor are these plants less worthy of notice account of the rapidity of their growth. The puff-ball springs up in a marvellous manner the size of a pumpkin during the night, and Dr. J. has computed that the cells of which its structure is composed have multiplied at the extraordinary rate of six millions in a minute. Greville mentions an instance of one of the large British fungi (*Polyporus squamosus*) attaining a circumference of seven feet five inches, weighing thirty-four pounds after having been four days. It was only four weeks attained these dimensions, thus acquiring an increase of growth equal to nineteen ounces per day. The rapidity of growth is only equalled by the power which vegetable, so fragile and tender in their tissues, possess; instances being in which pavements have been lifted by the growth of fungi beneath; but somewhat of the

phenomena may be yearly seen in the woods; here clusters of brittle fungi, by perpendicular fissure, lift masses of earth and leaves upwards; they issue into the air and light; and in the early spring the same phenomena may be seen where the flowers of the Christmas rose penetrate the frozen ground.

It is a curious fact in connection with the growth of these singular plants (the fungi), that while Phaeoglyphs absorb carbonic acid from the atmosphere and respire oxygen, in this instance the order is reversed, and carbonic acid gas is given off. Fungi appear to flourish best in the shade of light, in dark cellars, under flag-stones, hollow trees, and in like places, where no other form of plant could exist; while some are entirely terrestrial. The forms, too, which these singular plants assume are extremely diversified; in one the form is that of a cup, in others of a blot, a saucer, an ear, a bird's nest, a horn, a bit of coral, a button, a rosette, a lump of jelly, a piece of velvet. In color they are almost as variable as in shape, the rarest color being green. We have all shades of red, from light purple to deepest crimson; all tints of yellow from sulphur to orange; all kinds of browns from palest to deepest umber; and every gradation between pale gray and sooty black; blue and violet are not abundant, but these, as well as a beautiful amethyst, occasionally occur. White and many tints are very common. Odors are mostly agreeable or disagreeable to a considerable extent, according to the taste of the inhales, but must be confessed that some of the fungi exhale odor so intolerably fetid, that no set of olfactory nerves could be found to endure it longer than was absolutely necessary; the truly elegant rare *Clathrus* being an instance to the point. Unfortunately this unpleasant feature is not common in the fungi, some smelling like new-made hay, violets, like anise, or walnuts, or new meal, tarragon, and a variety of flavors which the eye possesses is calculated to please.

It has been asserted by some botanists that nature greatly modifies the properties of these plants, and renders them harmless, where found at their native habitats. A magnificent species, known as the *Amanita muscaria*, or Fly agaric, a native of Europe, and found in our woods, is one of twelve species occurring in England, of which many beside this one, are decidedly poisonous and used in the preparation of fly-paper. Boques, in his work on the esculent fungi, distinctly says, "That this plant has not its poisonous qualities modified by any climate, the Czar Alexis lost his life by eating of it, and yet it has been affirmed that in Kantschatska it is used as a potent article of food, and is cooked and eaten in Russia. In Siberia, it supplies the inhabitants with means of intoxication similar to that produced by the *haschisch* and *majoon* in the East." Under the vague and general name of mushrooms, several species of fungi are consumed as articles of food. It may be true that in some localities, only one or two species are dignified with the appellation of mushroom, while all the rest which resemble it in form are condemned as adustols: yet we believe there is in prospect an era when more of those which are really worthy will be admitted to the tables of rich and poor, without that accompaniment of suspicion and credulity which attaches to a dish of mushrooms. We accord perfect justice to *Agaricus campestris*, the mushroom of cultivation, whilst more delicious, and, equally harmless, are allowed to flourish and decay year by year without molestation. Dr. Badham, whose work we have already mentioned, gives us instances of "beefsteaks growing

on oaks in the shape of *Fistulina hepatica*; *Agaricus fusipes* to pickle in clusters under them; puff balls, which some of our friends have not inaptly compared to sweetbread for the rich delicacy of their unassisted flavor. *Lythia*, as good as oysters, which they somewhat resemble in taste; *Agaricus deliciosus*, reminding us of tender lamb kidney; the beautiful Yellow Chanterelle, the *Kalon kai agathon* of diet, growing by the bush; the sweet nutty *Boletus* in vain calling itself *edulis* (edible), where there was none to believe; the dainty *Oreilla* (*Agaricus heterophyllus*), which tastes like the craw fish when grilled; the red and green species of *Agaricus*, to cook in any way, and equally good in all."

Allusion has already been made to the *Boleti* as articles of food, of which both England and this country possess many species. In selecting them for trial in cookery, we are informed that "it will be advisable to caution all who are inexperienced in collecting Boleti, that several are unwholesome, some decidedly poisonous. If upon cutting or bruising any specimen it should be found to change color, it should be rejected. Some species become blue almost immediately upon wounding; those with reddish stems, or with the under surfaces red or crimson, should also be rejected."

Any one familiar with our woods in the autumn must recall the numerous sorts of the coral fungi, so delicate and branched in variety and shapes, as to remind him of the corals of the ocean. They bear the generic name of *Clavaria*, from *Clavus*, a club, the single branches being blunt or club-shaped at the apices. If such on being gathered and carried home are laid upon a piece of slate or black paper, a multitude of small white particles, or perhaps of a bluish gray color, will fall from them, and become visible after a few hours. These are the spores. "All the white-spored *Clavarias* are wholesome; but some are so tough and leathery, and others are so small, that the number at all available for culinary purposes is limited. They should, after being collected, be washed in lukewarm water and perfectly dried, then tied together in little bundles like asparagus, and cooked with butter, parsley, onion, pepper, and salt; when cooked, they may be improved by the addition of a little cream and the yolk of an egg."

Electricity.—The Paris correspondent of the London *Star* relates the following incident:

At the last meeting of the Academy of Science the learned members of that body were much surprised at seeing a deal box containing an old boot placed on the table. It proved by no means to be an historical article of dress, but simply the boot of a poor workman: and yet it was brought into this erudite assembly under no less high auspices than those of Bequerel, whose special study is electricity. The story of this wonderful boot is thus related: On Sunday, the 22d ult., a violent thunder storm burst over Paris. A workman was crossing the road leading from Bercy to Jardin des Plantes, when he suddenly felt an oppression on his chest, and was in a few seconds thrown on his face by an irresistible but invisible force. He lost the use of his senses, and in this condition was picked up and carried home. On examination of his body there was no external mark of violence, and there was not a single scratch visible. During the two days which succeeded his fall he was unable to control a violent trembling. At the expiration of that period he however revived, and it was thought that no trace remained of this strange accident. This was a mistake, however, for his boots remained. The said boots were heavy hobnailed workman's boots, and the

lightning had abstracted the greater part of the nails. Two members of the Academy, after listening to Bequerel's statement, said that this phenomenon was by no means new. General Morin stated that at Charenton cannon balls piled in pyramidal heaps had been suddenly projected in every direction under the influence of the electric fluid during the same thunder storm. Marshal Vaillant related that a few years ago, in the Bois de Vincennes, a soldier was knocked down by the same fluid, his shoes dragged off his feet, all the nails of the said shoes having been extracted, as in the case of Bequerel's workman.

For "The Friend."

A state of lukewarmness and indifference is no doubt a very dangerous one, and it is to be feared that this is much the condition of many in the militant church at the present day. May we be aroused from our beds of slumber, as it were, to a true sense of our condition whilst the day of merciful visitation is extended. "I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service." No doubt but as a living concern prevails in the mind, when about to assemble with our friends for the solemn purpose of divine worship, to be thus presented before the Lord, there will be an earnest petition raised to be preserved from a state of lukewarmness and indifference, and from being overcome with drowsiness or sleeping in our religious meetings. It is evident that this weakness has overtaken many in most parts of the heritage; on account of which a great concern rests on my mind. I know we are poor, weak creatures, and not able of ourselves to do any good thing, or by our own strength to overcome one temptation, but help is laid upon One that is mighty to save to the uttermost all them that put their trust in Him, and I do fully believe as there is an earnest concern to look unto Him in living faith, He will not fail in his own time to arise for the help of these, and will finally give them the victory if they continue to strive. "There hath no temptation taken you but such as is common to man, but God will, with the temptation, also make a way to escape, that ye may be able to bear it." Therefore it is with me to encourage all who may be tried in this way, to look unto the Lord for help and strength, and rest not satisfied short of experiencing an overcoming of this great weakness. Let us all keep a single eye unto the great recompense of the reward which is set before us, if we are but faithful unto the end, and flee for our lives from this dangerous snare of the enemy of our souls. It was whilst men slept that the enemy sowed his tares, and whilst he can keep us lulled in a state of ease and indifference, he is on the alert and we are easily taken captive at his will. Therefore let all be concerned to watch and pray continually to be preserved from his stratagems.

Ohio, Eighth month, 1868.

About Glass

The formation of window glass is effected by blowing the melted matter, or metal, as it is called, into to hollow spheres, which are afterwards made to expand into circular sheets. The workman is provided with a long iron tube, one end of which he thrusts into the melted glass, turning it around until a certain quantity sufficient for the purpose, is gathered or adheres to the extremity. The tube is then withdrawn from the furnace, the lump of glass which adheres is rolled upon a smooth iron table, and the workman blows strongly with his mouth through the tube. The glass, in conse-

quence of its ductility, is gradually inflated like a bladder, and is prevented from falling off by a rotary motion constantly communicated to the tube. The inflation is assisted by the heat, which causes the air and moisture of the breath to expand with great power. Whenever the glass becomes so stiff, from cooling, as to render the inflation difficult, it is again held over the fire to soften it, and the blowing is repeated until the globe is expanded to the requisite thickness. It is then received by another workman upon an iron rod, while the blowing iron is detached. It is now opened at its extremity, and by means of the centrifugal force acquired from its rapid whirling, it spreads into a smooth, uniform sheet of equal thickness throughout, excepting a prominence at the centre where the iron rod was attached.

After the glass has received the shape which it is to retain, it is transferred to a hot chamber, or annealing furnace, in which its temperature is gradually reduced, until it becomes cool. This process is indispensable to the durability of glass; for, if it is cooled too suddenly, it becomes extremely brittle, and flies to pieces upon the slightest touch of any hard substance. This effect is shown in the substances called Rupert's drops, which are made by suddenly cooling drops of green glass by letting them fall into cold water. These drops fly to pieces with an explosion whenever their smaller extremity is broken off. The Bologna phials, and some other vessels of unannealed glass, break into a thousand pieces if a flint, or other hard and angular substance is dropped into them. This phenomenon seems to depend upon some permanent and strong inequality of pressure; for when these drops are heated so red as to be soft, and left to cool gradually, the property of bursting is lost, and the specific gravity of the drop is increased.

Flint glass, so called from its having been originally made of pulverized flints, differs from window glass in containing a larger quantity of the red oxide of lead. The proportions of its materials differ; but, in round numbers, it consists of about three parts of fine sand, two of red lead, and one of pearl-ash, with small quantities of nitre, arsenic, and manganese. It fuses at a lower temperature than crown glass, has a beautiful transparency, a great refractive power, and a comparative softness which enables it to be cut and polished with ease. On this account it is much used for glass vessels of every description, especially those which are intended to be ornamented by cutting. It is also employed for lenses and other optical glasses. Flint glass is worked by blowing, moulding, pressing, and grinding. Articles of complex form, such as lamps and wine glasses, are formed in pieces, which are afterwards joined by simple contact, while the gas is hot. It appears that the red lead used in the manufacture of flint glass gives up a part of its oxygen, and passes to the state of a protoxide.

The name of cut glass is given, in commerce, to glass which is ground and polished, in figures, with smooth surfaces, appearing as if cut by incisions of a sharp instrument. This operation is chiefly confined to flint glass, which, being more tough, soft, and brilliant, than the other kinds, is more easily wrought, and produces specimens of greater lustre. An establishment for cutting glass contains a great number of small wheels, of stone, metal, and wood which are made to revolve rapidly, by a steam engine or other power. The cutting of the glass consists entirely in grinding away successive portions by holding them upon the surface of these wheels. The first, or rough cutting, is sometimes given by wheels of stone, resembling grindstones. Afterward, wheels of

iron are used, having their edges covered with sharp sand, or with emery, in different states of fineness. The last polish is given by brush wheels, covered with putty, which is an oxide of tin and lead. To prevent the friction from exciting so much heat as to endanger the glass, a small stream of water continually drops upon the surface of the wheel.

Among the ancient specimens of painted glass, some pieces have been found in which the colors penetrate through the glass, so that the figure appears in any section made parallel to the surface. It is supposed that such pieces can only have been made in the manner of mosaic, by accumulating transverse filaments of glass, of different colors, and uniting them by heat, the process being one of great labor. They are described by Winckelmann and Caylus, from some specimens brought from Rome.—*Scientific American.*

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 405.)

Perhaps there are but few who have been called to the work of the ministry, that have not at times known the accuser of the brethren, who is ever watching to hinder the work of the Lord, and if possible utterly to discourage and to destroy, to introduce his subtle reasonings, which if listened to, and heeded, tend only to bewilder and to blind. Happy those who so know the stronghold of safety—the tried foundation which ever standeth sure, as to flee thither in every time of trouble. The Lord ever remains "a refuge from the storm, a shadow from the heat, when the blast of the terrible one is as a storm aginst the wall." He continues to be a shield and buckler to those, who, though in afflictions, in necessities, in distresses, in watchings, in fastings, and as having nothing, are engaged nevertheless to love and to fear Him, and to hope in His mercy. These remain His true Jeshurun: these shall "overcome by the blood of the Lamb, and by the word of their testimony;" and richly experience His promise fulfilled that "when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

Christopher Healy did not escape this "slough of despond;" but through the help of the ever-present, ever effectual Helper, and that of his friends, he got safely out of it. His remarks that follow in reference to the exercise of the ministry, are worthy the consideration of all who feel themselves called, with holy trembling, to a work in which their sufficiency must be wholly of God. If "the woe" is not felt, nor "the word of command from the Holy One" given, what can such expect, in any offerings they may make, but confusion; without the experience also of what our friend had, that when "the enemy of thy soul seeks to discourage thee and to destroy thy faith, thou shalt witness the Holy Hand to be underneath to keep thee from sinking."

His allusion to worthy elders, among whom his lot was now cast, who sympathized with him in his great poverty of spirit, and who were alike willing and able to go down with him into baptism and death, must have proved particularly helpful to him in comforting his drooping spirit. Being able also to speak a word in season to his weary and oftentimes heavy-laden soul; which "fidelly spoken" word, Solomon in his Proverbs beautifully compares to "apples of gold in pictures of silver." May the Lord in his never failing mercy continue such Aarons and Hurs to His church, who as faithful burden and standard bearers, keeping the word of His patience, and

watching unto prayer with all perseverance, may thus be instrumental in upholding the hands that hang down through weakness, and in effectually turning the battle to the gate.

"At our Monthly Meeting in the Third month I found it laid upon me to put Friends in mind of the awfulness and solemnity of worshipping it great God; and that no offering, except of His own preparing, will be accepted by Him. For the Lord knows in whose hearts it is to serve Him. I had likewise a word of comfort to the mourners in Zion. After the meeting of business came, on the enemy of my poor soul, who is always ready to destroy, made me believe that I had disturbed the silence of the meeting for worship and thereby offended the Lord, and burthened my friends. The which brought my soul into mourning, and I sat as with sackcloth on my loins, and my head in the dust. And also despairing I put up my prayers, cries, and tears to my God, to whom I could appeal in sincerity of heart. But O, my spirit was bowed to an extent I never remember to have witnessed in a blessed be the Holy Helper, when I was just ready to sink, He put forth His Holy Hand for my help. After meeting, such were my feelings I thought it best to desire the ministers and elders to stop, that I might have an opportunity with them: that so they might correct or advise me. And when we met, the Lord met with us and gave me strength to inform them how it had fared with me through the meeting for business. When, instead of correction from my brethren, had their unity and near sympathy with me in a deep baptism: which fully healed up all the wounds that my poor soul had experienced that day. O may all that are concerned to appear in the ministry, be careful to know the word of command from the Holy One, and not let a god desire for the people be sufficient to raise the up in the ministry. But remember, O exercising brother or sister, who art called to the work of the ministry, that in order that thy offerings be acceptable to God, or beneficial to the people thou must feel with the Apostle the necessity of the woe. Yea, we be unto thee if thou prayest not the gospel. Then if the enemy of thy soul seeks to discourage thee, and to destroy thy faith, and thou be thereby brought to fasting, thou shalt witness the Holy Hand to be underneath thy head to keep thee from sinking; and when time of fasting is over, thou shalt witness the company of holy angels to administer to thy hungry soul, and thine heart shall rejoice in songs of praise to thy Heavenly Father through Jesus Christ. Which, blessed be the Lord, my happy experience on my way home after that Monthly Meeting.

"The neighbor before alluded to, whom I was constrained to go and see on account of having the soothsayer, as he professed to be, in his hour in a short time being convinced of our principle requested, and became a member of our Month Meeting.

"In this year, 1809, it came livingly in my mind to go and see an hireling priest. Bala weighing the concern, not being willing to go fast, and desiring the Lord to direct me aright what I believed was from Him, after a time waiting and proving the fleece both wet and dry I felt renewed and strengthened from the great Minister of ministers. And one morning before the time had come to make the priest's visit, I went, beseeching the Lord to go with me well knowing that without His help, I was unable to perform it according to His will. And blessed be His Holy Name, He was pleased to be my Companion and Helper. For when I came to the

the Lord renewed my strength, and opened my way to have an opportunity with him. Feeling my mind clothed with the love of our Heavenly Father, I, in a solemn manner, said to him, "Come in the spirit of restoring love to tell me that the Lord God of heaven and earth is well pleased with thy preaching for hire. And thou continues so to do, the things that belong to peace will be hid from thine eyes. But if thou wilt refrain, and live under the power of the love of Jesus Christ, thou shalt become acquainted with and experimentally with Him whom to know is life eternal. He was tender and loving, and invited me to stay. But feeling myself clear, I acknowledged his kindness, gave him my hand and bade him farewell. He said he wished me well. And I told him I wished him well. And so in love parted; and I went on my way with an humble heart, rendering the praise to my Heavenly Father who is a present help in the needful time."

The latter part of Eleventh month, 1809, I moved with my family within the compass of a man's Preparative meeting, where I opened school. Soon after my removal I was brought to great poverty of spirit, but I found many sympathizing friends there. Among them dear brethren and sisters who were willing to go down to Jordan with ministers. Such elders are dear and worthy of double honor; and some of those my Friends were made instrumental in comforting my drooping spirit, by speaking a word in season to my weary mind; which about this time was plunged into deep baptisms. This language of encouragement from my friends proved words fitly spoken, which were to my soul as rays of gold in pictures of silver; being sanctified by the Lord.

(To be continued.)

For "The Friend."

The Public Schools of Philadelphia.

The late annual Report (the 49th) of the Controllers of Public Schools of the city and county of Philadelphia, contains several items of interest connected with the general subject of education, of which the following statements are condensed:

During the year 1818, which was the first after the establishment of the present system of public education, the number of children attending the schools was 3032. During the year 1867 there were 80313, of whom 40,733 were boys, and 39,580 girls; which is rather more than one half of the children between the ages of 6 and 18 within the city limits.

The actual number of children between these ages residing in Philadelphia, has been ascertained during the past year, by means of inquiries made by direction of the mayor through officers of the police department; as also the kind of schools to which they were sent. From this examination it appears that there were in all 142,517 children between 6 and 18 years of age, viz: 74,401 boys and 68,116 girls—of whom, at the time when the inquiry was made, 76,419 were in attendance at the public schools; 12,799 at "parochial" schools; 11,863 at "parochial and denominational" schools; and 41,436 were not attending any school.

It is probable that a considerable number of children escaped registration in this way, an addition of five per cent. may be made to the number stated, which would give a total of about 150,000 children now living in Philadelphia, which is estimated to be equivalent to a whole population of about 800,000.

Of the 41,436 children not attending any school, 10,202 were engaged in regular employment, and

20,534 were neither at school nor employed: three-fourths of the latter being between 6 and 15 years of age.

In regard to this subject, the Report states: "It is difficult to realize the fact, that, in a city so largely blessed with public, private, and parochial advantages of education, fifteen thousand of her children, between the ages of six and fifteen, do not avail themselves of the facilities of improvement within their reach, and free of cost; and still more difficult is it to be believed, that the parents of nearly eleven thousand children between the ages of six and twelve, can be so unmindful of the mental and moral training of their children, as to leave them entirely unemployed. What the results of such culpable indifference may be, it is not difficult to foretell; but they may be illustrated, in too many instances, within the walls of our almshouses, in the prisons, and in the purlieus of our city. It is indeed time to consider whether compulsory education may not become an absolute necessity."

The average number of pupils attending the schools during the year was 52 to each teacher, and the cost per pupil, including tuition, books, stationery, rent and incidentals, \$15.66. This low cost per pupil is mainly due to the small expense at which the schools of the lower grades are conducted, in which the great majority of the children receive instruction. In the High School for boys and the Normal School for girls, the cost per pupil is \$73.20 and \$95.05 respectively.

The average amount of salary paid to teachers is \$480 per annum; ranging from \$360 to \$1050. Most of the teachers are women. Of the total number employed, 1367, there are but 81 men, who chiefly occupy the position of principals.

A comparison of the average salary given to each teacher in the public schools of twenty-six of the principal cities of the United States is appended to the Report, from which it appears that Philadelphia does not remunerate her teachers as liberally as is generally the case elsewhere. In San Francisco, which however must be regarded as an exceptional case, the average amount paid per teacher was \$915.84. But in Boston, which stands next on the list, where the cost of living is probably nearly the same as in Philadelphia, it was \$793.55; in St. Louis it was \$759.41; in Cincinnati \$732.39; in New York \$696.33; and in Pittsburgh \$611.35. Philadelphia stands the eighteenth on the list, with an average of \$480, while in each of the cities mentioned, the average number of scholars taught per teacher, is considerably less than in the schools of Philadelphia, thus showing that her teachers do more work with less pay than is customary in other large cities. When computed on the basis of actual attendance the Controllers remark that they receive "but about one-half (40 to 60 per cent.) of what is paid in other cities." Dubuque and Milwaukee appear to be the only other cities compared which fall below Philadelphia in this respect.

In many of these districts, particularly in those of New England, a plan has been adopted by which the compensation of the teacher is, in some degree, proportional to his or her actual experience in the school-room: a plan which appears to afford the double advantage of retaining experienced persons in situations for which they may be qualified, and of inciting younger teachers to perseverance in their calling, with the hope of increased remuneration in the future. This feature does not yet appear to have been adopted in Philadelphia, though it seems to possess recommendations which should entitle it to a careful consideration.

The large number of children taught by each

teacher—52 on an average—as above stated, is a defect in the present arrangements which has claimed the notice of the Controllers, but which it is stated, owing to the anxiety of the teachers to satisfy the demands of parents for the admission of children, and insufficient accommodations, can not at once be removed. The committee on the "Revision of Studies," &c., report that "more than four thousand children are now waiting for admission," but cannot now be received "owing to the limited size of buildings and the want of new structures."

During the past year, in conformity with an act of the Legislature, the mode of appointing the Controllers in this district has been changed, and the present members of the Board have been chosen by the judiciary instead of by the school-directors as formerly. In the alterations which have followed the re-organization of the Board, a desire has been shown to promote the efficiency of this important branch of the public interests, and a general remodelling of the course of instruction, and of the regulations governing the schools, has been effected.

In the Report of the Committee on the Revision of Studies, to whom this subject was entrusted, adopted by the Controllers, many valuable suggestions to those engaged in the business of teaching are given, together with a carefully prepared schedule of studies intended to serve as a graded course of instruction from the elementary to the grammar, and continuously to the High and Normal Schools, and comments on several subjects intimately connected with the work of the school-room. The following remarks occur on the important question of adopting one school session per day, of 5½ hours, instead of two comprising the same space of time. They state, "They learned that in some sections one session would be very acceptable to the parents, while in other sections it would meet with very decided opposition from that quarter; the parents in the latter case alleging that they preferred their children should remain under the care of the teachers rather than under their own."

"In the rural sections, more than one session seems objectionable, because of the distance from which many of the scholars have to come, practically compelling them to remain in school from 9 o'clock until 4½ o'clock. The question the committee found was full of difficulty and diversity of opinion."

It was however concluded to recommend that two sessions shall be held, of 3 hours length in the morning and 2½ hours in the afternoon, excepting during the period from the 1st of Sixth month to the beginning of the summer vacation, when one session of 3½ hours, with an intermission of 30 minutes is allowed. The afternoon session under this arrangement is to be "entirely devoted to the explanation and preparation of the lessons for the succeeding day"—under the supervision of the teacher.

There are altogether under the care of the Controllers, through the directors of the public schools in their respective wards, 332 schools, which have been maintained during the year at a cost of \$1,501,619.56. The Girls' Normal School for the instruction of teachers, under the immediate charge of the Board of Control, continues to be distinguished both at home and at a distance, for its success and popularity, and its accommodations have become quite inadequate for the number of applicants for admission, and disproportionately small for the present demand for well qualified professional teachers. It is the design and intention of the Controllers to enlarge the capacity of this department as soon as the funds

at their command will allow it, and also to establish a Training or Model School in connection with their present arrangements for the education of teachers.

Letters of Valued Friends.

(Continued from page 241.)

Eighth mo. 28th, 1863. "Dear —, thinking about thee in the wakeful hours of the night, the language of Peter occurred to me, as encouraging, in such cases as thine: 'Let them that suffer according to the will of God, commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.' When we are not the cause of our suffering, but are brought into trouble for the cause of Truth—for what we believe to be a righteous testimony, and are made willing to suffer, if need be, rather than violate our conscientious convictions, we may be said to suffer 'for righteousness sake,' and a blessing will attend it. We know not to what extent any may have to suffer for the truly christian testimony against war, but I do really regard it as a mark of distinguished favor, where any are brought to such a pass, and can feel themselves enabled to commit themselves into the Lord's keeping, confiding in His wisdom to direct and in his power to protect.

"What an example to the point was the case of the Carolina Friends! We can hardly suppose a more trying and perilous condition than theirs, at first, appeared to be; and yet, committing themselves to the Lord's keeping 'in well doing,' keeping faithful to their trust, how were they brought through without loss of life or limb, and delivered into the hands of kind and sympathizing Friends. From this, dear —, let us all take courage. I cannot doubt but the present trials are intended for our good; some may be driven off and scattered, but I trust others will be gathered into the sheepfold, trusting in the good Shepherd's care. When children are living at home under the care of pious parents, they may be compared to a nursery of young trees, preparing to be transplanted into other stations, where they will have to stand alone, or depend chiefly upon their own stability. It will be a great comfort and stay to thy parents if they should see that thou art resting upon that which, only, is 'a present help in every time of need,' and not looking too much for any human aid.

"I find, in looking for the passage first quoted from Peter, that there are other very encouraging expressions in the same chapter, beginning at the 12th verse of the 4th chap. 1 Peter. I would commend it to thy perusal."

12th mo. 1864.—"The decease of your aunt will be a solemn event in the family of the deceased, and we may all desire it may be turned to their profit, and have the effect designed. We mostly had trouble makes us either better or worse, according as we are exercised by it—according as our minds are turned to the Lord, desiring that our afflictions may be sanctified to us, and the end designed realized. . . . That we should often feel poor and stripped, and sometimes oppressed, are events common to all, even the best—and it is no doubt by a faithful and patient endurance of such dispensations, that we can adopt the language of George Fox, 'We are nothing, Christ is all.' Oh, that we may all become more and more familiar with this experience, 'We are nothing, Christ is all.' This will teach us to be patient in tribulation, hoping to the end for the grace that shall be revealed at His coming."

12th mo. 18th.—"My dear friend, how was it with you at —. Was the Master pleased to be with you there, and give you more comfort in your service, than you had any right to expect? —

told me you had a large meeting. Perhaps the blessed Shepherd, because of the sheep which are not of our fold, may have caused the opening spiritually of green pastures for their refreshment and sustenance. I think, however, you may have been baptized into a sense of weakness; but also experienced in your late labor, the Lord to be a sure helper in the time of need, a safe refuge in trouble, a guide and guard through all perplexities and dangers. . . . I have felt a great deal about —, and don't know if well enough, whether I shall not try to get to the monthly meeting there. Why does the want of faithfulness in some of the clever people there, continue to keep the monthly meeting in such a weak condition? Why do they not come out honestly and boldly, in the simplicity of the Truth, and perform their several allotted portions of duty? Well, it will be a pity, if at —, a place where there has been many favored meetings held, and many honest-hearted Quakers have lived, the Truth should be suffered to fall for want of a little more dedication of heart, a little more willingness to bear the cross, and openly to acknowledge and to follow the crucified Saviour."

(To be continued.)

THE FRIEND.

EIGHTH MONTH 22, 1868.

"George Fox, the Friends and early Baptists, by William Tallack; author of 'Malta under the Phœnicians, Knights and English'; 'Friendly Sketches in America,' &c., London, S. W. Partridge & Co., 9 Paternoster Row, 1868."

A work with the above title has been received by us from J. B. Peterson & Co., of Philadelphia. It is an handsome duodecimo of 195 pages, neatly got up, with clear type and good paper. Though the style is occasionally flippant, and there are allusions to and sometimes strictures on recent events and living men, which seem out of place in such a work, yet the intrinsic interest of the subjects treated, and the ease with which the narrative appears to flow from the pen of the writer, make it quite a readable book.

In the preface the author claims for his work, that it is believed to be "the first which has definitely and minutely traced the doctrines and constitution of Quakerism mainly to the early Baptists." After following him carefully throughout the whole of his exposition, and giving full weight to his inferences, we are unable to discern that his labor has, in any wise, accomplished the object he has had in view. He has shown—that every one acquainted with church history, must, we suppose, have known before the announcement of his discovery—an identity or similarity of doctrine, and in several of the practices of different religious denominations, especially while in their infancy and before corruptions had crept in among them. All referring to the same sacred treasury of divine truths, and having access to the same ecclesiastical records, it would be marvellous, notwithstanding the varying interpretations of some portions of Scripture, if this were not the case; and it is easily observed on referring to the accounts given by different authors of the original creeds and usages of the Catholics, the Lutherans, the Presbyterians, the Independents, the Baptists, and other religious Societies. We therefore see no good reason why Wm. Tallack should have singled out the last named of these, in preference to almost any other association of professing christians, to show that Friends held many doctrines, and con-

formed in not a few practices, to those who professed the christian faith before them. He tainly has not shown, either by fact or argument, that George Fox, or any other of the early Friends copied after, or derived their religious beliefs from their church government from the Baptists, from any other body of professors; though boldly asserts, "Altogether, the resemblance often the identity of the Quaker institutes with those of the Baptists, is so complete, that Society of Friends may truly be termed an *spring* of the Baptist denomination. George Fox appears to have long and carefully studied the doctrine and discipline of that godly people and to have largely gathered the constitution of Quakerism from this source." (page 79.) This is nothing in the journal of the life of George Fox to give countenance to such an assertion; there is not a particle of reliable proof throughout the work before us that such was the case, nor can it be true, unless George Fox himself deceived, or voluntarily deceived others.

Friends never believed nor alleged that "distinguishing doctrines" originated "with denseness and abruptness, * * * as if it been a new discovery of truth by Fox, or a revelation vouchsafed from heaven for the first time through his instrumentality," (page 39.) the contrary, George Fox and his coadjutors were careful to declare explicitly, again and again that they preached no new gospel, but that it was promulgated by Christ and his apostles, that by yielding obedience to the Light of Christ in their souls, the truths of salvation contained in that gospel, had been made clear to their understanding, and brought home to their experience in their primitive purity and spirituality. So from their claiming that their doctrines, or testimonies growing out of those doctrines, "a revelation vouchsafed from heaven for the time" or that the truths they held and practised were known or advocated by them exclusively their approved writers continually refer to texts of Holy Scripture enforcing or illustrating the doctrines and practices of the Society, regularly cite the example of the primitive church and quote from the works of the pious of all ages and among different professors, to prove the sameness and correctness of their views, or corroborate the truth of their deductions.

It is not however worth while, nor have we space to spare, to go into an elaborate criticism of this work. Those who read it and are acquainted with the true character of George Fox, with origin of the Society of Friends and their religious principles, we apprehend, will hardly fail to discover how incapable it makes its author appear, rightly to estimate the man he has undertaken to portray, or to set forth correctly the doctrines and testimonies of the Society of Friends. I must see, we think, that the effect, if not the design of his work, is to derogate from the noble standing and authority of the founder of the Society of Friends, and to co-operate with and Charleton in destroying, what this work calls "an unscripural reverence for the traditions and writings of the early Friends." In proof of this we need quote only the following: "George Fox says of many of the doctrines and customs long previously adopted by the Baptists and Puritans, that he was 'moved' to declare that 'It was opened to me' is another of his phrases. But it is plain, from the preceding many other historic proofs, (?) that his 'movements' and 'openings,' were not new information, extracted through the instrumentality and medium of men and their interpretations of Scripture. 'Openings' were in fact his terms for spir-

presence with and approval of such such ones and usages." Every one acquainted with Fox's Journal, must know that these "terms" were not used by him in any such sense, as is attempted to be foisted upon them; but as relating that such and such doctrines or usages were made clear to and embraced by him in the afforded him by the Spirit of Truth. The author continues: "He explains his own meaning in this a passage where he records in his journal, (I. 92:) 'For though I read the Scriptures that spoke of Christ and of God, yet I knew not, but by revelation, as He who hath the world open, and as the Father of life drew me to Him by His Spirit.' It is of course utterly superfluous to conclude from this that the facts of Scripture were afresh 'revealed' independently of him. But his own language is awkwardly ambiguous." (page 86.) To any one realizing the force of the declaration of the Apostle, that "no man can say that Jesus is the Lord but by the Holy Spirit," there is no "ambiguity" whatever in the language of George Fox, who was then speaking of that knowledge of God and of Christ which is eternal, and which neither he could, nor any other man can receive or obtain, but through revelation by the Son, through the Holy Spirit. No man knoweth the Father but the Son, and he whom the Son shall reveal him." To suppose that George Fox used the words he here employed, in any other than their literal meaning, is said "utterly preposterous," and shows how little this author is from comprehending him.

It may naturally be asked, why should a member of the Society of Friends thus seek to detract from the character of its principal founder and destroy it? He pleases to call "unscriptural reverence" its original principles and their early promulgators. The answer is patent in the whole tenor of the book. It is in order to reconcile the members to discarding the faith heretofore acknowledged and maintained by the Society, and to embracing the modern substitute for it. Quakerism, which in its pristine fulness and purity, true Friends believe to be primitive Christianity redivivum, is, according to this author's representation, largely tainted with deism, and totally inadequate for the evangelization of the world.

William Penn attributes its rise and rapid spread to a remarkable visitation of the people of England by the Day-spring from on high. According to this author, it "was produced by the emanation from the oppressive restraints so long imposed on religious freedom." The early Friends were, upon all, ease, property, liberty and life, to find it throughout the world, that all people should come to know and profit by its distinguishing principle of universal saving light, "God's free man's salvation," and tens of thousands of classes embraced it, lived and died in it, as named, cross-bearing Christians; but this author has discovered that "it may be generally stated that Quakerism, in its essence and actuality, is not at all adapted for the masses of mankind." (page 13.) George Fox is admitted to have been a good man, but W. Tallack would not believe that "with all his zeal to inculcate genuine sincerity and holiness, he nevertheless continually omitted to enforce some of the fundamental principles of the Gospel." (page 61.) "The acknowledged Christ's work of salvation man atonement for sins wrought by the one sacrifice on Calvary, but if we regard the generally prevailing tone of his teachings, the free, open handed, gratuitous gospel was not preached by him or his early followers, in the manner which the general experience of evangelists and christendom has shown to be most successful

in bringing peace and conversion to the sinner." Hence the Hicksites are said to be "largely justified in their claims to be the truest representatives of the Foxian Quakers." (page 60.) And, if we may believe him, the secessions from the Society "have proved that Friends are not deists, but that at the same time there was in the theology of Fox, Barclay and Penn, a dangerous defect, a deistical tendency." (page 62.)

In a note on page 62, referring to "disciplinary proceedings," at Manchester, England, intended to repress in 1808 renewed manifestations of doctrines of an objectionable tendency, and which are calculated to lessen the authority of Holy Scriptures," this author says; "These doctrines are being promulgated by several of the most earnest and conscientiously consistent upholders, in that locality, of Barclay's Apology and of the Quaker principles of the Foxian era. They are however, most distinctly opposed to the principles of evangelical, scriptural orthodoxy, as generally held by the churches of christendom, and by the modern Friends, as a body, except by the American Hicksites, some of the Philadelphia Friends, and their few English representatives."

We know nothing of the principles of those belonging to Manchester Monthly Meeting, who are here said to be "consistent upholders of Barclay's Apology and of the Quaker principles of the Foxian era;" but as this author, in order to bring those principles into disrepute, without any proof adduced, would feign attach the stigma of Hicksism to "the Quaker principles of the Foxian era," we may fairly doubt the truth of his representation, either of the doctrines said to be objectionable, or of the character of those said to uphold them. Certainly no "conscientiously consistent upholder" of Barclay's Apology, or of the Quaker principles, could hold unsound religious opinions or understate the Scriptures. But his reference to "some of the Philadelphia Friends" is the first open acknowledgment on the part of any one of the modern Friends, that Philadelphia Yearly Meeting, in the stand it has taken against modified Quakerism, is contending for the true divinity defended by Robert Barclay, and for "the Quaker principles of the Foxian era," in contradistinction to the modern heresy.

So much for the unscriptural tenets, and deistical tendencies of the Quakerism of Fox, Barclay and Penn, as charged or implied by this author, under an affectation of fairness, in various parts of his work. We are not, however, left by him without the means of discovering what is the system or "principles of evangelical, scriptural orthodoxy" which he considers as expurgated of the errors of primitive Quakerism, and which he declares are now held by "the modern Friends as a body," excepting "some of the Philadelphia Friends, and their few English representatives." This is found in the following, where in speaking of the "Beaconite controversy," he says, "This originated in the publication of a scriptural and evangelical work, entitled 'The Beacon,' written by the late excellent Isaac Crowdon, of Manchester, to warn Friends against the deistical writings of an American Friend, named Elias Hicks, and at the same time to point out that the root and source of this danger was (were) fairly traceable to deficiencies and errors in the theological writings of George Fox, and still more in those of his associates, Robert Barclay and William Penn. Mr. Crowdon raised as his beacon cry, 'to the Law and to the Testimony,' or 'Holy Scriptures as the alone standard of religious truth.' It will hardly be credited by outsiders, now-a-days, that this faithful man and his supporters (numbering several hundred) were compelled to withdraw from

the Quaker communion. This was mainly through an unscriptural reverence for the traditions and writings of the early Friends, which, strange to say, had with singular inconsistency pervaded a considerable portion of their successors." * * * "However the circumstance has been overruled for good in many ways. The good men who thus quitted Quakerism, transferred their philanthropic and evangelizing energies to other sects; * * * and have been widely blessed in their subsequent influence and example. The main body of the Friends—aided especially by the influence of Joseph John Gurney, and the most intelligent and philanthropic men of the Society—have subsequently come round, with little exception, to the very views for which their Beacon brethren were obliged to secede." (pages 36-37.)

Those among us, who can recall the prominent facts of the course pursued by the members of London Yearly Meeting, in treating with Beaconism and its open advocates, can doubtless remember that it was predicted by not a few, who understood that evil, its origin and its alliances, that unless that meeting would bear a full and fearless testimony against it, and all who favoured it, it would again spread among its members, and the last error would be worst than the first. But personal influence overruled the judgment of Truth, and the verity of the prediction has been demonstrated by the incontrovertible logic of facts.

We might greatly multiply quotations to show that the modified Friends speak the same language on points of doctrine wherein they differ from Friends; but we apprehend we have already satisfied our readers. We will, however, add one or two more: "The weak side of George Fox and his followers has almost always been the tendency to confound the distinctly separate, but ever harmonious offices of the Divine Spirit and those of the Scriptures, and to attribute to the former the functions which He himself has positively committed to the latter." (page 118.)

"His (G. Fox) favorite style of preaching was 'to turn men to the light within,' to 'Christ in them.' For he and his first followers held that every man has within him an 'universal and saving light.' A very dangerous fallacy lay concealed at the root of this doctrine. Doubtless the Divine Author of the Bible is a higher authority than the latter; but if it has pleased Him to ordain the Scriptures as the chief and universal source of instruction and guidance for His children, they are a primary rule." (pages 59-60.)

But enough: the work we have noticed has failed to establish the notion entertained by its author, that Quakerism was mainly derived from, or consonant with the principles and system of the Baptists, or to fasten on Friends the charges of unsoundness in doctrine, but it has not left it doubtful that he and those who unite with him, are far from being genuine Friends.

SUMMARY OF EVENTS.

FOREIGN.—Beverly Johnson, United States Minister to England, arrived at Southampton on the 15th inst. Serious disturbances have occurred in the vicinity of Tipperary, Ireland, caused by an attempt to serve notices of ejectment on various tenants. The agent of the landlords, and the police force which accompanied him, were attacked and driven off by the peasantry. The first capital execution in England under the new law regulating private punishment, took place in London on the 13th inst. Marstone Hills, a youth aged 18 years, was on that day hanged within the prison walls, for murder. The announcement by telegraph of the death of Thaddeus Stevens, created much sensation in London, and nearly all the morning journals contained elaborate notices.

The Monitor of the 14th insts, semi-officially, in regard to the New French loan, that thirty-four times the amount of money asked for has already been sub-









